S.A. BUREAU OF RACIAL AFFAIRS

20/9/75 — 31/12/81

(1)
(2) 287
(3) 289

Whites-only towns planned by Sabra

TIMES 20/9/75

Cape Times Political Correspondent

THE VERKRAMPTE CONTROLLED South African Bureau for Racial Affairs (Sabra) is investigating the establishment of Whites only towns and regions independent of Black labour

This ambitious proposal was given the go ahead by the Sabra Council at its annual meeting in Stellenbosch this week

According to Sabra's director, Dr C J Jooste, the intention is to establish new towns that would be reserved exclusively for White occupation and which would depend entirely on White labour.

He told the Burger that it was the intention to obtain immigrants from Western European countries to replace the Black and Brown labour to which South Africans had become accustomed

Whites moving into these areas must know that they did so as a matter of principle and that the towns and surrounding agricultural areas depended on their labour

"The circumstances concerning our future and the maintenance of our identity are becoming so serious that we must have these alternatives in view" Dr Jooste said

Sabra has been under verkrampte control for some years and there have been signs recently that the organization is becoming increasingly alienated from official Government thinking

289

'Blackening' worries Prof.

(1) 101 (2) 357 (3) 4 (4) 170 (5) 153 (6) 289 Argus 17/10/75

PRETORIA — If the continued growth of the Black community in the White areas could not be reversed by settling at least 10 million Blacks in their homelands by 1985, there could not be any question of the survival of the Whites in South Africa, Prof. C. W. H. Boshoff, chairman of Sabra (South African Bureau for Racial Affairs), said yesterday.

Reading a paper on "the Black labour force in the Republic" at a symposium on farm labour organised by the Transvaal Agricultural Union at Silverton near here, Prof. Boshoff said it would cost from R800-million to R1 000-million a year to win "the struggle for the survival of the Whites in South Africa."

Prof. Boshoff said that if the inflow of Blacks were merely stopped, he foresaw a radical Leftist agitation developing.

Quoting census figures, Prof Boshoff came to the conclusion: "The Blacks who originally came as employees into the White areas developed into a Black community of which less than 50 percent is economically active while only 25 percent is concerned in actual production and about 12 percent in agriculture."

Referring to the shortage of White labour, Prof. Boshoff said it was due to the fact that Whites were needed to provide amenities, services, education and hospitalisation for an ever - growing Black population.

With the upgrading of Black wages, demands for these amenities also increased, resulting in the total exhaustion of the White labour force."

Blacks were taking over from Whites at the rate of 12 000 jobs a year.

"In this dilemma the Whites will have to think again on their future," he said

"They will have to allow themselves to be led by principles, not by what is practical They will have to stop the process of Blackening of their country and reverse the process.

"Separate development means the settlement of each nation in its own homeland or it means nothing."

He said a change should come about in soil utilisation in homeland farm lands. White farmers should work for periods of up to three months there to teach the Blacks farming. — (Sapa.)

303
292

Rates of pay adequate?

Pretoria Bureau

Are you paying your servant an adequate salary?

Sue Gordon of the Domestic Workers and Employers project at the SA Institute o Race Relations said the minimum a totally unskilled domestic worker should receive was R60 a month.

If the worker had some particular skill — for example if she was a good cook — her salary should be between R80 and R90 a month Domestic workers who did not live on the premises should be paid R10 above their monthly salary, and receive, in addition, food and travelling expenses

"And if employers are only prepared to pay about R30 a month they should cut their employees' working hours by half," she said

A mini-survey showed:

● Mr and Mrs A, of Brooklyn, pay their maid R85 a month Her duties include making breakfast and looking after their small child during the day and washing, ironing and cleaning

The maid lives in

● Miss B of Muckleneuk has a maid once a week to do the washing, ironing and cleaning For this she receives R3 and food

● Mr C lives in a communal house with three other young working people His maid works from about 6 30 to 3 30 pm She makes the beds, cleans the house and does the washing and ironing and is paid R35 monthly with free board and lodging.

The cash gap is still there

16/2/82

303

Black wages are going up by a higher percentage than White wages To that extent the wage gap is closing But the cash gap is widening **ARTHUR ROSE** reports

THE JOB CRUNCH

SOUTH AFRICAN workers are having a hard time keeping their heads above water, according to figures published by the Institute of Race Relations.

Based on reports of the Department of Statistics for the second quarter of last year, the SAIRR figures show that in many sectors the increased cost of living had more than eaten away wage increases for the preceding year.

In mining and manufacturing workers came out of the year better off by one to nine per cent — Africans generally coming off best in percentages

But in the construction industry, Africans profited by 7,8 per cent while Whites lost nearly one per cent in real earnings. Electrical workers, civil servants and university workers nearly all lost out — the big Government pay hikes last July are not reflected in the survey

White workers also lost, on average, on their earnings in building societies, insurance, in the wholesale and retail trades and in the hotel business

Black workers generally came out better in percentages, although in terms of real money, the wage gap continued to grow For example, in the construction sector, where Blacks came out 7,8 per cent better off after subtracting the increase in cost of living, Whites lost 0,8 per cent

But in actual cash White construction workers are on average getting R415 more than Africans and gained more than R50 a month over the year, against the Africans' average pay rise of R18 05 a month.

The biggest cash gap is in mining, where Whites are collecting, on average, R625,5 more than African workers.

The secretary of the Public Service Commission, Dr W I. Steyn, has pointed out that it is difficult to arrive at an accurate figure for the wage gap with only average wage figures It often means that a handful of top management officials is compared with a large number of Black labourers

The only way to judge how effectively the wage gap is being narrowed is to compare jobs which are comparable — jobs which involve the same kind of work

"Looking at it like this, there has been a definite narrowing of the cash gap in all parts of the public service," Dr Steyn said "Government policy is to work towards wage equality and this is being done gradually throughout the service as economic conditions allow."

A Public Service Commission official in Pretoria confirmed that for the same jobs, Black wages had increased more than Whites Before last July's increases Africans were getting 65 per cent of White wages and Coloureds and Indians 80 per cent

After the increases Africans received 71 per cent and Coloureds and Indians 83,5 per cent as much as Whites in the same jobs

Johannesburg is also committed to closing the wage gap in the municipality and the Chairman of the Staff Board, Mr Frank Carroll, says the difference in hard cash has been substantially lowered over the past three years

In equivalent posts Africans in the municipality are now getting 80 per cent of White wages and Coloureds and Indians 90 per cent

But, taking an average of all workers together, Whites in Central Government jobs got increases of 24,5 per cent between March and September last year—an average of R97,6 a month each in cash In the same time, although Africans got 44,2 per cent increase, their average pay increase was only R49

And in municipalities throughout the country African wages fell against Whites' on average both in cash terms and in percentages

At the same time the recession is causing a drift of skilled workers back from the private sector to the security of civil service and municipalities For the first time in 20 years, said Mr Carroll, the Johannesburg Traffic and Fire Departments were fully staffed

And the Public Service Commission's staffing position had also improved, the official said, more than anything else because the high turnover in the civil service had dropped—resignations had dropped by 50 per cent

Now they are out of work — but when they are in employment Blacks still earn less, in actual money, than Whites do

Sabra produces a hardline plan

303 STAR 13/9/79

By Hugh Leggatt, Political Correspondent

A hardline apartheid plan that proposes three separate Governments for whites, Indians and coloured people based on their own land areas has been drawn up by the influential South African Bureau for Racial Affairs (Sabra).

The key to the proposal is the maintenance of undiluted white sovereignty, initially also over matters of common concern to coloured people and Indians.

The Sabra committee that drew up the plan criticises the Government's constitutional proposals for introducing a form of power-sharing at the level of the Council of Cabinets and for introducing integration in the public service in departments dealing with matters of common concern.

The sovereignty of the white Parliament would be harmed by the requirement that the coloured and Indian Parliaments should have a say in legislation over matters of common concern, Sabra says.

There should be three separate Parliaments with their own public services. They would have sovereignty over their own affairs in prescribed land areas.

Government departments, such as Foreign Affairs, dealing with matters of common concern should come under a Minister from the White Parliament and be differentiated into sectors for each group with a view to each separate Parliament finally getting its own department.

The State President should be chosen by the white Parliament and not by a mixed electoral college and the Government proposes in its constitutional plan.

Sabra says a Council of Cabinets is unacceptable as a binding factor on all three Parliaments and proposes a continuation of the idea of mixed Cabinet committees in which coloured people and Indians would have only advisory powers.

longer. Send it to the table with a good gravy. It may be glazed or not as preferred.

---oOo---

+DEVILLED LOBSTER - 1890 — Average cost, 2s 6d

1 medium size lobster — finely grated breadcrumbs
some salad dressing — cayenne

Make a salad dressing, using butter in place of oil, season well with cayenne and add it to the lobster, chopped fine, and a small teacup of breadcrumbs. Clean the shell and put the mixture in, putting [illegible] and a small piece of butter on the top: then bake fo[illegible]

+CHAMPAG[illegible]

1 quart [illegible] cacoa
2 bottl[illegible]
1 lb pou[illegible]

Put all [illegible] er,
and serv[illegible]
if desir[illegible]
few slic[illegible]

+ These [illegible]

BUTTERSC[illegible]

Melt 4 T[illegible]
add 2 cu[illegible]
beaten,
egg whit[illegible]
Put on t[illegible]
brown.

Sabra stand in clash with PM

303 DD 21

CAPE TOWN — Sabra has taken a stand directly opposed to the policy plans of the Prime Minister, Mr P W Botha, for urban blacks

In its annual report, Sabra (the South African Bureau for Racial Affairs) says the idea that a particular "socio-political system" should be created for the urban blacks is unacceptable.

Such plans would make for "tribal splintering" and uncertainty in black communities, says Sabra

Referring to urban blacks as "alien citizens," Sabra's report revives the old Nationalist idea that every group (volk) must "eventually live on its own ground under its own authorities," and says that this concept is increasingly being spontaneously accepted.

The report says Sabra's ideal for Southern Africa at the end of the century looks like this.

- There will be 15 or 20 sovereign states, which recognise each other and co-operate economically, politically and in other areas.
- Large areas of South Africa's land will be lived on and farmed "virtually completely" by whites, Coloureds and Indians. Cities for these three groups, under each group's sole authority, will exist next to each other. The inhabitants of these cities will work together in separate industrial areas
- On the borders between South Africa and the black homelands there will be extensive urban and industrial areas, "just like in other areas of the world," in which people of different races will work in each others' areas

The report also details a principle which motivated Sabra's recommendations to the government's constitutional committee — Power-sharing in a single state would mean that the whites would be giving up their right to govern themselves, and is unacceptable — DDC

[illegible]ually
[illegible]ll
[illegible] of
[illegible]r.

HIS RECIPES FOR HER DAY OFF

"Over the coppers of my kitchen flows
The frosted-silver dawn. Silence awhile
The god who sings within thee, Ragueneau!
Lay down the lute - the oven calls for thee!
Edmond Rostand

MIXED GRILL FOR DISC BRAAI — John Bennett, Durbanville

chicken — onions
rump steak — fresh mushrooms
pork sausages — tomatoes
bacon — white wine
tabasco

Heat the Disc using a small quantity of oil, brushing to the sides. Cut the steak, into bite size pieces, the chicken into slivers and the sausages into 1" long pieces. When the disc is hot, add 125ml wine and a little Tabasco, and when the wine heats up, add the pieces of steak, chicken and sausage. Turn the meat gently so that it cooks evenly, and when nearly done add the sliced onions, mushrooms and bacon cut small, and lastly wedges of tomato. Baste when necessary with a little more wine and a dash of Tabasco. Add salt and pepper to taste. Serve with Summer Salad and Tangy Tabasco Dressing.

Summer Salad:
toss lightly shredded lettuce, cubed tomatoes, cubed carrots and radish slices, chopped onion and chopped pineapple, salt and pepper.

Tangy Tabasco Dressing:
125 ml mayonnaise, 125 ml tomato sauce, finely chopped onion, and finely chopped parsley, and a good dash of Tabasco. Mix and serve with the salad.

(This recipe was one of the winners in the Garden and Home Champion Braai Competition, and appeared in the Garden and Home, July 1978.)

---oOo---

CHILLED BORTSCH (Beetroot Soup) — Patrick Young, Rondebosch

1 lb beetroot — 2 pts water
1 large carrot — salt and pepper
[illegible]edium size onion — juice of 1/2 lemon
[illegible]ll carton cream — 1 t sugar
[illegible]asco

[illegible]k grated beetroot, in water over slow heat, together with sugar, [illegible]ated carrot, lemon juice, and salt and pepper to taste. Simmer [illegible]ll beetroot and carrot are cooked. Add cream and cool. Grate [illegible]on in, add a dash of tabasco, and chill in the refrigerator over-[illegible]ght. Serve chilled.

---oOo---

Donations to Sabra were approved says director

STAR 6/10/80 (303)

By Craig Charney

The controversial donations of black Administration Board funds to the South African Bureau of Racial Affairs were approved by township community councils, according to Sabra's director Dr Chris Jooste.

The donations were in each board's budget, and the budgets were approved by the community councils, he told an Afrikaans morning newspaper

Dr Nthato Motlana, chairman of the Soweto Committee of Ten, reacted sharply to the disclosure

"I can't find words strong enough to condemn a council like that"

He termed such donations "contributions to an organisation that contributes to the misery of the black man"

When asked to justify Sabra's acceptance of funds from the cash-strapped administration boards, which say they are short of funds on basic services, Mr Jooste replied "Man does not live by bread alone"

Mr Jooste also said that Sabra was not the only organisation to receive gifts from the administration boards.

Obed Musi writes that Mr Shadrack Sinaba, the Daveyton Community Councillor who has led a relentless campaign against the shortage of houses in the East Rand this morning reacted sharply to the Sabra receiving funds from Black coffers.

SUFFERING

He said: "We are suffering a great deal because half the time the East Rand Affairs Board says it has no funds And now they go flinging money around to anti-black organisations like Sabra."

The chairman of the Broederbond, Professor Carel Boshoff, strongly denied today that the channelling of black administration board funds to Sabra implicated the secret nationalist body in any way

BRUSHED ASIDE

The Minister of Co-operation and Development, Dr Piet Koornhof, brushed aside a reporter who approached him earlier today for comment about the administration boards grants to Sabra

A senior aide of Dr Koornhof's said, however, a statement on the matter might be issued later

Members of the Soweto Community Council were surprised to hear that they were funding a Broederbond-linked organisation

Mrs Martha Taylor said. "I know nothing about this I am certainly going to investigate It would be a scandalous thing if we voted funds for a body like the Broederbond or its front"

Mrs Violet Petjaleuma said· "If these reports are correct then I can only say it is a shame.

"We cannot build even one house because there are no funds only to find that we are giving money to people who are supposedly 'experts' on Black problems.

"This is, I repeat, a shameful scandal."

Attempts to confirm whether the Soweto Council actually approved a contribution to Sabra by the West Administration Board were unsuccessful

Mr David Thebehali, chairman of the council, is in the US, while the vice-chairman, Mr Touka Makhaya, could not be reached

303

Sabra funded from Soweto rent money

THE spirited fight against increased rentals by Soweto residents was yesterday intensified by revelations that the West Rand Administration Board funded the South African Bureau of Racial Affairs (Sabra) using residents' rent money.

By CHRIS MORE

Sabra, which is run by the Afrikaner umbrella organisation, the Broederbond, was reported to receive 25 percent of its R200 000 per annum income from Administration Boards throughout the country.

The leader of the Soweto Civic Association and chairman of the Committee of Ten, Dr Nthato Motlana, told a packed hall at the Emdeni St Matthews Anglican Church that Soweto residents' money was used to promote institutions aimed at maintaining their oppression.

This and many other factors, he said strengthened the resident's case against increased rents.

"We cannot forget that we were forcibly brought to Soweto and therefore refuse to pay for its development. The Government must pay for its fun," he said.

Dr Motlana also announced the start of a special "fighting fun" to assist SCA projects. He said the primary function of the fund would be to fight the rent increases.

He donated R200 to get the fund off the ground and each member family of the SCA was requested to donate R2,50.

He said black people despised the tactics used by rulers of the land to make them dependent on hand outs. This denied them the right to decide their destiny, he said "We can't fight this war unless we have our own money. If we put together our meagre earnings in this 'fighting fund', we can be assured of some headway", said Dr Motlana

Dr Motlana said the information about the funding of Sabra, which is headed by Dr Verwoerd's son-in-law, Professor Carel Boshoff, has helped the fight against unjustified rent increases This has proved that there was no need to overcharge residents on unfounded claims, he said

"The people of Soweto cannot be made to pay for the formation of independent homelands They cannot be charged for the development of Soweto either, because they are not responsible for its existence", he said

Dr Motlana also said the fight against the rent increases does not mean that the people do not want electricity or the improvement of related services. "Let the government finance the improvement and development of this great labour camp. We are not paying a cent more in rent money," he said.

STAR 7/10/80 (303)

Sabra funds: 'Robbing Peter to pay Paul'

Black priests and community leaders have slammed the financing of Sabra by the Administration boards asd the Dutch Reformed churches

A former member of the Black Priests Fraternal, Father Jeff Moselane, Rector of the St Cyprian's Anglican Church in Sharpeville said he was "ashamed" that the DRC could use funds for racism.

"We cannot behave as if we do not know that Sabra is a racist organisation.

"The church must be above politics It has to be on the side of justice and reconciliation and Sabra clearly is not. Aligning itself with Sabra, the Dutch Reformed Churches can be faulted.

"As for the community councils asd the various boards channelling funds to Sabra, the only observation I can make is that the Info scandal has infiltrated into the black man's ghetto

"Robbing people of their rent money to support Nationalist and racist ideologies is like robbing Peter to pay Paul. This time it is the poorest who are being robbed"

The Reverend Peter Storey, vice president of the South African Council of Churches (SACC) said "Sabra has contributed nothing to the solution of South Africa's problems

"Over the years it has spawned a number of ideological plans with the sole aim of benefiting white domination"

The Afrikaan newspaper Beeld this morning, in an editorial said it was not unreasonable to suggest that Sabra had played itself out and that it was no longer moving with the times

Pretoria and Tembisa community leaders said the controversial donations of black administration boards funds to Sabra had to be condemned in the strongest terms.

S Ex 8/1/80

Sabra and board cash

(303)

Administration board contributions to the South African Bureau for Racial Affairs will be discussed with the boards and Sabra by the Minister of Co-operation and Development, Dr Koornhof

This was announced in a statement issued by Dr Koornhof today after the matter had been raised in the Cabinet

The Cabinet had laid down the following guidelines, he said

- All money at the disposal of administration boards has to be used for the direct advancement of the interests of blacks
- The question of contributions to Sabra will be discussed with the administration boards and with Sabra by Dr Koornhof
- There will be a penetrating investigation into the whole question of contributions by the State and State institutions to non-State institutions other than Sabra

POST

Telephone 27 6081

9/10/80 (203)

MUCH as we would like to congratulate Minister Piet Koornhof's decision to take up the issue of black monies lining the pockets of ultra-rightwing organisations, we insist this is just not good enough.

We were scandalised that monies from the boards should go to coffers outside the board's administration. We were even more scandalised that such money should be used by an organisation like SABRA.

Mr Koornhof has correctly said that monies from the boards should be used in matters affecting the welfare of the black people these boards administer.

The point at issue however is that our boards are so much part of the system that we are wondering if they are really operating for black interests, rather than for the government's

In the past we have watched the maladministration going on under these boards with alarm and dismay. We have noted that blacks should rather be given the option to administer themselves, not under pseudo-governmental bodies like the councils, but by the real leaders of the people. This has been scoffed at, and many is the time that men like Dr Nthato Motlana have been accused of mischief for refusing to operate under government bodies.

The boards have proved themselves to be incompetent in administering the monster of townships created by their boss, the government.

We are sceptical about other monies that we are expected to pay now that the scandal of black money going to Afrikaner organisations has been exposed.

We demand now that the government also looks into the rise in rent in Soweto, the rise in fares PUTCO has been threatening to institute, and rent increases in all other townships under the various administration boards.

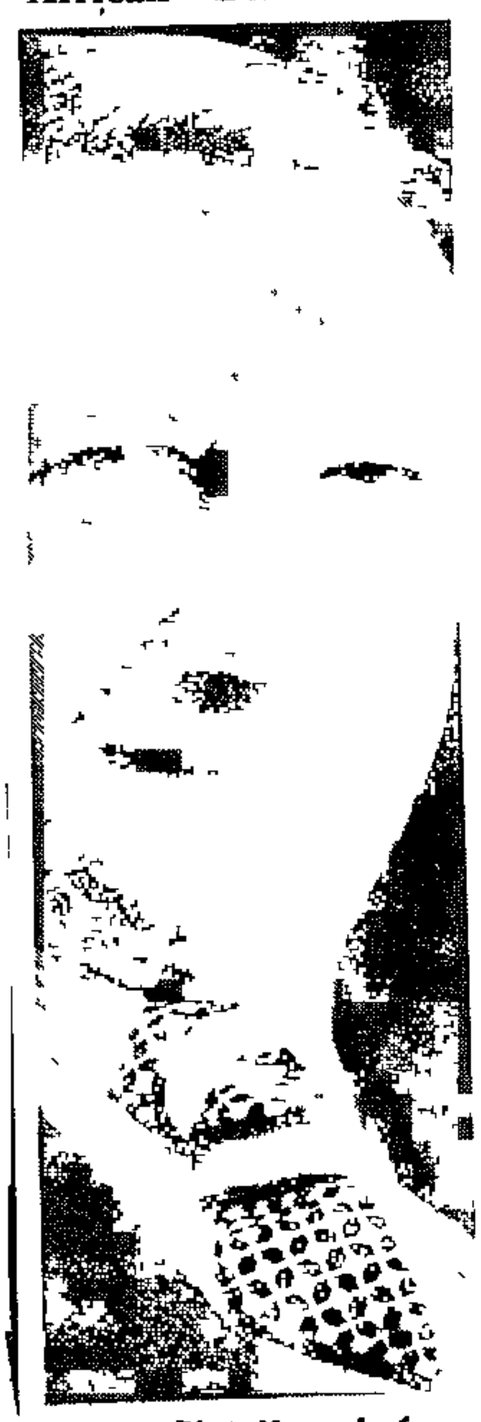
There have been stories of certain boards channelling monies from their townships into homeland intra-structures, stories we are often forced to believe.

It is surely adding to insult to imagine that money which should be used to develop those abortions like Soweto is instead used for other secret operations.

Soweto will only be able to meet her increases in whatever services we have, if we are given a chance to become viable As it is all the earnings from the township are channelled back into the greater city of Johannesburg, and but for the beer-halls and bottle stores run by the boards, Soweto is stone broke.

Koornhof puts stop to Sabra funding

ADMINISTRATION Board funds may not in future be used to finance the South African Bureau of Racial Affairs (Sabra). ARG 9/10/80 303



Dr Piet Koornhof.

This is the effect of a statement made yesterday by the Minister of Co-operation and Development, Dr Piet Koornhof.

Dr Koornhof said the cabinet had laid down the following guidelines concerning the question of administration board contributions to Sabra:

- All Administration Board funds must be used for the direct advancement of the interests of blacks
- The question of contributions to Sabra will be discussed by Dr Koornhof, the administration boards and Sabra officials.
- There will be a thorough investigation into the whole question of contributions by the State and state institutions to non-state institutions such as Sabra.

According to newspaper reports, it was alleged that thousands of rands collected from blacks every year were channelled to Sabra through administration boards Sabra is a Broederbond front organisation.

The money, reports claimed, was channelled by officials serving in the administration boards. Many of these officials, it was alleged, are also Broedbonders.

Several of these officials were reported to be serving both on the administration boards that channel the money and on the board of Sabra, that receives it

Aims

One of Sabra's principal aims is to promote the creation of an exclusively white "homeland" in the north-eastern Cape. Chairman of Sabra, Professor Carel Boshoff, is also chairman of the Broederbond.

Newspaper investigations disclosed that at least R40 000 was given to Sabra each year from revenue accounts of the administration boards, which controls the lives of urban blacks The amount was said to be providing about a quarter of Sabra's annual income.

Koornhof to probe Sabra donations

Cape Times 9/10/80 (303)

Own Correspondent

JOHANNESBURG — The Minister of Co-operation and Development Dr Piet Koornhof will launch a full investigation into the controversial donations to the pro-apartheid Sabra organization from black administration board funds.

The decision follows cabinet talks on the issue.

In a statement issued in Pretoria yesterday Dr Koornhof said he would be discussing the question of the contributions with the administration boards and Sabra.

This action comes in the wake of a storm of protest from prominent members of the black community, politicians and other civic leaders after disclosures that for years Sabra has been receiving money collected from blacks.

'Encouraged'

Mrs Helen Suzman, opposition spokesman on urban black affairs, said she was encouraged by Dr Koornhof's statement and repeated her demand that the contributions be stopped immediately because there was no justification for them.

Although the donations had to have ministerial approval Dr Koornhof did not say whether he had sanctioned the funds being given to Sabra.

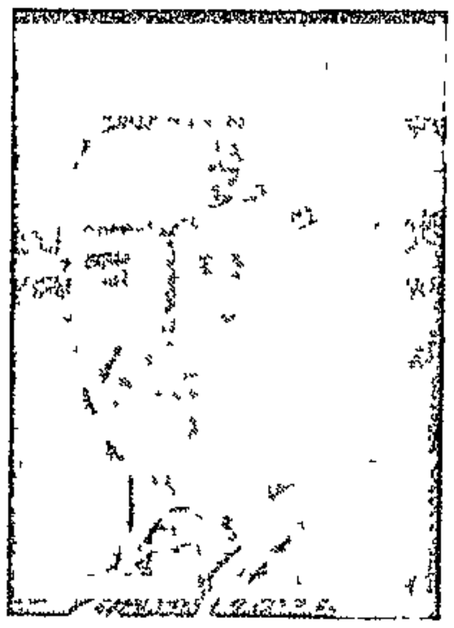
Dr Koornhof could not be reached for comment yesterday.

Dr Chris Jooste, director of Sabra and a member of the Broederbond, confirmed that the donations had to have and always did have ministerial approval.

Sabra, a right-wing organization which developed intellectual justification for Dr Verwoerd's apartheid ideology, is headed by Broederbond chief Professor Carel Boshoff, the late Dr Verwoerd's son-in-law.

Dr Koornhof said the whole question of contributions by the state and state institutions to other non-state institutions would be gone into thoroughly.

He said that all funds at the



Dr Piet Koornhof

disposal of administration boards had to be used for the direct advancement of the interests of blacks.

Dr Jooste said Sabra complied with this rule because "everything we do is in their interests".

Dr Jooste said Sabra worked for the advancement of blacks by promoting education, economic interests and consolidation.

He declined to comment on the forthcoming discussions with Dr Koornhof on the donations or on whether he felt there was a need for a full investigation.

Opinions differ on gifts to Sabra

STAR 9/10/80

(303)

Administration board funds may not in future be used to finance the South African Bureau of Racial Affairs (Sabra).

This is the effect of a statement made yesterday by the Minister of Co-operation and Development, Dr Koornhof

Dr Koornhof said the Cabinet had laid down the following guidelines concerning the question of administration board contributions to Sabra

- All administration board funds must be used for the direct advancement of the interests of blacks
- The question of contributions to Sabra will be discussed by Dr Koornhof, the administration boards and Sabra officials.
- There will be a thorough investigation into the whole question of contributions by the State and State institutions to non-State institutions such as Sabra.

There has been a storm of protest from black leaders, as well as white opposition spokesmen, since it became known at the weekend that administration boards had given at least R40 000 each year to Sabra from their revenue accounts.

This provided about a quarter of the annual income of Sabra which has been described as a Broederbond front organisation.

Only the Western Cape Administration Board did not give money

But Dr Chris Jooste, Sabra's director, says that it is not certain administration board funding of Sabra will cease.

He said that Dr Koornhof had announced only that he wished to discuss the contributions with Sabra, not that they were definitely to end.

Tvl board aided Sabra

POST 23/10/80

303

THE Administration Board for the Central Transvaal has given R5 000 to the South African Bureau For Racial Affairs (Sabra), during the board's current financial year.

This was confirmed by Mr D C Mouton, a senior official of the Administration Board, during an emotional debate of the Atteridgeville/Saulsville community council yesterday

"We want to emphasise that we condemn the donation in the strongest possible terms," said Mr Z Z Mashao, outgoing Chairman of the council "The money could have been used to balance the township's financial books"

Mr Mouton said the administration board "regularly makes donations" to Sabra and various other organisations He listed a number of bodies, including Santa, (the South African National Tuberculosis Association), and a number of sports organisations

New row over cash that Sabra gets from boards

22/4/81 (303)

By MARIKA SBOROS

SABRA, the South African Bureau for Racial Affairs, has launched a fund "to keep it independent from the Government', but still hopes to receive money from black administration boards

This announcement yesterday by Sabra's director, Dr Chris Jooste has renewed controversy over the Government's practice of giving black administration board money to the Rightwing organisation

Dr Jooste said Sabra hoped to establish a fund 'to keep Sabra independent from Government control"

He said contributions from the administration boards were not Government money "in the usual sense", because they derived from the public

Dr Jooste said there was "no certainty" that Sabra would still get the controversial donations, but added that the organisation "hopes to continue to get the contributions"

He said more than 90% of Sabra's income was in donations from the administration boards and private enterprise

The donations fluctuated, so the organisation hoped to establish a fund of R1-million to make a substantial part of Sabra's income secure and ensure that it remained independent of Government support

Sabra members, as well as the public, would be asked to contribute to the fund, to be known as the H F Verwoerd Fund, Dr Jooste said

He added that Sabra was still committed to working towards peaceful race relations within the framework of apartheid

Yesterday Mrs Helen Suzman, Opposition spokesman on urban black affairs, said she would do her best to see that Sabra did not get the money

"Every penny collected from the administration boards ought to be spent on improving the living standards of urban blacks and should not go towards an organisation whose main objective is to disseminate Government policy," Mrs Suzman said

Bishop Desmond Tutu, general secretary of the SA Council of Churches, called on Sabra to remain truly independent by refunding the money collected from administration boards

"Whichever way you look at it, that is State money

He said he "doubted" that the organisation was truly independent and added its leaders were continuing "to live in a cuckoo land" by insisting that apartheid was not detrimental to good race relations

Sabra effectively developed intellectual justification for Dr Verwoerd's apartheid policy It is headed by the Broederbond chief, Professor Carel Boshoff Dr Verwoerd's son-in-law

Dr Jooste is also a member of the Broederbond

Last year, after a storm of protest when it was disclosed that Sabra had been receiving money from the boards, the Minister of Co-operation and Development, Dr Piet Koornhof promised an investigation

they will stimulate though, comment and, where necessary, action.

Official proposes resettlement plan

CT 23/4/81 (303) 27

Staff Reporter

A SENIOR administration board official has proposed the programmed resettlement of black South Africans from the "white" areas to the homelands

Dr W S Snyman, chairman of the Highveld Administration Board says the resettlement programme should be aimed at reducing the preponderance of black labour in the "white" areas until whites had the biggest share of jobs in these areas

Writing in the April issue of the Journal of Racial Affairs published by the South African Bureau of Racial Affairs Dr Snyman also called for the freezing of extensions to black residential areas in the "white" cities and their eventual replacement by the building of additional housing in the national states

He also called for a resettlement "blueprint" (grondplan) which would promote

- The creation of new cities within the national states
- Consolidation of the national states into "economically viable fatherlands
- The development of new industrial areas and job opportunities

He proposed the "elimination" of idle and unproductive black workers, and mechanization and immigration as methods which could be employed to reduce the number of blacks workers in the "white areas

A "comprehensive blueprint was needed to resettle 'each nation under its own authority" he said

The blueprint should uphold the principle that political rights should be enjoyed only in the national states

It should also aim at reducing the number of blacks in "white" areas by providing them with a good livelihood in their own national states

"Many people shrink from the implications of such a blueprint because of the sacrifices which it would require They would prefer to accept power-sharing in one state, but it is doubtful if the implications have been considered

Suicide

"It would mean national suicide for the whites and the question which must be posed is whether any sacrifice is too big to avoid this "

Dr Snyman said businessmen and officials should be mindful that the training of blacks for managerial posts, the erection of undertakings for black consumers, the mobilization of black manpower the creation of job opportunities and tapping of black spending power should be oriented to the black national states and was "their due"

Despite the existence of homelands blacks had moved to the "white" urban and industrial areas at a high tempo Population increase in the black areas should be attributed largely to the efforts of the authorities

He said several new big cities with modern facilities and an inherent growth potential were needed to serve as "binding symbols for nation building'

Common bonds

An "own fatherland", he said was fundamental but not sufficient for the survival of a nation Common bonds within a society — created by 'a long and spontaneous process of biological contact and spiritual union' — were indispensable for the preservation of a nation These bonds were strong enough to keep a nation united even if deprived of its territory

'It is indeed such bonds which inspire the struggle to maintain or reform one's territory, or to getting a new territory as in the case of the Afrikaner's history

An individual's ties with a nation dominated his thoughts relationships and activities, whether he was situated in his own territory or that of another nation Dr Snyman said

present in perspective this study was undertaken as a preliminary investigation to a more detailed analysis of the current mortality experiences of the various communities in South Africa. The following objectives were defined.

1. To identify sources of data which would reflect the mortality experience of the White, Coloured, Asian and Black population groups in South Africa for the census years between 1921 and 1970 (inclusive).
2. To determine suitable methods of analysing and presenting this mortality data in order to provide a composite picture of the mortality experiences of the different communities in South Africa during the defined period.
3. To outline trends in the mortality data presented, to make pertinent comment and to provide background information for a more detailed analysis of the current mortality experience in South Africa.

This paper is essentially an attempt to identify and collate published data relating to the past mortality experiences of the various communities in South Africa. Extensive discussion about the data has been avoided as it is hoped that the Tables, and Figures will speak for themselves, and that

Classification of Disease (I C D). There have been many revisions of the I.C D. during the period of this study, from the third revision which was used in 1922 to the eighth revision which has been used since 1968. Between

* For details of sources of deaths before 1926 see reference 3, volume for

Sharp CoL rise could aid guerrillas, says professor

RDM 17/7/81 (303)

By Joubert Malherbe
Pretoria Bureau

SHARP increases in the cost of living, which have led to large-scale poverty, was one of the prime causes why guerrilla warfare could succeed in South Africa, Professor Herman Venter, of the department of criminology at the University of Pretoria, said yesterday

Speaking on "The terrorist onslaught against South Africa" at the youth congress of the South African Bureau of Racial Affairs (Sabra) at Nylstroom, Prof Venter said the increase in the cost of living in the country was a problem which had to be solved urgently

He said blacks in South Africa earned more, and enjoyed greater prosperity, than blacks elsewhere in Africa

He expressed concern at the fact that people were moving away from the rural areas and said the deserted farms could form routes for insurgents who wanted to infiltrate the Vaal Triangle

The African National Congress had set 1980 as the "target year" in which it was going to launch a full-scale attack on South Africa, but the conduct of South Africa's forces in Mozambique and Angola, had caused the ANC to delay this onslaught

Prof Venter said security measures in the private sector and in residential areas were inadequate and called for better preparation against the onslaught on the country

Speaking on labour relations in South Africa, Professor J Opperman, of the National Manpower Commission, told the congress that the acceptance of an integrated economic system had led to blacks aspiring to gain political rights

Blacks could not live a part of their lives in an integrated economy and remain in separate compartments in other sectors of society, Prof Opperman said

He said the role which the economy could play in solving serious political problems was being over-emphasised

URBAN REGIONAL PLANNING

QUANTITY SURVEYING
(Continued)

Bell-John Prize
For the best all-round student in any year of study.

P C Key

The Committee of the Western Cape Chapter of Quantity Surveyors' Prize
For the student obtaining the highest marks in Professional Practice.

P R Swift

LTA Prizes
For the best student in each of the courses of Building Economics I, II and III in the third, fourth & fifth years respectively.

I : N D G Sessions

II : A R Low Keen

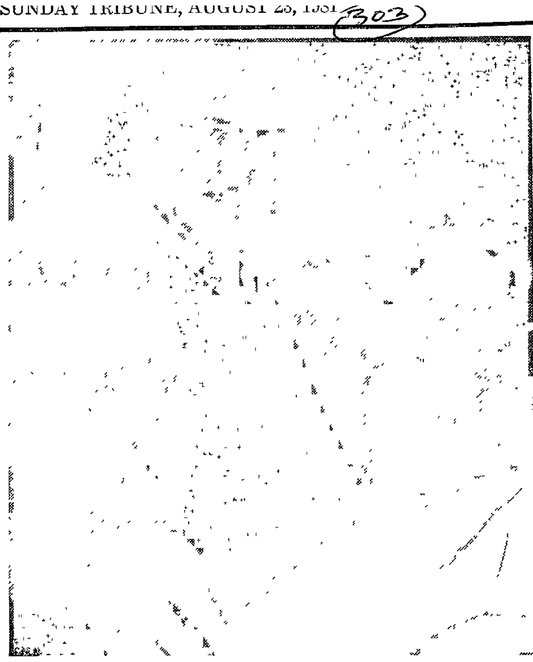
III: No award

S A Brick Association Prizes
For the best student in the subject of Building Construction.

C W von During

For the second best student in the subject of Building Construction.

K Strong



CAREL BOSHOFF . . . "in the region of R60 000 a year"

State cuts out Sabra funds

S. Tribune 23/8/81 (303)

By William Saunderson - Meyer

THE Broederbond-front South African Bureau of Racial Affairs is facing bankruptcy after the government cut off thousands of rands annually channelled to it by the administration boards

Although the government has never made public its decision, the Minister of Co-operation and Development, Dr Piet Koornhoff, decided to block the administration board funding of this rightwing think-tank in October last year, following a press expose of their source.

The administration boards, which dominate every facet of life for urban blacks, had covertly been providing Sabra with funds ever since its inception in 1948 — funds collected from the black community in the form of rents and profits on liquor sales in the townships

Sabra, which has repeatedly called for a more stringent implementation of the apartheid policy, has as one of its principal aims the development of a white homeland on the banks of the Orange River in the North Eastern Cape When it was revealed the administration board were funding Sabra, there was a massive outcry from the black community and opposition leaders

At that time it was estimated that the funds from the administration boards amounted to about a quarter of the organisation's annual income of about R120 000

This week Professor Carel Boshoff, chairman of Sabra and the Broederbond, admitted it was "in the region of R60 000" or half of the annual income.

In Sabra's accounts, which are scheduled to be approved at its annual meeting on September 8, income has plummeted by 50 percent and the organisation has a nine-month deficit ending on March 31 this year of almost R63 000

Professor Boshoff said the drop in income was an "urgent problem" for Sabra, but that the organisation would not be cutting back on its activities to make ends meet

A senior government source, who cannot be named, said although it appeared the government had slammed the door on Sabra, it had actually left open a back door through which the deficit would in the future be made up.

"There can still be funding from the administration boards. All that has to be done is that they have to get around the Department of Co-operation and Development's internal regulations which stipulate that donations from revenue accounts may only be used 'in the aid of blacks'

"Donations to Sabra will still be continued, but will be earmarked for specific publications or research which can be said to be in the interests of blacks — such as any of the bureau's activities could arguably be said to be

"Also money can and will be channelled from other government departments who can claim a legitimate interest in

Broederbond rightwing think-tank now faces bankruptcy

Sabra's activities," he said.

This was confirmed by Professor Boshoff who said administration board funds would still be given to Sabra for specific projects, research or publications of interest to them

He also said funds would continue to be donated by the Department of National Education — according to the Sabra report, five percent of Sabra's income in the nine-month period under review was provided by the department

The Department of National Education is headed by Professor Boshoff's predecessor as head of the Broederbond, Dr Marais Viljoen

According to government sources, although the Prime Minister Mr P W Botha is angry about the increasingly trenchant attacks by Sabra on what it sees as moves to dismantle apartheid, the government is determined that Sabra should survive

No Board cash for Sabra

RDM 27/7/81 (303)

Political Staff

NO administration boards had made any donations to the South African Bureau for Racial Affairs (Sabra) in the first six month of the year, the Minister of Co-Operation and Development, Dr Piet Koornhof, said yesterday

He was replying to a question tabled in Parliament by Mrs Helen Suzman (PFP, Houghton)

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Population crisis looms as women fill more jobs

RDM 9/9/81 (303)

... Staff Reporter

THE increase in the number of white women taking jobs was a major cause of the decrease in South Africa's white population growth rate, says the latest newsletter of the SA Bureau for Racial Affairs (Sabra)

And it warns that the use of white women to alleviate the manpower shortage would cost a "dear price" in the form of a declining white birth rate, the ageing of the white population and the enhancement of economic and political crises

Between 1970 and 1977 the white birth rate decreased by 26,7% while that of coloureds showed a decrease of 24,4%.

Peak

However, the white birth rate had subsequently decreased by a further 3,5% while that of coloureds had risen, the letter said

In addition, the white birth rate was already below "replacement rate", while the population growth of other races was being maintained

The number of white births had reached a peak in 1973, when there were 90 500 births. In 1979, the figure was 73 000

Sterilisation was also a cause of the diminishing white birth rate, the letter said

About 30 000 white women — as opposed to 25 000 black women — were sterilised between 1976 and 1979 in State hospitals

Most white sterilisations were, however, done by private doctors — at a rate of about 70 000 a year

The letter said the average age for whites was currently 30 years and eight months

It warned that by the year 2020 the average age of the white population would be 39 years and eight months — which meant a corresponding rise in the mortality rate

"If one takes cognisance of the fact that there are 600 000 women in the labour force and that there is great pressure on others to join, together with the continuation of the family planning propaganda for whites, a complete breakdown of white growth cannot be ruled out," the letter said.

Stagnating

While the black labour force was growing steadily, the "stagnating" white labour force still had to create job opportunities and provide training

And whites still had to man the technical and highly skilled posts in the country, which meant they could no longer be used to manage black administration and services

For these reasons, Sabra supported the training of blacks for skilled and technical posts

"The heavy administrative burden on whites has led to a state of affairs where they cannot even manage their own civil service and there is a danger that they will loose the heart of their self determination," the letter said

CT 9/9/81

Warning on white birth-rate

303

Staff Reporter

THE South African Bureau of Racial Affairs (Sabra) has warned white South Africans that the decline in the white birth-rate and in immigration has "serious implications" for their continued existence

Delivering a joint annual report, the chairman, Professor Carel Boshoff, and the executive director, Dr C J Jooste, said the bureau would continue to monitor the situation closely

They thanked the Department of National Education for its "real support of Sabra's work", especially on youth projects and congresses The department gave Sabra R3 038 for the financial year ending on March 31 — R338 less than the previous year

In other sections of the report, Professor Boshoff and Dr Jooste

- Said it was "dangerous" to interpret President Reagan's election victory as a victory for separate development, as this would "weaken our preparedness"
- Warned that the "spiritual assault against whites has increased sharply and the way in which it is being launched from within our own ranks is disturbing"
- Reaffirmed their belief that "separate development is the whole answer" and that "the choice is between separate development and integration"
- Warned that arguments in favour of scrapping of job reservation, the implementation of merit selection and the belief that white children should get to the top on their own initiative had been shown to be historically "fraudulent" and were misleading the youth

They expressed concern at the "open propaganda" aimed at granting the coloured people general and municipal voting rights This posed a grave threat to peaceful race relations in South Africa

UNIVERSITY OF CAPE TOWN

DEPARTMENT OF ACCOUNTING

TAXATION AND ESTATE DUTY II - 1981

COURSE OUTLINE/READING LIST - 3rd & 4th QUARTER

LECTURE DATE	LECTURE NO.	TOPIC	THE INCOME TAX ACT	MEYEROWITZ	ILLUSTRATIVE EXAMPLES	TUTORIALS
31 August	20	Tax Planning for Asset Acquisitions - leasehold improvements - lease or buy decisions - [illegible] ing	ss.1 'gross income' definition paras.(g),(h); 11(f),11(g),11(h),12,13, 8(4),8(5)	513 - 524, 765 - 786, 534 - 537, 1423 - 1426	-	T.1319 T.1409 T.1411
		VACATION - 5 SEPTEMBER TO 13 SEPTEMBER				
		[illegible] tions [illegible] nd [illegible] (briefly) [illegible] s and liabilities - acquiring shares - interest payable on acquisition	ss.11(a),(i),(j),12,13, 22,22A,24A,103(1),103(2)	The relevant paras. in Chapters 9,11, 12 and 26	-	16.10 T.1051 (b) and (c) T.1401
21 September		REVISION				T.1424,T.1425 T.1431,T.1432 T.1525, 14.5 16.7,16.9

EXAMINATION - OCTOBER 1981

N.B. THE TUTORIALS REFER TO 'QUESTIONS ON S.A. INCOME TAX 1980' AND THE SOLUTIONS ARE PREPARED ON THE BASIS THAT THE QUESTIONS ARE UPDATED BY ONE YEAR.

INTER-GROUP RELATION

1989

Police move in

Own Correspondent

DURBAN — Security forces — comprising policemen and soldiers — yesterday established a base in Inanda-Newtown following requests from residents for them to move in to halt the ongoing violence, involving attacks on the houses by armed gangs

A senior spokesman for the South African Police in Port Natal, Major Charl du Toit, confirmed yesterday that a centre had been established in the area

However, Maj du Toit denied reports that it was the South African Defence Force that had moved in He said he would know by today how many people were involved in the operation

Brigadier J H Pretorius of Natal Command said security forces including policemen and soldiers had moved closer to the "troubled spot" to "cut response time"

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Anti-halaal campaign ignored

(154) South 2/2-8/2/89.

A RIGHT-WING campaign against halaal products has made little impact on major supermarkets.

The campaign, launched by the Rev Soon Zevenster of the Evangelical Reformed Church in Bellville, has drawn an angry reaction from Muslim leaders.

He has also called on supermarkets to withdraw products bearing halaal stamps.

The country's leading supermarkets, OK Bazaar, Checkers and Pick 'n Pay, appear to have defied Zevenster's call.

OK Bazaars PRO Mrs Honey Brian said it was the manufacturers' sole right to decide whether the halaal mark should be removed from products.

The manager of Pick 'n Pay's Claremont branch, Mr E Zilz, said: "We now separate these products from others in the supermarket. However, this is not general practice. It may differ at other supermarkets."

The Muslim Youth Movement (MYM) said the anti-halaal movement was "yet another indication that the anti-Islamic sentiment among right-wing Afrikaners was still rife".

(154) Argus 12/2/89

OUT OF AFRICA

Fears about the status of black immigrants in Europe grow as new legislation planned for 1992 comes closer. In Paris VIVEK CHAUDHARY, of the London-based black newspaper *The Voice*, met some of those who suffer racism in that rich and cultured city and learned about the work of pressure group, SOS Racisme.

No bed of roses for blacks in Europe

IN the early hours of the morning of Monday, December 19, 1988, two bombs exploded in a house near Marseilles in the south of France, killing two people

But what really made this attack hit the headlines in France was that the bomb exploded in a hostel for Tunisian immigrant workers, just hours after one of Europe's largest anti-racist youth rallies had ended And those who planted it were suspected to be right-wing extremists, waging attacks against immigrants in France

The day of the bomb explosion I was due to interview Harlem Desir, leader of France's main anti-racist organisation SOS Racisme The attack brought home the reality which thousands of French immigrants have to live every day

"I'm sorry, Mr Desir has flown down to Marseilles. He won't be back until next week He's gone down to see what we can do to help the victims It's the worst racist attack for a long time," said the receptionist at SOS Racisme's offices in Paris.

There are almost 4,5-million immigrants in France, the majority comming from France's former colonies in North Africa Nearly 800 000 are from Algeria, half-a-million from Morocco and 225 000 from Tunisia.

In the north-east of Paris the area of Stalingrad looks more like a busy bazaar in Algiers than the heart of a north European metropolis North African coffee shops are littered with people talking of news from back home. Kaftans, fez hats and Korans are all easily available and the minaret of the local mosque dominates the skyline

Life for these Parisians revolves around a daily gauntlet of abuse, racial attacks and harassment by French immigration authorities. Not for them the glamour and wealth of a city known for its art and culture. The tourist sights, the art galleries and designer-wear boutiques are all a million miles away

All over France, hostility and racist attacks on Africans are common These range from shooting of Arab people in bars to organised skin head gang attacks on black communities.

The total number of immigrants in France stands at 6,8 percent of the population of 55-million Mass immigration to France began during the 1970s and also led to an increase in support for the French right-wing, led by Jean-Marie Le Pen's National Front Their Nazi-style mass rallies whipped up anti-immigrant hysteria and thousands voted for Le Pen during last year's presidential elections. In some areas he polled nearly 30 percent of the votes

Attacks on black people became an everyday occurrence as French fascists transformed Le Pen's rhetoric into direct, racist action

It was in response to the growth of the French right-wing that SOS Racisme was formed In 1984, Harlem Desir, together with a few friends of Arab, Jewish and French origin, decided to create a mass anti-racist organisation that would challenge the racists

The slogan, "Touche pas a mon pote" – "Hands off my mate" – was adopted as their slogan Officially, they claimed to be non-political and aimed to win over the public without strategies of confrontation But they could not ignore the mass of racist attacks being waged, so SOS began organising youngsters to defend their communities from outside aggressors

The organisation also realised that racism and the increase in support for the right-wing was not just limited to France Branches of SOS sprang up all over Europe in countries where there were large immigrant populations – Germany, Italy, Sweden, Belgium, Holland, to name but a few By 1985, SOS could boast 17 000 members in France alone A concert attracted more than half a million supporters the same year

Rapidly, their work also increased They organise counselling sessions for people with immigration problems, negotiated with local councils to adopt anti-racist policies, and, as their fame grew, met with leading politicians and world leaders

In response to this new recognition, an international youth rally was organised to draw up a charter that would give immigrants in Europe "equal rights and status"

Over 2 000 delegates came from all over Europe to the Sorbonne University in Paris to hear speeches from Jack Delors, president of the European Community, Tottenham MP Bernie Grant and Harlem Desir

Throughout, the event the rich, multi-cultural flavour of Europe was emphasised Algerians represented Germany, Indians represented Norway, and Ghanians represented Sweden.

"Mr Delors," said Harlem Desir to the EC head, "which Europe do you represent?"

The auditorium lapsed into silence on several occasions as representatives of the minority communities recounted stories of their on-going struggle against racism

"Many who have played a part in creating the wealth of this continent are today being denied basic rights. Out of 1992, we want equal rights for all."

Yet there was a strong air of defiance Clenched fist salutes were frequent as French rebel songs rang around the auditorium The fervour of young people committed to fighting racism was moving and passionate SOS claimed the conference a great success

How successful the charter will be remains to be seen But SOS's hope that it will be adopted by all Western governments remains a very dim one, judging by the West's record on immigration restrictions.

Whatever the outcome, it is certain that SOS has been successful in curbing the growth of the French right and bringing home to thousands of ordinary French citizens the existence of racism in their country

But SOS's refusal to embrace political affiliations must limit its success The group prides itself on being non-political "We accept anybody who is commited to fighting racism, regardless of politics, religion or class," said Hayette Boudjema

However, racism is an issue that cannot be detached from politics And for any anti-racist organisation to be effective it must also have the support of the people it claims to represent And SOS's political stance causes problems.

Many older North Africans, Muslims by religion, are unhappy, for example, that SOS has not come out in support of the Palestinians but continually supports the anti-apartheid struggle Both are political, they claim, yet SOS supports one and not the other

And this lack of support among the African Muslims for SOS is shown in the composition of the organisation It is made up mainly of white students who forget about racism as soon as they leave the university campus

However, the reality for thousands of black French people continues Ultimately, it must be them, the victims of racism, who must organise and fight it And, gradually, this is what many North Africans are doing

In 1992, the Single European Act will come into operation. Europe will strive towards achieving a continent that will have no economic or border barriers Eventually, the dream is to have a United States of Europe, with the whole continent enjoying the same currency, passports and even laws

The harmonisation of Europe's law is expected to make it difficult for asylum seekers to find sanctuary in a European country Extra visa restrictions will make it harder for non-Europeans to enter the continent

Said Desir "We can't accept that the only new vision put forward of Europe in the future is that of an area where it will be easy for stock brokers to operate in and Europeans to travel in Many men and women, who have played a part in creating the wealth of this continent are today being denied the basic rights of citizenship, participation in democracy, freedom and even a decent education for their children Out of 1992, we want equal rights for all in Europe"

B/Day 24/2/89 (154)

SA Jews and apartheid

AUTHORS Tzippi Hoffman and Alan Fischer disagree on the answer to the title of their book "The Jews of SA — What Future?"

For the first time in two years they can drop their researcher objectivity and react as concerned Jews to the tremendous ignorance, mass stereotyping and lack of communication they encountered in their interviews with black, Muslim, Afrikaans and Jewish leaders.

"Although we looked at a segment of the mosaic, it is symbolic of the wider SA society — a society riddled with ethnic cleavages, misconceptions and a general lack of empathy among groups," says Fischer

In the book, South African Jews are accused of apathetic silence — at best — about apartheid and failure to translate their economic power into political clout At worst, they are labelled wilful collaborators who perpetuate apartheid in order to prop up their own wealth

A vital objection centres around support of Israel The criticism is two-pronged An analogy is drawn between apartheid and Israel's treatment of the Palestinians and, secondly, Israel is seen as a supporter of SA.

"Israel is perpetually accused of funding apartheid But the real fuel of apartheid is Arab fuel," Fisher says indignantly. "About US$7bn is generated in combined revenue through gold/oil sales between SA and the Arab world. The US$250m annual SA-Israel trade pales in comparison Even with undeclared military and other trade, this figure is no more than US$500m"

The black-Muslim alliance and anti-Jewish stance they discovered in their research is more than a result of the barriers of apartheid

"It reflects a wider international trend," says Californian-born Hoffman, who came to SA three years ago to research Islamic conceptions of social justice

"The whole Middle East view of Jews as the worst of the exploitative capitalist class is part of the enormous anti-Israel propaganda being spread throughout the world The SA-Israel link is highlighted to delegitimise both countries and show them to be the polecats of the world," she says

"We've been told specifically that the whole Israel-Palestinian-oppression-Zionism-racism-blacks-homelands-territories thing has been used as an education tool by Islam to show the evils of apartheid and convert blacks en masse to Islam The use of the Middle East issue in South African politics causes unnecessary problems in an already divided society It should be kept out of the South African debate," says Fischer.

Most black leaders took pains to separate Zionism and Judaism But this is unrealistic, say Fischer and Hoffman "Israel is not just a political regime, as blacks believe It is the raison d'etre at the core of Jewish identity Saying Zionism is racism is accusing Jews of being racists and asking Jews to renounce Zionism is asking them to give up their essence"

TANIA LEVY

REVIEW

Project aims to break down barriers

Township 'encounter' to be held in E Cape

Star 27/2/89 (154)

By Winnie Graham

Opportunities for black and white South Africans to meet in each other's homes are once again being planned by Koinonia South Africa and the National Initiative for Reconciliation (NIR), the organisations which planned the "Mamelodi Encounter" last year.

More than 200 whites spent several days in the black township near Pretoria last May while blacks were accommodated at the homes of white families. The experience was hailed as a major success.

Mr John Tooke, director of the Christian Leadership Training Centre and one of the co-ordinators of the Mamelodi Encounter, said the whites who stayed in the township had not had a single bad experience

"Each one of us had a wide range of contacts, meeting not only our hosts but their friends and neighbours, people in the taxis and in the streets," he said "We were given a marvellous welcome"

Now similar "encounters" are being planned in Atteridgeville, Pretoria and in New Brighton, Port Elizabeth There are also moves afoot to arrange stayovers in Soweto, near Johannesburg, and in the townships of Maritzburg

The encounters are being arranged by Koinonia and the NIR because "polarisation in South Africa is increasing and full-scale violent conflict between the rulers and the ruled seems unavoidable", according to a statement

"White people are particularly ignorant of the conditions in which many black fellow Christians live and hence cannot comprehend the frustrations, fears and aspirations of black people," the statement said

"On the other hand black people commonly experience whites as employers and see them only as oppressors The opportunity for real friendship and understanding across the colour line is rare"

The statement said the experience was usually the beginning of a lifelong process of personal change.

Mr Tooke said a minister in Port Elizabeth recently asked his congregation how many had visited London Between 75 and 80 percent said they had been to the city He then asked how many had been to New Brighton, the black township near Port Elizabeth Only 3 to 4 percent admitted they had been there

"Yet people who visit black townships receive a very warm welcome," he said "They are met with friendship and openness When I stayed in a township I felt I was really living in South Africa The true South Africa is reflected in the townships."

The New Brighton Christian Encounter takes place from March 3 to 5 The date of other "encounters" will be published once they have been finalised

● **Starbridge was launched to help close the gap between the races. If you can suggest ways and means of improving communications, write to Starbridge, Box 1014, Johannesburg 2000.**

Petrol strike goes into third day

154 Times 3/3/89

DURBAN. — The strike by workers at the Shell and BP SA Petroleum Refineries, Sapref, enters its third day today.

The 500 strikers decided yesterday to continue the strike in support of demands for an across-the-board increase of R180 or 18% (whichever is the greater).

No decision was taken at the meeting about an invitation by management to reopen talks with the Chemical Workers' Industrial Union.

A union official said the workers refused to accept the 12,5% pay rise offered by management.

Sapref said essential services at the refineries were being manned by non-union members

Writers' workshop planned for children

Star 9/3/89

154

By Winnie Graham

Under privileged teenagers are to take part in a youth writing week to be held at a venue in the Crocodile River valley just north of Johannesburg at the beginning of April

Ms Geraldine Manson of the We Care Foundation, the organisation which arranges holidays for children of all races, said this week that the organiser of the creative writing week had offered to include boys and girls who could not afford the fees

The course is geared to help young people who want to write, but who are frustrated because they cannot express themselves on paper

The organisers are adamant that educational qualifications are not a vital factor in writing Anyone can learn to write

Young writers who want to write poetry or novels, diaries or memoirs, travel pieces or letters can be taught the correct techniques of putting their thoughts on paper

For every three teenagers who attend the workshop and pay the full price of R395, one We Care student will be sponsored

Mr Graeme Addison, the consulting editor who will lead the workshop, said the course was geared to motivate and inspire young writers rather than to teach grammar

"That will come later," he said "There are techniques to learn, in poetry and fiction, as well as a whole world of new writing trends to explore and issues to discuss," he said.

The workshop will include lectures by writers and publishers, with the young writers being given tips on how to get their work published

The workshop has been modelled on the 'writers conferences' which have become a popular feature of the American literary scene With an instructor to counsel them, the young writers are encouraged to exchange creative ideas

The theme of the workshop will be "self-awareness though self-expression"

● Starbridge was launched to help close the gap between the races If you can suggest how this can be accomplished, write to Starbridge, Box 1014 Johannesburg 2000

Abrahamse . . .
more pressure on apartheid

SA FOUNDATION (154) FMMC 10/3/89

Building bridges

This year's SA Foundation AGM was a happier affair than last — which took place against the unhappy background of the "do your damnedest" phase of government "diplomacy" The tone of most of the speeches, by local foundation personnel as well as the foreign directors, was fairly bullish — a reaction to the country's improved foreign image of recent months The "diplomats of the private sector" warned, however, that pressure against apartheid will increase, though it is likely to be more constructive in intention and application than sanctions

The central theme was the relationship between domestic political considerations and foreign relations It has become received wisdom, particularly in relation to US policy on SA, that it is driven more by domestic political considerations than by what happens in SA The corollary is that SA can do little to alter the policy emerging from Washington

Michael Christie, foundation director in Washington, says this is mistaken He notes that policy is by no means written in stone Instead, it depends on the prevailing political climate which, in turn, depends very much on the latest news from SA Last year the banning of 17 political organisations on February 24 created tremendous momentum in favour of sanctions The government's more sensitive handling of recent issues such as detention without trial and the Sharpeville Six case, on the other hand, creates momentum for a more constructive approach.

A similar point, with a more domestic emphasis, is made by the foundation's director general, Kurt von Schirnding He notes that "too often in SA domestic political considerations have been allowed to prevail at the expense of our foreign relations, usually with negative consequences" The overall point is clear. our domestic economic and political health is extremely dependent on the health of our foreign relations The latter will prosper — or not — in accordance with how the world views developments on the home front The temptation to ignore foreign opinion in implementing policy locally must thus be avoided

An important point made by outgoing president Len Abrahamse was that "while pressure for sanctions may decrease, pressure against apartheid will continue to increase" This will be so particularly because of the impending solution in Namibia/Angola, which will allow the attention of the superpowers to be focused more exclusively on SA This need not be bad news As Abrahamse points out "This intense scrutiny has resulted in a more sophisticated comprehension of the dynamics of SA society among many of those nations who shape policy towards this country" ■

Cape Times

Crowd 'angry' after funeral incident

Supreme Court Reporter

THE mood of mourners at a Salt River funeral soon after one of them was allegedly shot by a policeman changed from from "controlled anger" to outrage, a city journalist told the Supreme Court yesterday

"It was an extremely frightening experience," said Mr Chris Erasmus, Special Writer for the Cape Times

Mr Erasmus was giving evidence in a damages action of nearly R311 000 against the Minister of Law and Order by Mr Yusuf Lakay, 53, who has a paralysed right leg after he was allegedly shot by the deceased Constable James Farmer on September 11, 1985

Mr Erasmus said he had joined up with the funeral procession — for Mr Ebrahim Carelse who had been shot dead by police — in Salt River

"My feeling was there was extensive anger and I had a sense that trouble could have brewed up, but there was excellent crowd control with marshals in front," said Mr Erasmus

He heard "a loud report" which he thought was a gunshot Looking around he saw a man — later identified as Const Farmer — trying to break free from several people clinging to him

"I saw a revolver in his hand The constable moved away from the crowd, appeared to stumble and then disappeared from view behind a parked car I heard the clatter of metal on the cement and thought he had lost possession of his firearm," said Mr Erasmus

"After the gunshot the mood of the crowd changed phenomenally Scores of people poured into the area surrounding the scene"

About 10 people climbed on to the roof of the parked car and jumped down to where Constable Farmer was lying, Mr Erasmus said

Mr Justice A J Lategan presided Mr P B Hodes assisted by Mr K A B Engers, instructed by Mallinick Ress Richman and Closenberg Inc appeared for Mr Lakay Mr

Sowetan 15/3/89 Page 5

Canteen 'boycott'

SOME of the white employees of United Breweries are boycotting the factory's canteen in solidarity with a dismissed white man who allegedly assaulted two black workers after he had called one an "Apie" and another a "kaffir."

154

Regularly

The boycott action, sources told the *Sowetan*, started after the man's dismissal. They said a group of white employees who used the multiracial canteen regularly have stopped doing so.

This is how it is done! Major-General C P van der Westhuizen (left) shows Lieutenant-General R Holtzhausen, Colonel Basil Ginsberg and Major-General L Meyer how to use a yo-yo. They were attending an awards ceremony in Johannesburg. ● Picture by Alf Kumalo.

SADF wins friends with the yo-yo

154

By Winnie Graham

The yo-yo is being used by the South African Defence Force to help build bridges between the races

It has been distributed to tens of thousands of children in the townships in exchange for cleaning litter in the streets Star 3/4/89

The SADF's "yo-yo" campaign, master-minded by Colonel Basil Ginsberg, a Witwatersrand Command senior staff officer, has also brought in more than R250 000 for the Defence Force Fund — a fund used to provide amenities for troops and to assist in cases of hardship

Various companies and media organisations, including The Star, received golden yo-yo awards from the retiring director of the SADF Fund, Lieutenant-General R F Holtzhausen, at a reception at Defence headquarters in Johannesburg on Friday evening

Speaking at the ceremony, General Holtzhausen said the money raised in the yo-yo campaign during the past 14 years had done much to boost the morale of the men in uniform

"If their morale had not been good, we would not have [illegible] ce today," he added "The SADF has been instrumental in getting us to this point Without the SADF, and without our national servicemen, we would not be enjoying the present climate of peace

'I predict that we are heading for a fortunate phase in the history of our country There is a place in the sun for all people of South Africa"

The campaign was initiated in 1975 when R18 000was raised for the fund Three years later R22 000 was collected, another three years later R77 000 and a further three years later R90 000

Sponsors who backed the campaign — run with military precision — helped push the figure to R253 000 this year Last year the sponsored yo-yos — advertising various firms — were sold to children

Yo-yos became the craze as boys and girls throughout South Africa tried to master new tricks with it.

This year the army decided to give yo-yos to underprivileged children in the townships who helped fill refuse bags with litter

Colonel Ginsberg added "In a small way, this created enormous goodwill in the townships"

The success of the campaign has prompted Lieutenant-General L Meyer, the new chairman of the fund, to extend fund-raising until December this year

'Dark skin' misery of white Mauritians

(154) (285) Sunday Times Reporter 9/4/89.

A FRENCH Mauritian family on the East Rand has had a bitter taste of conservative harassment. And all because of the dusky colour of their skins.

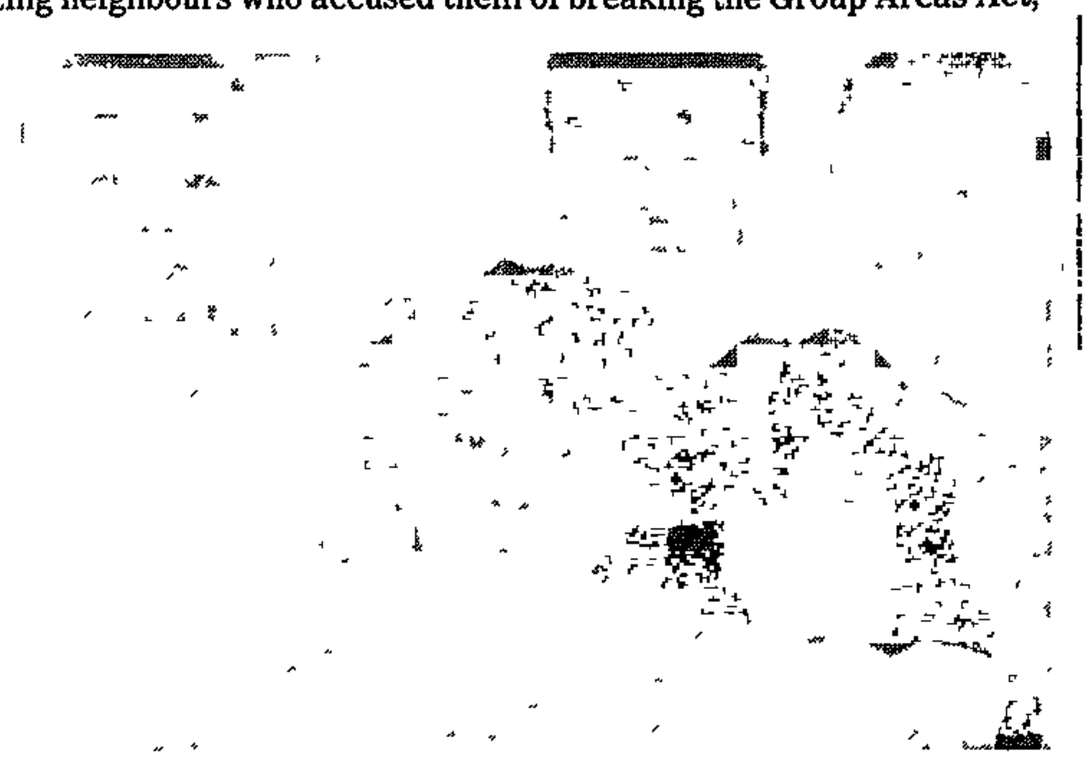
Janine and Marice Calisse and their four children — classified white under South African law — have faced the wrath of neighbours for having dark skins and have suffered two expensive acts of vandalism

Since moving into Norkem Park in Kempton Park last October, the French-speaking couple have been visited by

- CP-supporting neighbours who accused them of breaking the Group Areas Act,
- A man claiming he was from the Kempton Park council and who asked to see their passports to ensure they were not breaking the law,
- Two policemen following up a Group Areas contravention complaint from neighbours

And their property has been vandalised twice

- Blue paint was daubed over the family car, front gate and fence,
- And their windows were smashed with a hammer



UNDER SIEGE . . . Mrs Calisse and children Jean, 15, Bernard, 11, Joel, 12, and Analise, 5 Picture· OLTMAN MINNIE

- **Windows broken and their car daubed with blue paint**
- **A rude CP member accuses them of breaking the law**
- **A 'council' official arrives to inspect their passports**

Before moving to Norkem Park the Calisse family lived happily in a flat in Johannesburg

Their harassment since moving to Norkem Park, they believe, stems from the fact that some people think they are Indians or coloureds

Soon after they'd arrived in the suburb, Mrs Calisse received a visit from a Conservative Party supporter who bluntly told her that she and her family were contravening the Group Areas Act by occupying a house in Norkem Park

Rude

Said Mrs Calisse "He was very rude and didn't even ask us to show him our passports After I had assured him that we were French Mauritians, he left"

Some weeks later the family received a visit from a man who claimed that he was from the Kempton Park council

"He was very polite After asking to see our passports, which prove we are French Mauritians, he advised us to ignore anyone who accused us of defying the Group Areas Act," said Mrs Calisse

A few weeks after the official's visit, two detectives from John Vorster Square arrived at the Calisse home

"They were also very polite and explained that they were acting on a complaint that we were contravening the Group Areas Act After seeing our passports, they said that we were legally entitled to rent or buy a house in any white area"

The most recent incident of vandalism occurred on Easter Sunday when blue paint was daubed over the family's car, front garden and fence

Visitors

The first attack on the Calisse's property by vandals happened a few ' /s before Christmas

"Members of our family from Mauritius had come to visit us and we decided to spend a day at Sun City On our return home in the early hours of the morning, we found that most of the windows in the front of our house had been smashed, apparently with a hammer It cost us over R200 to have them repaired," Mrs Calisse said

She added that both acts of vandalism had occurred when they had foreign guests staying with them

Mrs Calisse said that the damage to the family car was so extensive that the vehicle would have to be resprayed

Despite the pain they have suffered, the Calisse family love South Africa They intend staying in Norkem Park, where their four children have made friends and have settled happily in local schools

Some weeks ago, a Kempton Park Conservative Party councillor, Mr Thys van As, asked the local National Party controlled management committee why an Indian family was living in James Wright Avenue, Norkem Park — the street where the Calisse family live

The acting town clerk of Kempton Park, Mr Sarel Benade, said "No matter what the colour or creed of the occupant of any house, the damaging of people's private property in this manner is inexcusable No-one has the right to take the law into their own hands

"If a family has the legal right to reside on a property, no-one should interfere with their privacy in any way"

result and (b) what are the particulars of the above incidents,

(2) whether he now intends taking any further action regarding the protection of South African citizens living in this area, if not, why not, if so, (a) what action and (b) when?

B524E

The MINISTER OF FOREIGN AFFAIRS

(1) No

Regarding the incident on 2 January 1989 about which representations were made to the Ciskei Government as indicated in my reply to Qustion No 21, senior Ciskei Ministers visited East Peelton on 12 February 1989 and, through dialogue, succeeded in establishing harmony in the area

As regards the other two incidents furnished to my Department, the South African Government was informed by the Ciskei authorities that a group of people had been detained after attempting to coerce unwilling residents of East Peelton to attend a meeting They have subsequently been released

(2) As and when the need arises the South African Government is always ready to take action to protect its citizens

Study of Portuguese community in Republic

*9 Mr K M ANDREW asked the Minister of Home Affairs

(1) Whether his Department has commissioned the Human Sciences Research Council to undertake a study of the Portuguese community in the Republic, if so what are the relevant details,

(2) whether the Portuguese community s perceptions of the South African Government and its policies are amongst the aspects being investigated if so (a) why (b) who decided that these perceptions should be investigated and (c) to whom is the report to be made available?

B525E

The MINISTER OF HOME AFFAIRS

(1) and (2) The Human Sciences Research Council (HSRC) was commissioned by the Department of Home Affairs to undertake a study of the Portuguese community in the Republic of South Africa The Council has completed its task and I have received a copy of the report during the past week I am still studying the report but I am prepared to make it available to interested persons

Mr K M ANDREW Mr Speaker, arising out of the hon the Minister's reply — if the answer to this is in the reply the hon the Minister is tabling I will be happy — may I ask what the cost of the study was to the Government?

The MINISTER Mr Speaker, I cannot give the hon member that information offhand but I will notify him in due course of what the cost was

†Mr J H van der Merwe Mr Speaker, further arising out of the hon the Minister's reply, in the second part of the question it is asked whether the viewpoint of the Government and its policies are some of the aspects brought to the attention of the respondents I should like to know whether the views of the other political parties were also brought to their knowledge

†The MINISTER Mr Speaker, I think the hon member will find the particulars in the reply that is tabled and if the hon member would like to be further informed on this matter, he can get the report itself with pleasure

(Rest of reply laid upon the Table with leave of House)

It is commonly accepted that there is a large Portuguese community in the Republic — some estimates put their numbers as high as 600 000 Next to the Afrikaans and English speaking communities and groupings the Portuguese community constitutes a substantial group in the South Africa community life originating largely from immigrant stock The stage had been reached where the Department of Home Affairs and the Immigrants Selection Board required some specific and particularly recent information relating to this community As is generally known the Department is responsible for the admission of immigrants to the RSA the promotion of immigration especially professional and highly-skilled manpower in certain categories, the granting of temporary work permits and the issue of naturalisation certificates

After consultation with the HSRC, and with proper cognizance being taken of the cultural and economic impact of the Portuguese community in many spheres of activity in the Republic, it was clear that there was a real need for a fairly wide-ranging exploratory study of that community The following aspects were included in the terms of reference to the Council

— Factors which promote adaptation

— Factors which delay/inhibit adaptation

— Perceptions of the South African government

— The general welfare of the Portuguese community, in the economic, social and political field

— Sentiments in respect of Portugal and other Portuguese areas

— Factors which can promote re-immigration to Portugal and other Portuguese areas

— Factors which might influence decisions on re-immigration

— Re-immigration choice of host country (apart from Portugal and Madeira, there are large communities in Brazil and Venezuela)

The HSRC being the specialist research institution was allowed the necessary professional and scientific scope to develop a proper questionnaire which would satisfy the requirements of the Department, while, at the same time, addressing some questions generally which could provide entrepreneurs, developers, service institutions and other bodies in the Republic with useful information on the potential of the Portuguese community

The Portuguese community's perceptions of the South African Government and its policies were considered relevant as there exists a need, for the purposes of successful immigration, promotional actions and the assurance of the continued sojourn of immigrants in the Republic, to become aware of all the aspects and factors of the South African way of life which are beneficial to immigration promotion

The decision that these perceptions should be investigated followed on the HSRC s scientifically constructed and proposed questionnaire which, in common with most professionally constructed questionnaires contains in-built checks and balances, as well as questions specifically aimed at eliciting clear-cut standpoints on the part of the respondents The final decision on the acceptability of the HSRC's proposed questionnaire was taken by the Department of Home Affairs at top management level

Ban on benzine hexachloride

*10 Mr R J LORIMER asked the Minister of Agriculture

(1) Whether the use of benzine hexachloride has been banned in South Africa, if not, why not, if so, why,

(2) whether there has been any relaxation of this banning in recent years, if so, why,

(3) whether his Department is still in possession of any surplus stocks of this substance, if so, what quantity,

(4) whether his Department disposed of any surplus stocks in the last two years, if so, (a) how and (b) to whom?

B526E

†The MINISTER OF AGRICULTURE

(1) Yes, because of the build-up of certain isomers of benzine hexachloride in the adipose tissue of animals which may lead to unacceptable residue levels in meat and wool,

(2) yes, as an emergency measure specifically for the combating of locusts by the State during 1985/86,

(3) no,

(4) yes, (a) as a grant, (b) to South-West Africa/Namibia Administration specifically for the combating of locusts

Mr R J LORIMER Mr Speaker, arising out of the reply of the hon the Minister, is he aware of the studies which indicate the use of this chemical as being highly dangerous even as an emergency measure against locusts and that the damage to the environment thus done is something that will harm that part of the environment for a very long time indeed?

Mr P G SOAL Can't we use it against the Nats?

†The MINISTER I should like to tell the hon member that arious tests were done on sheep

Workshops on resolution of conflicts

Star 12/4/89 154

The resoluton of disputes and conflicts will come under the spotlight when the University of Cape Town's Centre for Inter-group Studies launches a national workshop programme this month

Featuring a team of five Americans recognised in the field of resolving disputes, the programme will be aimed at enabling people to participate effectively in conflict situations

At Wits Business School, a two-day workshop for human resources, personnel and union leaders will be held on April 25-26, followed by a seminar on April 27

The contact person is Professor Loef Douwes Dekker at 643-6641

There will also be two closed workshops

A series of public meetings will be held in various centres under the auspices of the SA Association for Conflict Intervention (SAACI) and host organisations

Tours foster bonds between children

Star 14/4/87 (154)

By Winnie Graham

Multiracial weekend tours, aimed mainly at fostering closer bonds between children of different races, have been so successful that the project manager, Ms Geraldine Manson, has been invited to tell groups in the United States about the scheme

The tours are organised by We Care, with the backing of the hotel and travel industry In the two years since the project was launched, nearly 2 000 children — many from underprivileged homes — have stayed in five-star hotels, in game lodges and seaside resorts, where they have had an opportunity to get to know one another

We Care, a non-profit, apolitical organisation, whose trustees include Mrs Sally Motlana, the president of the Black Housewives' League, and the Bishop of Johannesburg, the Rt Rev Reginald Orsmond, takes between 800 and 1 000 children on tour each year

Ms Manson said that though the tours were packed with fun for the boys and girls, this was not the main purpose

"All tours have a structured programme and an educational flavour with emphasis on children of different races and cultural experiences sharing new experiences," she said "The main objective is to have children coming away from weekend tours feeling more fulfilled"

At the start of the tours, Ms Manson said, there were often hidden barriers between the children, but at the end they were the best of friends

Children were often so reluctant to say goodbye to their new friends that We Care had embarked on a second phase — "post-care" Selected children who had been on trips were to be given the opportunity of getting together again to cement new friendships

Determination of management to make project work is critical

Despite reverses Shareworld could end as a success story

Star 14/4/89 (154)

Shareworld is a unique project in South Africa — an attempt to bridge the gap between the races through entertainment

By HELEN GRANGE

The centrepiece of Shareworld is this artificial sea, complete with concrete islands, a 610 m sand beach and wave-making machines. • Pic by Alf Khumalo

The story of Shareworld, the largest multiracial entertainment centre in South Africa, began as a tragedy But like most stories, it has reached a turning point, and although the Shareworld story is not yet over, there is a strong possibility it could have a happy ending

The series of disasters which brought Shareworld to its knees within 18 months of its opening, culminating in the decision by Standard Bank in January to terminate its loan facility, has been replaced by a series of rescue strategies fuelled by a strong desire to keep this unique venture alive

Takeover

Latest in the Shareworld story is an apparent interest by the Johannesburg City Council in taking over the multimillion rand centre Although nothing has been finalised a report back is expected next week.

But Shareworld's real saving grace was probably the fact that, although Standard Bank had terminated its loan facility, it had not called in a loan of R43 million already made

Rather than apply for Shareworld's liquidation, Standard Bank involved itself in attempts to bring more private sector involvement

Without these concessions, The dream of Shareworld could well have been shattered

Also fortunate was the fact that companies which had promised to sponsor operations at Shareworld stood by their undertakings Computer giant ISM is to go ahead with the development of a R1 million computer training school there

The bids to rescue Shareworld are far more clear than the reasons for its near collapse Many observers would say it was a combination of huge overhead costs, failure to meet national building standards, the death of six people in a disco stampede and marketing mis management

Attendance at the centre, which was designed to appeal to blacks and whites, has never reached forecast levels

The Shareworld dream began with entrepreneur Mr Jonty Sandler and black businessman Mr Reuel Khoza They envisaged a wide-ranging family recreation, entertainment and educational centre which would appeal to the masses

But construction costs, originally estimated at R17 million, had soared to R28 million by opening day Excavation costs on the 34-hectare site were much higher than estimated and the rush to open in time for the 1987 Christmas season meant that 13 of the planned 32 attractions were not completed when the gates opened

Attendance was barely 50 percent of original estimates and projected turnover for the first month was R250 000 against takings of only R122 000

The situation was already critical as far back as April last year, but it was only in October that backers and management agreed on major changes

Under the new managing director, Mr Rene Lion-Cachet, the private sector has been encouraged to come in to operate some facilities, while other facilities have been rationalised

That every attempt is being made to see Shareworld succeed cannot be disputed The project is perceived by many as a futuristic attempt to cross the barriers of apartheid and to promote better relations through the medium of entertainment.

Ten out

The Portuguese culture is rich in music and song Here a typical Portuguese band plays at a national celebration

Most Portuguese are in SA to stay, claims survey

The large Portuguese community is happy with South Africa and determined to stay here according to a recent survey by the Human Sciences Research Council **ALAN DUNN** of our Political Staff reports.

(154)

CAPE TOWN — Almost 90 percent of South Africa's Portuguese community, one of the largest expatriate Portuguese groups in the world, are here to stay

This emerged in a Human Sciences Research Council study of the 600 000 to 700 000-strong community commissioned by the Department of Home Affairs.

The study, the first in depth one into South Africa's Portuguese speakers was submitted to the Minister of Home Affairs, Mr Stoffel Botha, last week.

It reported that 89,6 percent of the Portuguese-speaking respondents were not considering leaving South Africa Five percent were, and the rest were uncertain

The study said 95,9 percent of the community, three-quarters of whom still spoke Portuguese at home, would want still to be living in the Republic in five years time.

About 55 percent said they would advise others to come to South Africa — 93 percent professed they would come here if they had the choice again — 18 percent would tell foreigners their opportunities would be better in South Africa, 1 1 percent would warn others not to come, and 2,2 would urge them to "think carefully"

Out of South Africa, Portugal, Madeira, Angola and Mozambique, 86 percent of the respondents awarded South Africa the place with the best quality of life. Portugal scored 3,2 percent, and the rest much less each

Almost 90 percent were happy or satisfied with their jobs, with 72 percent believing they enjoy a higher standard of living than in their home countries About 20 percent view their standard here as much the same as before, with 78 percent of their spouses now happier

Thirty-eight percent said they did not miss any part of their home countries, 36 percent said they missed family, and the rest missed friends language, social life and so on

The study said 21,1 percent owned property outside South Africa On the Government's race policies, 44 6 percent agreed with them, 24 6 were neutral, 6 7 thought them wrong, and 24,1 percent were uncertain

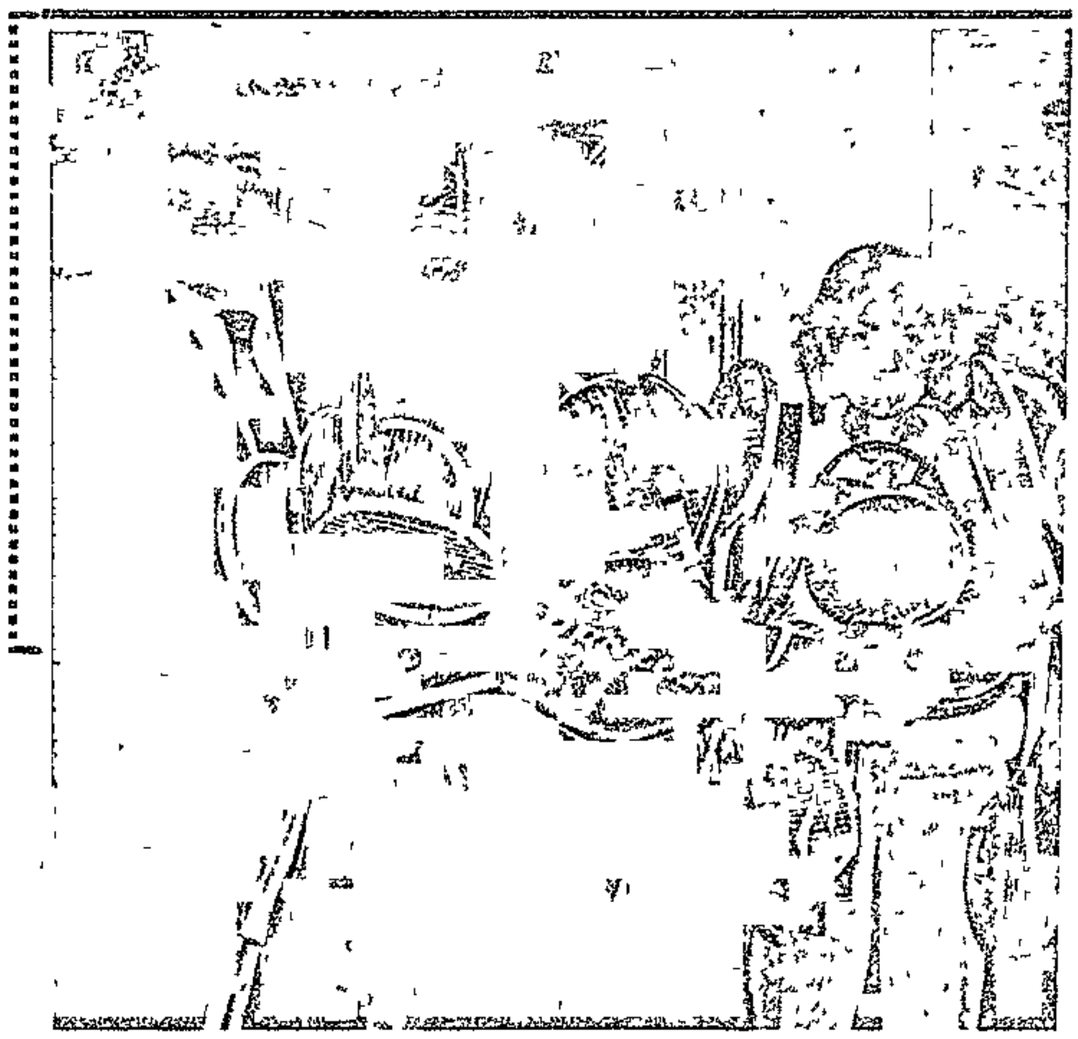
Eighty-eight percent said they had not changed their views on Government race policies since coming to South Africa But of the balance that had, 48 percent were more in favour of them now, 15 more opposed and 36 percent uncertain

Sixty percent would oppose a one-man, one-vote electoral system in a unitary state, the study showed Only 3,7 would welcome it.

The HSRC study recommended that Government leave no stone unturned in its fight against inflation', to maintain South Africa's advantage over their country of origin Economic reaons seemed to have played an important role in Portuguese-speaking people leaving their previous countries (45 percent had left because of this, 22 percent for political reasons, and 20 percent had followed family members to South Africa)

It said Portuguese non participation in clubs and organisations was clearly too high, recommending fresh efforts to draw people into these activities.

The study noted that Government would be well-advised to "make effort to bring about an improvement in South Africa's relations with her neighbours"



Rackets for Africa — or rather the children of South Africa These were collected b
right are Mr Bill Emmett, Mr Edwin Mmoth, chairman of the Alexandra Primary Sc
Penstone of the Chamber of Mines and Mr Ke

US companies sponsor squash programme

Star 13/4/89

154

By Winnie Graham

About 40 primary schoolchildren from the townships, who will be taking part in a squash festival in Randburg in May, are to be accommodated with white Johannesburg families for the weekend

However, their "weekend in the suburbs" will not be a novelty for them So good are relations between white and black squash laying children that black youngsters have been offered accommodation in white homes on a number of occasions

PROGRAMME

Mrs Gill Robinson, coordinator of the Development Council Programme for SA Squash, said this week that the 30 000 children now playing squash in South Africa came from all races groups

They don t see colour When they are together they are totally involved in squash "

The squash development programme, she added, was sponsored by American companies who had made it possible to coach children at Soweto schools The programme had started in Chiawalo, Soweto, and in Alexandra, and would move to Tembisa, kwaThema and Daveyton in the next few months

There were about 80 black under-12 inter-provincial players

Mrs Robinson said there were few squash facilities in Soweto — two courts at Pace College which were well used and two at Baragwanath which were not open to the public

We bus the children from the townships to Johannesburg and have never had any racial friction," she added

A major squash tournament in which 500 children from around South Africa would take part was scheduled for the end of June They would be accommodated at the Jan Smuts Holiday Inn

She said the success of the junior coaching scheme had prompted the collection of second hand squash rackets for underprivileged boys and girls

"Initially we lent children rackets but we found they were keen to have their own, no matter how dilapidated it may be " said Mrs Robinson "That is how the collection started If the rackets are repairable, we can use them "

The Johannesburg Chamber of Mines Sports Club started the squash season this year by collecting more than 100 rackets to be used in the national squash development programme

People who have old squash rackets to hand on can take them to most squash centres, including the Wanderers, Chamber of Mines, Randburg, Parkview and Southern Suburbs squash courts, which are serving as collection points

Starbridge was launched to help close the gap between the races If you have ideas of how this can be done write to Starbridge, Box 1014, Johannesburg 2000

21/4/89

A quarrel with the boss, a few beers ... and white Johan joins a black union

With the wage squeeze hurting black and white alike, there's a small, but significant trickle of white workers to black unions. One of them is Johan Beaurain EDDIE KOCH reports

WHEN Johan Beaurain, a young white electrician, wandered into the office of the South African Railway and Harbour Workers' Union (Sarwhu) during the bitter strike by black railwaymen in 1987, he could tell from the expression on people's faces that they thought he was either lost or a police spy

A union organiser, busy writing out receipts for membership fees from workers who had crowded into the room, jokingly asked whether he had come to join

"I just said 'Yes' I think he realised immediately that I was serious and began speaking to the other workers in English, saying that it was not the policy of Cosatu to discriminate on the grounds of race," Beaurain told the *Weekly Mail* in an interview

As an affiliate of the Congress of South African Trade Unions (Cosatu), the railway union had always endorsed the labour federation's non-racial principles But not many of its members really believed that a white worker on the railways would one day sign up

Since Beaurain took out his membership card, a small but significant number of white workers have been making their way into the offices of progressive, mainly black trade unions and asking if they can join

Last year more than 30 white artisans at the Volkswagen assembly plant in Uitenhage — former members of the ultra-rightist Yster en Staal Werkers' Unie (Iron and Steel Workers' Union) — defected to join Cosatu's National Union of Metalworkers' of South Africa (Numsa)

This week, hundreds of black workers at the VW plant elected three white shop stewards to represent them in negotiations with management

And in another development, black members of the Commercial Catering and Allied Workers' Union (Ccawusa), another affiliate of Cosatu, will meet this weekend to consider industrial action at the Johannesburg Stock Exchange in support of demands for the reinstatement of white security guard who the workers say was sacked for joining their union

The reasons for this surprising trickle of traditionally conservative white workers into South Africa's militant labour movement are varied and complex

An explanation favoured by many unionists is that the government's wage freeze, which squeezes whites and blacks alike, has created the objective conditions for non-racial worker solidarity At the same time Cosatu and Nactu have attracted whites by demonstrating that they are more effective than timid white unions in fighting for improved wages and working conditions

Economic self-interest was clearly one of Beaurain's reasons for joining Sarwhu "The day before I had a fight with the bosses about the way they gave out merit awards to workers, which I thought was very discriminatory," he says "That night I went out and drank a few beers and thought to myself 'F it Let me just go and join those black guys' "

But Beaurain says the major factor was a desire "to build a fair society for my fellow workers" that grew out of his experiences early on in life

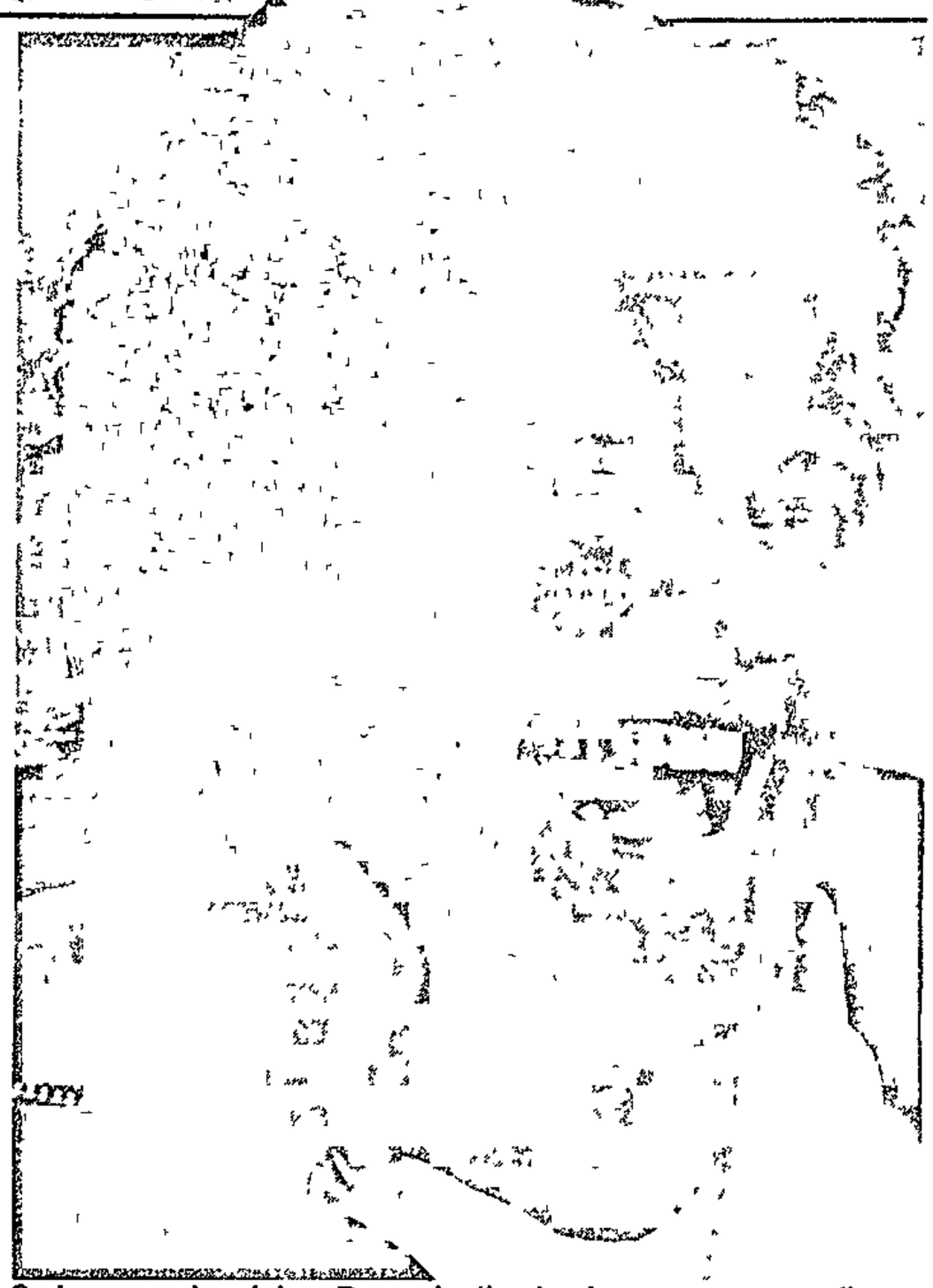
The young man's father, a typical Afrikaner patriarch, began working on the railways as a labourer during the depression He joined the Spoorbond (a conservative union for white railwaymen), worked his way up to become *lootsvoorman* — the overseer of a locomotive yard, and was loyal to the government of the day until he died in 1985

Johan grew up in the Orange Free State town of Bethlehem He did his matric at the Witteberg High School, excelled at athletics and never questioned the values that this father instilled in him.

"But my father had a great sense of fairness and morality " says Beaurain "He would never tolerate a wrong being done to anyone and I think it's because I inherited this that I was later able to see the gap between apartheid and the way it impacts on reality "

This growing awareness of injustice was transformed into open dissidence when the young man did his national service. Beaurain volunteered to become a member of South Africa's elite reconnaissance commando But after passing the rigorous training programme he was rejected because he got a bad "buddy rating" from the others on the course

"I was unconsolable," says Beaurain "I became a parachute packer in the unit and began to see how black soldiers were badly treated even though they were prepared to fight and die together with the white soldiers That's when I got a disease you can call apartheiditis — an overdose of apartheid "



Sarhwu member Johan Beaurain. 'I got a disease you can call apartheiditis — an overdose of apartheid'

Picture ANNA ZIEMINSKI, Afrapix

After completing his military service, Beaurain went to the railways and a year later call-up papers arrived notifying him that he was due to attend a three-month camp The young man resolved not to go

"My brothers tried to talk me into it. But I just said I wasn't going When they realised I was prepared to go to jail they phoned up the army and said 'You better come and fetch our brother There's something wrong with him' "

An army officer arrived on the farm and persuaded the young man to go to the military base on the understanding that he would not be required to do any training Beaurain says that after arriving at the camp he was sent to a mental ward in the army hospital

After a week he was called to a hearing and questioned by a panel of doctors and officers who eventually told him to go home A few weeks later a certificate arrived on the farm saying he was exempted from military duty because he was "medically unfit".

Beaurain's mood of defiance was magnified by the indignation he felt at being treated in this way Back on the railways he tried for five years to persuade his colleagues to respect the rights of black workers — and lost most of his friends The feeling of isolation was another reason for joining the union when it exploded on to the scene in 1987

"Now I feel as if I have hundreds of friends, whereas before I had almost no friends," Beaurain says

However, his decision to join Sarwhu has not been without cost "I unexpectedly became a victim of the racist policies of South African Transport Services myself by being unable to attend work due to the degree of intimidation and victimisation towards me by other white workers "

Beaurain now plans to institute legal proceedings against the management of Sats for allegedly refusing to discipline whites for racist behaviour and failing to implement the company's commitment to racial parity

The young electrician's spirit of defiance is unusual among the white workers, who have joined black trade unions mostly out of economic self-interest

But the election of white shop stewards to represent black workers at VW shows that a larger process — the breakdown of racism in the workplace — can be set in motion

Free food, says bogus leaflet

WMAL 31-27/4/8

Weekly Mail Reporter
East London

154

FREE food, blankets and clothes, announced the friendly pamphlet Anyone interested just needed to visit the home of a kindly Black Sash official

Unfortunately for the 120 people who responded this week, the pamphlet was a fake, designed to embarrass the East London Black Sash.

The pamphlet, issued in the name of the regional director of the Black Sash, Sue Power, described a "winter care programme". Readers were told to call at Power's house for food, clothing and even housing. The pamphet was widely distributed in Duncan Village, Cambridge township and the Postdam refugee camp at Newlands

Among the group were people who have lived as squatters in the bush at Cambridge for many years.

The pamphet, written in ungrammatical Xhosa with Power's name misspelt, is the second such fake to be distributed in the name of the Black Sash.

"If you want food, a place to stay or clothes, even blankets contact Sue Powers," read the pamphlet

Residents in Duncan Village said they found pamphlets under their doors. Potsdam refugees said they heard a car stopping at about 2am, when they went near the occupant, a white man, quickly dumped the pamphlets and the car sped off.

The Black Sash has been involved in assisting the 300-strong Potsdam community camped in Newlands in a bid to find land in South Africa after leaving Ciskei.

"We know these smear tactics," said Power "They have done it to us before. Some people will understand this, but I feel sorry for those poor people who need help. It is a very cruel thing to do, using poor people for one's little gains." — elnews

MOURNERS

Possible charges after service for Pretoria 7

By CONNIE MOLUSI

CHARGES of racial incitement are being investigated against a number of activists for organising a commemoration service in solidarity with the victims of the "Pretoria massacre".

At least two people have been quized by police for addressing the commemoration service held at Lekton House, in Johannesburg, recently

Asked to comment on the matter, a police spokesman for the directorate in Pretoria said "We have to advise you that the police do not identify persons who have been questioned by them"

The commemoration was held in remembrance of seven people who were killed and 16 others wounded by Barend Hendrik Strydom, who cold bloodedly shot at blacks he came across in the streets of central Pretoria last year

Last week the assistant general secretary of Nactu, Cunningham Ncukuna, was quized by police at John Vorster Square They wanted to know what he had said at the meeting

Police said they were investigating charges of racial incitement against people who addressed the meeting, Ncukuna told *City Press*

George Ngwenya, publicity secretary of the National Youth Co-ordinating Committee (Nayco), was visited last week by police who wanted to know his role in organising the commemoration service at Lekton House

The meeting, organised by Nayco, was to express solidarity with the victims of what was described as the worst outburst of racially motivated terror in South Africa

Strydom, who is facing seven charges of murder and 15 of attempted murder, is a self-confessed member of an extremist white right-wing organisation, the "Wit Wolwe"

He said later in court that he was in full possession of his faculties at the time of the alleged crime

Strydom, a former member of the South African Police, has a history of anti-black sentiments and strong racial hatred For instance, he resigned from the police force after he posed for photographs with a head of black man under one arm and a knife in the other

The head was severed in a motor accident in Main Road, Nigel, and found by Strydom 500 metres from the scene of the accident during a culpable homicide investigation

Black staff at a pharmacy that developed the film reacted in horror when they saw what was on the spool and reported the matter to their employer

The police were notified and Strydom was charged with being in possession of objectionable material The charges were, however, withdrawn

Superstitious fall prey to Natal conmen

CP Correspondent

MARITZBURG police have warned superstitious people not to be taken in by "the evil touch" used by gangs of youths to rob them of their money

The scam, involving three conmen, preys on people who believe in witchcraft

The victim is selected in the street and is touched gently by one of the gang

The second conman then informs the victim that he has been touched by "an evil witchdoctor" and offers to take him to "a good witchdoctor", who then tricks him out of his money

About 10 cases, involving large amounts of money, have been reported to the police this year

'Never say die' Kgame to contest civic poll

Steve's plan shocks opponents

Kgame, now dubbed "Steve never dies," was shot and left for dead by three hitmen outside his Dobsonville shop two weeks ago

He was admitted to the Intensive Care Unit of Baragwanath Hospital, where he underwent an emergency operation, and was later transferred to a Johannesburg clinic

He was discharged last week and is recuperating at his Dobsonville home, where is said to be making steady progress

Kgame lost his seat in Ward Four in the October elections and will now contest Ward Three

His wife, Jenny, said "He is progressing slowly but there is an improvement in his condition"

After the shooting his family believed he had been struck by six bullets, but doctors discovered a seventh bullet in his body during the operation

One bullet grazed his head and he was also hit in the neck, back and thigh Family members took turns in keeping a bedside vigil at the clinic where he was being treated

Kgame was unconscious for about three days after the shooting and his family says mystery still surrounds the circumstances leading to the attack – the second assassination attempt in two years

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AMERIC
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T.C.B.

T.C.B.

COPS QUIZ MASSACRE MOURNERS

Cpress 23/4/89.

154

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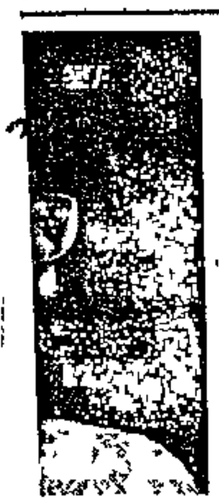

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Neshoba County branch of the National Association for the Advancement of Coloured People (NAACP)

Wilkerson said the integration of public schools in January 1970, during his last year of high school, that made him realise Philadelphia could never return to its past

"We went to school in January prepared for the worst," he said "It turned out it wasn't bad at all I am definitely pleased that we have made progress," he said "But I am not pleased with some people's attitude to progress"

Both DeWeese and Talley pointed to the 1964 killings of James Chaney, Andrew Goodman, and Michael Schwerner as the turning point for Philadelphia

Chaney, a black man, and Goodman and Schwerner, both white, were shot and killed after Deputy Sheriff Cecil Prince arrested them for speeding, jailed and released them, and then stopped them again After an intense, 44-day FBI investigation, their bodies were found in a dam Eight men, including Price, were convicted in 1967 on federal charges of conspiracy to deprive the three victims of their civil rights

DeWeese said the mayoral election of 1969, provided "a way for the town to reject the killings It's been better ever since"

DIFFERENT KIND

"We still have racism, but nothing like the '60s It's a whole different kind and needs to be dealt with in a whole different way Now it's primarily economic," Talley said

Philadelphia residents Eva Tisdale and Ola B Morris agree Both are black

Morris, who remembers the white supremacist Ku Klux Klan raiding black neighbourhoods, complained that Philadelphia's integration was still only "token"

Tisdale, now an insurance saleswoman, recalled that 25 years ago "if you were outspoken, you were (considered) a troubleshooter or an agitator"

Today, however, "things certainly have changed", she noted "The younger generation of blacks and whites get along better," she said, although she believes that prejudice and racism will continue "for a long time"

Willem Dafoe (centre) and Gene Hackman (right), FBI officers in *Mississippi Burning*, interview young black victims of racism.

Brad Dourif . . . The tables are now turned as a white man faces black anger and menacing violence in *Mississippi Burning*.

Movie betrays rights struggle

THE recently released film *Mississippi Burning, a story based on the investigation of the murder of three civil rights workers in Mississippi in the 1960s, by white FBI agents who resort to violent tactics, has generated considerable controversy in the American Press Following are excerpts from commentaries*

New York Times editorial

"Many will be moved by the film because it's exciting, but it is disturbing to think that people will leave the theatre believing that lawlessness is just if it serves a good cause Legitimising that idea traduces the principles for which so many sacrificed so much to advance civil rights"

Coretta Scott King in the Los Angeles Times

"Many white people made courageous contributions to the civil rights movement Some lost their lives in the struggle for equality

"But how long will we have to wait before Hollywood finds the courage and the integrity to tell the stories of some of the many thousands of black men, women and children who put their lives on the line for equality?"

Many critics have noted that the film distorts the true facts

Homes bring races together

Star 8/5/89 (154)

By Winnie Graham

A "wonderful fellowship" is growing between the different sections of the Cheshire Homes organisation as men and women of all races work together to raise money to build new homes in Daveyton and Soweto

Mrs Anne Dear, secretary of Cheshire Homes, said this week that whites had been made to feel so welcome by black people that there was now a "lessening of fear' going into a black area

"We all get on very well and feel we have bridged a lot of gaps"

The South African National Foundation of Cheshire Homes plans to build a home for adults with severe physical disabilities in Soweto and another in Daveyton

The establishment of the homes has become a matter of urgency as the critical shortage of accommodation in the black townships has put the squeeze on all available accommodation

It is a common experience in Soweto that between 12 and 14 people often live in houses averaging 40 sq m

Miss Dear pointed out that a disabled person needed more space than an able-bodied person as it was extremely difficult to manoeuvre a wheelchair through a mass of furniture in a small house

She added "Outside toilets, the lack of integrated bathrooms, steps and narrow doorways make the average disabled person unduly dependent on other members of the household

'This places added strains on otherwise healthy and supportive famility relationships"

For paraplegics who had problems of incontinence, the typical township house with its lack of suitable ablution facilities could have life-threatening consequences as hygiene was the only way to prevent the development of bladder and kidney infections, she added

Affront

"At the least, the lack of privacy in the process of carrying out routine self-care constitutes an affront to the dignity of these people and this takes its toll on the person's self-concept"

The establishment of the Daveyton home was given a major boost recently when Miss Caroline Tindall, social investment manager of Johannesburg Consolidated Investment Company, presented the chairman of the Daveyton Committee of Cheshire Homes, Mr Elias Nkosi, with a cheque for R250 000

The money will enable Cheshire Homes to build the central core of the building comprising an administration section, frail care, dining section and kitchen

Plans include the employment of a social worker based at the new building who will determine the exact needs of the disabled community in Daveyton A day-care centre is on the cards and the first six residents will be admitted when funds permit

When Group Captain Leonard Cheshire, VC, founder of Cheshire Homes, turned the sod on the site of the home last year, he stressed the importance of building as soon as funds were available

He said then that experience had shown the community became involved as soon as the building was there

The Daveyton home will eventually accommodate 40 disabled people — people who now are being kept temporarily in hospitals or who live under the most unfavourable conditions Daveyton Town Council made a plot of land available for the project in 1986

The Cheshire Home in Soweto, which will cost an estimated R1,2 million, will be built on a site provided by the Soweto Council Buildings on the site are already in use and will be converted to accommodate seven residents at a cost of R45 000

Star 7/5/89

Business training for all groups

154

By Winnie Graham

About 70 Pretoria pupils, drawn from different race, language and religious groups, are being trained in a nonracial environment to meet the challenges of business in an integrated society.

This is the first time a project of the Race Relations and Youth Leadership Initiative (RALI) has involved young people in a primarily conservative sector of the Jacaranda City. It has initiated a number of successful nonracial projects among Johannesburg pupils of all races.

The project is being sponsored by Amalgamated Beverage Industries (ABI) and National Beverage Services which have joined in a private sector initiative to stimulate dialogue and understanding among Pretoria pupils.

The R40 000 project is being run by RALI.

Mr Andre Smit, general manager of ABI Pretoria, said the project provided an opportunity of creating a stronger generation of future leaders and, at the same time, giving pupils an understanding of how companies operated.

Two hikers mobbed by excited youth

By Therese Anders, Highveld Bureau

Star 19/5/89

During the unrest of the mid-1980s it was virtually impossible for a white man to walk through the streets of Witbank's massive black township of Kwa Guqa

Yet yesterday Kurt Sartorius, with his Star Reach Out co-hiker Isaac Nhlapo, was given a hero's welcome as he walked through the dusty streets.

Thousands of cheering, flag-waving school pupils mobbed Kurt and Isaac as they entered the township near the end of day seven of their 8 000 km goodwill walk around South Africa.

Early yesterday morning the two had set off from the tiny village of Balmoral, walking 25 km along the busy N4 highway before turning off into Kwa Guqa

Said Mr Paul Mashinini, a teacher at the Bonginsimbi comprehensive school "Before Kurt and Isaac arrived we explained to the pupils that they were doing this walk to improve race relations They were very keen on the idea"

15F

Kurt and Isaac were overwhelmed by the response.

"It was marvellous," said Kurt "Everyone wanted to shake our hands . and I could have been there all day signing the Reach Out flags"

Isaac was questioned ceaselessly by youngsters wanting to know where the two hikers slept, what they ate . . and if there feet were sore

After Kwa Guqa the two walked on to nearby Witbank where they handed greetings to the mayor, Mr Yokkie Shill

On hearing that the two hikers were looking for a place to pitch their tent, Mr Shill promptly booked them into a hotel at his expense

Today the intrepid two will walk to Middelburg.

A DEEPLY RELIGIOUS CHRISTIAN SHOCKS HER CONSERVATIVE FAMILY ...

The white woman who moved into a township

W/Mail 19-25/5/89 (154)

Hostess Dolly Buti and house guest Annette du Plessis share a dance and a joke in the Buti home in New Brighton

Picture: KHWEZI QWAZI, PEN

By KAREN EVANS, Port Elizabeth

HER conservative Afrikaans parents said she was "slapping God in the face" by moving to a black township, but Annette du Plessis says she has been overcome by the love and generosity she has encountered there.

An artist and a dressmaker, Annette lives with a family of nine in the Eastern Cape township of New Brighton. Her hostess, Dolly Buti (left), has become her close friend.

"Whites must not believe what they see in the papers — there's nothing to be scared of here," she told the *Weekly Mail*. "White fears are the product of the propaganda pumped into them through education, conscription and our capitalist system."

Annette's decision to leave her attractive home in Port Elizabeth followed her participation in a "koinonia" exchange, in which Christian whites spend time in the homes of black Christians and vice versa. "To move here was a calling from God. As a Christian, I cannot continue supporting something that is morally wrong," she said.

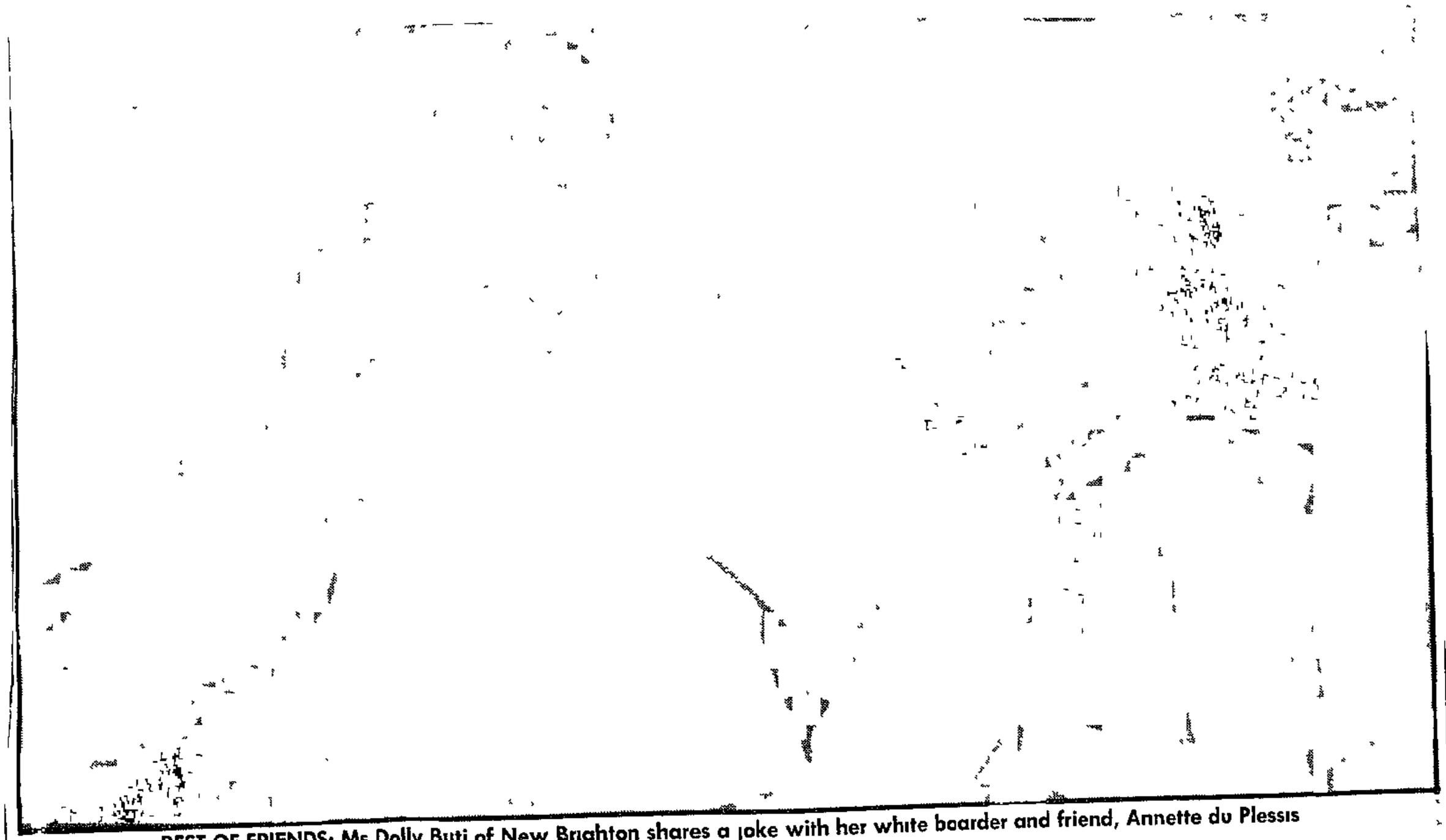
Her mother's initial reaction was one of shock — God had created the different races, and they had to live accordingly, she said. She has since accepted Annette's decision, but her father remains unreconciled.

Their fear and suspicion was in stark contrast with the reaction in the townships. When Annette arrived in a bakkie with her belongings, New Brighton children escorted her to her new address and unpacked her luggage. A constant flow of neighbours came to welcome her.

Dolly says it takes Annette an hour to walk to the cafe because everyone wants to greet her.

The move has forced Annette to adjust her lifestyle. "I had to get used to washing my hair under a tap, sharing an outside toilet with the neighbours, bathing in a basin and living with many people in a small house. But the differences soon fall away."

Through her dressmaking, Annette generates income and tries to reach out to whites. On her clothes — which are sold in a trendy "surf" shop in a white area — she sews messages about poverty and the struggle of women, and calling for a free and equal South Africa. — PEN.



BEST OF FRIENDS: Ms Dolly Buti of New Brighton shares a joke with her white boarder and friend, Annette du Plessis

Move into township 'a calling from God'

Star 7/5/87

Report: KAREN EVANS
Picture: KHWEZI QWAZI

PORT ELIZABETH — Her conservative Afrikaans parents said she was "slapping God in the face" by moving to a black township, but Annette du Plessis says she has been overcome by the love and generosity she has encountered there

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● *This story and picture first appeared in Weekly Mail this week*

Portuguese communities meet

Star 1/6/89 (154) (239)

Staff Reporter

Portuguese schools in South Africa are now enrolling Mozambican children living in South Africa, said a representative of the Portuguese community, Dr Joao Fernandes

He was speaking after a three-day meeting of 60 representatives of the Portuguese communities of South Africa, Swaziland, Lesotho, Botswana and Namibia, held in Johannesburg at the weekend

Dr Fernandes said there was a huge number of Mozambican refugees and workers in South Africa whose children spoke only Portuguese and who wanted to be taught in their mother-tongue

"One school in the East Rand has more than 20 children from Mozambique," Dr Fernandes said

During the meeting the effect of Portugal's integration in the European Community on the Portuguese community in South Africa was discussed

"Although Portugal's priority will be its integration in Europe, we feel that the Portuguese government must not forget that there are about 1 million Portuguese citizens scattered throughout southern Africa," he said

The future of the 3 000 people of Portuguese origin in Namibia was also highlighted at the meeting

Speakers analysed negotiations between Portugal and South Africa on the transfer of pension rights from South Africa to Portugal

Diplomats from the two countries met in March to discuss the issue of pension rights

The formation of a Institute of Portuguese Culture in South Africa, supported by the Portuguese government and charged with education and cultural affairs was also discussed

d an appointment with Dr Rive, police yesterday

Memories gathered – and 530 km walked

(154)

Star 5/6/87

By Clyde Johnson, Lowveld Bureau

KLASERIE — By yesterday The Star's Reach Out couple, Kurt Sartorius and Izaac Nhlapo, had walked nearly 530 km since leaving Johannesburg's Gold Reef City on May 12

And as they slowly made their way to the Timbavati Game Reserve, they told of some of the highlights so far

"We've been welcomed by an estimated 13 000 children along the route, shared the company of mayors and other high-ranking officials, been greeted by hundreds of motorists and well wishers and have enjoyed the hospitality of small hotels as well as luxury three-star establishments," Kurt said

"This is fantastic and proof that the Reach Out programme is working — and working well"

The small, individual gestures of goodwill have really touched the hearts of Kurt and Izaac

"Take for instance the motorist who, after noticing us along the road from Balfour, came to a screeching halt," Izaac recalled

BLESSINGS

Handing them a packet of fried chicken, he said "This was to have been my lunch but you chaps, doing a magnificent job, need it more than I do"

Then there was the motorist in a dilapidated vehicle who handed them a R2 note and a packet of chewing gum

"Keep walking and keep chewing — God bless you both," he said

They will cherish the memories of the old lady who gave them each a banana, the kind-hearted man who handed them a bag of oranges and then reluctantly took it back when he realised they would have to carry it and the little girl who gave them her week's pocket money

But two greetings cards from primary school children at Bushbuckridge are mementoes certain to get places of honour in Kurt and Izaac's homes one day

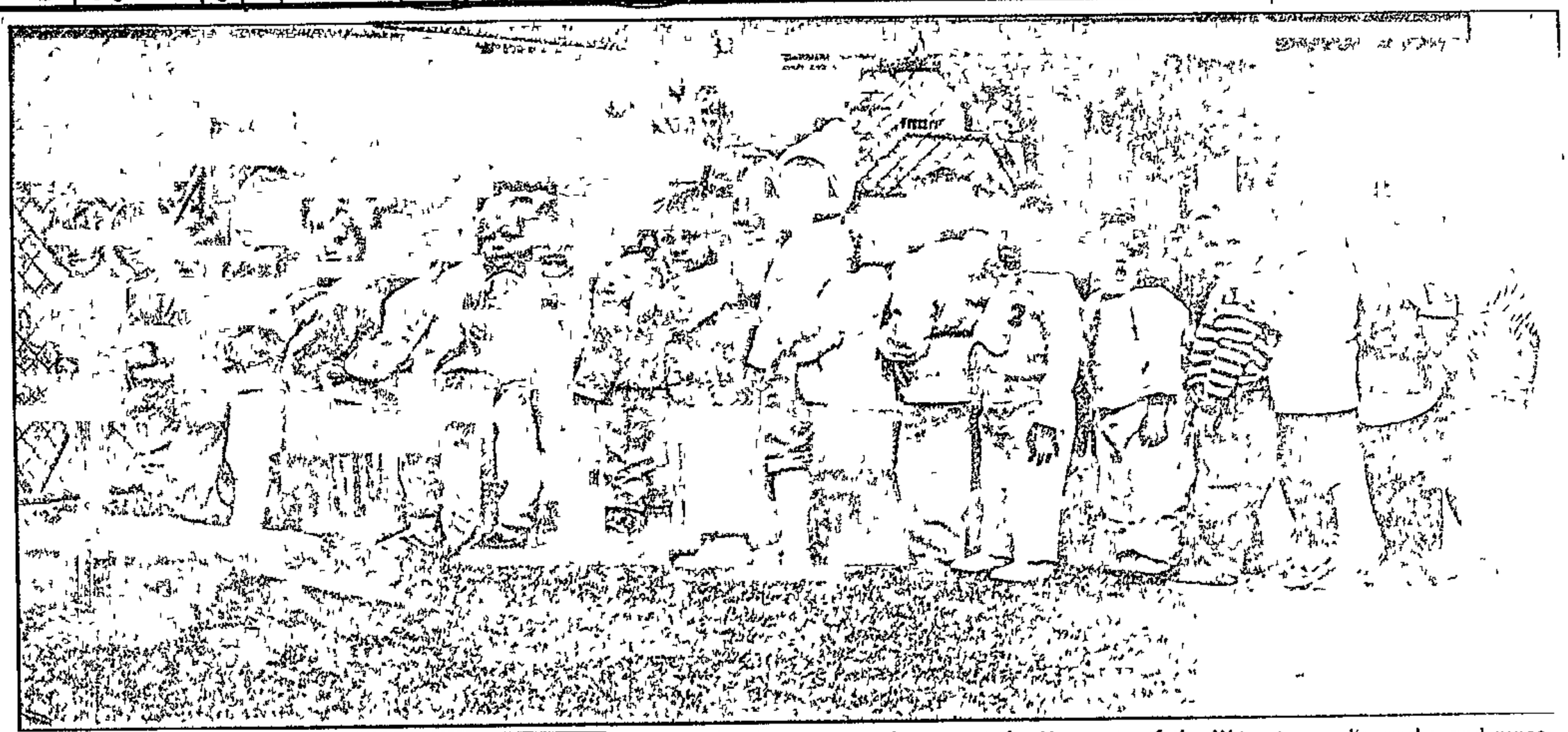
One from 10-year-old M Khumalo read "To Cat (her way of spelling Kurt) Have courage — you are our hero"

The other, to Izaac from 12-year-old M Ichumano, simply said "Move on hero — you've got power"

The couple, walking in heavy rain yesterday, were looking forward to their week-long walk through the Timbavati and Klaserie reserves

ers 'were just amateurs'

The hacking from South Africa had been discovered when the EC's computer defences were



No race as tiny tots toddle off to play

Boys and girls go out to play .. at the University of the Witwatersrand's creche and nursery school in Jubilee Street, Parktown Started by Mrs Kathy Munro, a history lecturer, the Alet' Sutton creche was opened in 1986 The nursery school for four and five-year-olds opened earlier this year. There are 86 children at the child care centre and race isn't an issue Mrs Munro commented. "Children simply don't notice who is black or white " © Picture by Karen Fletcher

The not-black-enough worker sues her boss

In a rare twist on the prejudice theme a not-so-black American has sued her black boss for discrimination.
ALEX BRUMMER *reports from Washington*

A COURT in Atlanta has agreed to hear a racial discrimination case between two blacks

A light skinned African-American, Tracey Lynn Morrow, is claiming that she was dismissed from her job at the Internal Revenue Service (IRS) because her boss, a dark-skinned black woman, resented her colour.

The case has attracted widespread attention because it brings out of the closet racial tensions which have long simmered in America's black community It is in effect a Deep South manifestation of the racial divisions between people of mixed race and blacks which have long been a significant factor in Caribbean politics — notably in Haiti

Morrow has brought her case under the 1964 Civil Rights Act and names the IRS and the US Treasury as defendants She alleges she was sacked on the grounds of laziness, tardiness, competence and attitude problems after a black supervisor, Ruby Lewis, took charge of the office in which she worked

The judge ruled that civil rights laws do cover discrimination based on skin colour within the same race

There have been several cases of people of Caucasian origin suing each other on grounds of ethnic and other discrimination but the Atlanta case, which will be heard in the crucible of the civil rights movement, touches sensitivities reaching back to slavery

"It's still there — it's still lingering in the subconsciousness of a lot of blacks," says Professor Avery Webster, a sociologist at Tuskegee University in Alabama "It's a subtle thing that still works"

During slavery, the lighter-skinned blacks in the Old South, usually children of white males and black slave women, were often granted a privileged upbringing They were generally assigned to domestic jobs rather than the field, lived in better conditions and were more easily able to obtain a good education when slavery was abolished

Even this century, many black colleges have required that applicants supply a photo and the long-standing prejudice in favour of light-skinned blacks was propagated

But the rise of the civil rights movements in the 1960s helped to bring increased pride and respectability to darker-skinned blacks of more pure African-American racial origins The black power movement of Stokely Carmichael and Malcolm X was associated with darker-skinned blacks reasserting their identity and propagating the slogan that "black is beautiful"

Thus in the 1960s and 1970s the culture of a century earlier was submerged, as it was in Haiti during the era of Papa Doc, and darker-skinned blacks of the Jesse Jackson variety moved to the top of the caste scale Indeed, it became positively unfashionable to be a light-skinned black.

The culture of the extravagant 1980s has changed this somewhat The rock singer Michael Jackson underwent a great deal of plastic surgery in an effort to develop "white" features, while the popular Cosby Show, which depicts the perfect black family, encourages the notion that white family values — as opposed to the factured lifestyle of the ghetto — are somehow superior.

The Atlanta case may in effect reflect the swing of the pendulum back towards a more favourable status for lighter-skinned African-Americans — The Guardian, London

Wmail 9-14/6/89.

Flak flies as mixed group of pupils tackles human rights issues

Star 14/6/87

By Winnie Graham

Can freedom of speech be abused and result in a violation of other more important rights?

This is one of many points 145 pupils of all races from 30 high schools on the Witwatersrand and Pretoria debated at length recently at a workshop organised by the Black Sash Education Committee They met at a Johannesburg school to discuss the Universal Declaration of Human Rights

The main aim of the workshop was to bring together pupils from different backgrounds to exchange ideas on human rights

154

DEBATE

A spokesperson for the Black Sash said article 19 of the declaration, which states that "everyone has the right to freedom of opinion and expression, including the freedom to hold opinions without interference, and to seek, receive and impart information and ideas" prompted lots of debate

The pupils were divided into heterogenous groups of five (some boys, some girls, some black, some white) and asked to make a list of what they would expect to find in the declaration. Once they had done this, they were given a copy of the declaration in its original form for comparison

A leading lawyer discussed the implications of South Africa's decision not to sign it

The workshop included a lively question time and an evaluation session

Educationists and youth leaders who would like to organise similar workshops should contact the Black Sash Education Committee.

154 W/mail 15-22/6/89

We are anti-this, anti-that. We anti ourselves into a fix

The 'nation-building' concept of Sowetan editor Aggrey Klaaste has been welcomed more by 'moderate' whites than Klaaste's own black audience. What is unusual about the article below, an argument in favour of a form of nation-building, is that it is written by a militant black activist and former Robben Island prisoner

By STRINI MOODLEY

Extract from an article in the journal Umtapo Focus

MUCH has been said since *The Sowetan* began to articulate its version of "nation-building"

It is obvious that the architects of this latest interpretation of nation-building plunged into the fray without having carefully thought out what they intended to do and how they expected to popularise the concept. Nor did they carefully examine the various definitions and explanations of nation-building that have been articulated by men such as Julius Nyerere, Amilcar Cabral and others

Clearly our men from *The Sowetan* were eager to develop a quick-fix definition which they hoped would please everybody In many respects they are like Don Quixote, the romantic, yet sincere, adventurer who charged at windmills

These men seem less concerned with the excesses of the Botha regime than with the state in which the black community finds itself

They despair at the political infighting that has been a feature in the past few years They despair at the lack of discipline a number of activists display They despair at the way in which the education baby has been thrown out of the window with the bathwater They despair at the fact that every political action is dictated by the Botha regime

When there is a tricameral election, we 'anti it. When there is a municipal election, we "anti" it When there is a labour Bill we "anti" it We have anti-this and anti-that organisations We have "anti-ed" ourselves into a corner

Now we can only wait until the Botha regime does something before we do anything When the Botha regime detains us, we go on hunger strike When the Botha regime releases us and restricts us, we run to the embassies

We are trapped in our thinking and limited to responding to oppression and exploitation by the Botha regime The black community has lost its sense of the creative aspects of the revolution We have not been able to grasp that, in order to build a nation, we have to be able to act as a nation.

We have to be able to think for ourselves, to work out strategies for ourselves, to learn to respect ourselves and our people

Therefore there might be certain priorities th it we are not considering priorities that will help us rid ourselves of the divisions, of lack of discipline, of lack of respect for human life Indeed the last point is crucial It would appear that our search for liberation has led us to believe that liberation means death.

The black community has forgotten that liberation — the struggle for liberation — is about *life*, about the protection and maintenance of life

Life governs those people who are struggling for liberation because the proponents of death, of starvation, of war and violence, are those who are in control of this country — the Botha regime and all those who came before

That is why black people began to organise against the regime, that is why the ANC, the PAC, the Unity Movement and the Black Consciousness Movement emerged

Against that background the various organisations developed their theories and strategies to fight against the rulers All of that work had at its root the desire to build a new nation.

Today those efforts, as far as our men from *The Sowetan* are concerned, have all gone to waste and this is what drove them to initiate the nation-building concept To discredit their efforts is meaningless — it will not resolve the despair they articulate on behalf of the millions of black people who see the ills

Is it not better for us to agree that a nation building strategy is necessary? Do we not need to address those problems which have given rise to the despair and the pain that many of us suffer because of the lack of sound leadership?

We need to say "yes" to nation-building If there are certain aspects with which we disagree, using a democratic forum we can air those views and let them stand the test of a true democratic evaluation Why do we need to consider a nation-building strategy? There are a number of crucial issues

- The lack of unity within the broad liberation front
- The lack of discipline among activists, who believe that the taking of human life is a part and parcel of the strategy of liberation
- The non-existence of a clear articulate and creative strategy for liberation
- The lack of true democratic procedures within the broad liberation movements to air views and test opinions
- The lack of a code of ethics to govern our struggle for liberation, so that actions are taken within the boundaries of disciplines and structures laid down by the broad liberation movement.
- The lack of an interchange of ideas, strategies and programmes amoog political organisations which have dedicated themselves to the search for liberation
- The lack of educational programmes which enable our youth to take informed decisions, rather than follow blindly

Indeed, it is very rare that we bravely articulate our concerns about what is going on in the townships We need to come together behind closed doors and articulate those concerns so that we can learn from one another Black people need to have the courage to confront their differences

The next step is to acknowledge that nation-building can only be achieved if it emerges from the grassroots, within the black working class

Instinctively most of the oppressed and exploited yearn for peace, comfort, security and freedom from want.

The leadership is duty-bound to articulate those needs That is why Steve Biko's analysis of the South African condition caught flame and spread across the country It was because he articulated that condition in a way that excited the grassroots — the black community

Therefore, this concept of nation-building that is being now articulated must excite the black community

Many will argue that the excitement within the black community is plain for all to see If that is the case, we are simply exciting a mood without giving it a creative content

That is where the complaint of our men on *The Sowetan* takes its point of departure They say the excitement, if it exists, is self-destructive, non-productive and lacks creativity

As a result we do not seem to be making progress To truly build a nation therefore we need to accept certain basic realities

Most of our leadership are products of an inferior education system Yet, they are capable of analysing the problems of the society, they are articulate in expressing horror at the evils that have destroyed the fabric of our community

In the same way, we must encourage our young people to educate themselves We must eliminate the nihilistic tendencies that have gripped our young, who find it difficult to distinguish between the adolescent fires of rebellion and the nature of the revolutionary struggle in our country

Our older people must be encouraged to take up the responsibilities they have shirked for so long and which led to our children taking up the cudgels

All the political organisations must be encouraged to engage in healthy debate and to stop looking upon one another as enemies

There is in truth, only one real enemy At the present time that enemy is doing everything in its power to ensure that the political organisations do not get together — because when that happens, 70 percent of our battle will be won

There are sufficient lessons in history, not only in this country, but everywhere in the world where there has been a struggle to destroy the forces of death and darkness which will indicate the need for us to bury minor differences and come together

Nation-building is about seeking our priorities so that we do not waste time squabbling and destroying one another

It is about taking decisions about our country our people our future so that we put an end to disease imprisonment, police brutality, racism, and the unequal distribution of wealth

We are not a lost people neither are we a self-destructive people We have the will, we have the numbers, we have the intelligence to lead our society towards a true nation

THE ODD COUPLE — **Abe Berry**

Whites will stay with blacks

Top people in Jo'burg are to go 'slumming'

Star 19/6/89

By Jaap Boekkooi

About 50 prominent Johannesburg people will go "slumming" in the central city this week to see how the other half — black tenants in overcrowded flats — live and work.

The personalities, including Government supporters, will live with black families for two nights in Joubert Park, Hillbrow, Mayfair and other new-black areas

The Inner City Encounter programme has been launched by Actstop.

"Some of our white guests will sleep on floors if tenants are used to sleeping on floors," said Actstop publicity secretary Mr Cas Coovadia

The main purpose of the programme is to bring whites from plush suburbs and penthouses face-to-face with the havoc wrought among black tenants by the Group Areas Act and dire housing shortages, which have again led to evictions and families sleeping in the street

The first "slummers" will be briefed at Central Methodist Hall on Wednesday night before setting out to stay with black families

The experiment ends on Saturday with a tea party for all participants

Non-racial cultural body formed in Bloem

(154) Own Correspondent

BLOEMFONTEIN — A group of black people have initiated the formation of a non-racial cultural organisation for Bloemfontein. It is known as the Bloemfontein Art Development Centre Project

About 40 people from different organisations are to be invited to attend the formation meeting in the city on June 25

The project's members include choral groups, dance groups, actors, writers, artists, photographers, musicians and members of the media.

Mr Andy Sefohlelo is chairman of the new organisation, and the co-ordinator is Mr Oupa Mokele Star 20/6/89

The secretary is Mr Gideon Motsekoa and Mr Oriel Seloma is organiser.

SOWETAN Wednesday June 21 1989

MY WHITE SISTER

Afrikaner lives in township

LONDON — A young white Afrikaner woman who moved in with a black family in New Brighton township three months ago says she was warned by her mother that her decision was "a slap in the face of God".

Independent Television News on Monday featured an interview with Port Elizabeth woman Annette du Plessis, saying she had defied the law to make her future "on the frontline of the black struggle"

She now shares a three-room house with seven members of the Buti family The only plumbing is one cold tap

The ITN report said Du Plessis had won "affection and admiration" for her decision to find out what it was like to live on the other side of the racial divide

Du Plessis said she believed she, like many other whites, had been "a prisoner of propaganda I didn't know what was happening, as many other people in our country don't know what is happening

"In our country we need motivated people — that kind of apathetic situation where people sit back and say politics is for other people will never help "

SOWETAN Foreign Service

But Du Plessis said her mother had been very concerned about her decision.

"She said I was giving God a slap in the face, that God created people differently because he wanted them to live differently."

Du Plessis commutes daily from New Brighton to the centre of Port Elizabeth where she works in a boutique selling her hand-made dresses She shares everything with the Buti family, even accompanying them to church

Not unexpectedly, she has become one of the family Said Dolly Buti "She is my sister We are very happy to have her "

Dr Nico Smith and his wife Professor Ellen Faul with members of his congregation. His work to bring blacks and whites closer together will continue.

Star 21/6/89 (154)

No quitting work for post-apartheid SA

By Carina le Grange,
Religion Reporter

Dr Nico Smith is assuredly the most distinctive resident of his neighbourhood he and his wife are the only whites living in the Pretoria township of Mamelodi

And that distinction is even more noteworthy now that he has announced his partial retirement fron the priesthood and his intention to soon leave behind him the greater part of his life's work in the Ned Geref Kerk in Afrika congregation in Mamelodi

But he will continue, until October next year, as minister and leader of the NGKA The die has been set, he says, because his wife — Professor Ellen Faul — is no longer in "good health".

Professor Faul, a lecturer in child psychiatry at Medunsa, will also be retiring

"I've always promised myself I'd retire at 60, and that time has now come," Dr Smith told The Star yesterday

Although the couple will make their home on a smallholding near Bronkhorstspruit, they will still maintain the house in Mamelodi as a headquarters.

"I will still continue with my work in Diakonia," said Dr Smith

He is a founder member of the Diakonia movement, which works towards greater openness and charity between whites and blacks in preparation for a post-apartheid society and a "new South Africa".

It was merit that made him one of South Africa's best known ministers, but it was the move into a black township in 1986 — the time of widespread riots — that gripped imaginations

He left behind a comfortable professorship in missiology — the science of missionary work — at University of Stellenbosch to face physical risk

Sth
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Miss

Meals 'spoilt' by racist paintings

RACIALLY offensive paintings on the walls of a popular Hout Bay restaurant marred an end of term outing for teachers at an Athlone school

But the restaurant manager says their reaction was "ridiculous" and has refused to take the paintings down

Members of staff from Alexander Sinton Secondary School celebrated the end of term at the Wharfside Grill Restaurant but their enjoyment was curtailed when they noticed what one teacher described as "sketches of racial stereotypes" among a collection of "Cape Images" on the restaurant walls

One picture which the teachers, who have drawn up a letter of protest, found particularly objectionable was captioned " 'n Slamse glimlag, ewe natuurlik en ontspanne as die mens self en natuurlik sonder voortande"

The teachers said the picture ruined the outing for them but the manager of the Wharfside Grill who declined to be named said he could not take their objections seriously

"I thought they were joking when they approached me about the picture

"The sketch depicts a typical Hout Bay fisherman with a balaclava and no front teeth Most of the fisherman here are Cape Malays and they look just like the picture

"This kind of objection is like Boksburg in reverse," he said

When told that the teachers said they would not go back to the restaurant and doubted if anyone opposed to racism would, he said they were welcome to go elsewhere

"The picture was put up by the managing director who is very fond of it It is still on the wall and I do not have the authority to take it down," he said

(154) South 29/6 – 5/7/89.

British family leave SA with nasty taste

(154) Times 2/7/89.

By SOL MORATHI

THE family of a black British man has tasted the harsh reality of apartheid first-hand and has decided to return home

Anthony Emmanuel – a victim of detention without trial for two years – his wife Lynn and their son Ryan, 2,were forced out of Irene near Pretoria two weeks ago after irate CP members objected to their presence with a "kaffir child"

That was the fifth white area they had been forced out of

They were also forced to leave Boksburg, Brits, Hillbrow and Rosebank

Lynn, 34, and her child are now staying with a family in Mamelodi Gardens, a posh section of the township, for free

She came to South Africa with her black British husband eight years ago Both had thought it a beautiful, peaceful country where they could live in happiness That was not to be

"I felt the first pain of apartheid when I gave birth to Ryan I did not know that my lovely son would cause us sleepless nights and land us in a township situation

"As soon as word got around Boksburg that I had a black child, all hell broke loose People began calling me names and others wanted us out of their area as soon as possible We could not endure the pressure

She was also bitter that her husband had been detained for two years "That was terrible and unreal," said Lynn "I heard people experienced such nasty things but the reality of such situations never dawned on me

"I was bluntly told by several people that the presence of my child in their area was undesirable I went to Hillbrow, Rosebank, Brits and Irene until I landed up here in Mamelodi "

Lynn was forced to quit her job as a switchboard operator when she moved to Mamelodi as commuting to work proved too costly

She said she could not understand why most whites kept the apartheid lights burning

"I find it very absurd, particularly when their government talks about reform "

Lynn said she had been told by K Geyers at the land usage department of the Transvaal Provincial Administration that she was not entitled to stay in a white, coloured or Indian area

He said she could not be classified white because she was married to a black person, and that she would need a permit to stay in a white area

Geyer told *City Press* there was little that could be done Residents of a particular area would also have to agree before a permit was granted

Lynn said she was happy with the family who took her into their Mamelodi home but, with many misgivings about South Africa, would be returning to Britain within a fortnight

Star 31/7/89

Koinonia plans meals for racial harmony

(154)

By Winnie Graham

Black people were watching the "great trek" of white South Africans to townships with interest, wondering whether they were witnessing the beginning of a peace initiative or merely another safari, Mr Paul Mpete, a pastor and leader of the Johweto Vision, said in Johannesburg last week

He was speaking at the launch of a new initiative in which "ordinary" South Africans of all races are being invited to take part in monthly group meals in Soweto

The get-togethers are being organised by Koinonia Johannesburg, an organisation which aims at exposing people to a changing South Africa by providing them with avenues for participation in the process of peaceful change

Reef residents have been invited to join the shared meals

Mr Mpete said thousands of whites were already visiting the townships Many were becoming involved in dialogue There was no doubt attitudes were changing, with more and more whites wanting to get involved

But, he said, although blacks wanted to see whites in the townships, many looked on the get-togethers as a "farce"

"Whites come to our houses but then they return to their own houses and nothing changes," he said

"Certain blacks laugh and say 'The white man remains a white man' They think white liberals become involved only as long it does not compromise their economic interests"

The time had come, he said, to look for points of affirmation which would lead to peace initiatives There could be no future for South Africa unless we were prepared to deal with the past

"For the black man the past reflects our fears and inferiority If we are to go forward we need to go back so that we can talk about what has been, what is part of our history We need to deal with the past so we can forgive"

He said his church at Mofolo, Soweto, was multiracial and people from congregations in Bryanston and Parkview were joining the services They talked about the integrity of relationships as well as justice and reconciliation

About 100 people attended the Koinonia meeting last Thursday evening, at which small multiracial groups were asked to tell each other how they had spent the previous weekend and how apartheid had affected their actions

A number said they had been involved in multiracial activities, mostly church-based

Ms Becky Ginsberg of Koinonia said the meals in the townships would take the form of sit-down lunches or dinners, braais or picnics Each group would comprise eight people and would meet once a month "with discussion the crux of the get-together"

"People in Johannesburg are asking how they can get to the township They need contacts," she said

Further information is available from Ms Ginsberg at (011) 618-4272

● **Starbridge was launched to help close the gap between the races If you have ideas of how this can be achieved, write to Starbridge, Box 1014, Johannesburg 2000.**

Black and white meet at Koinonia in Hillbrow to discuss ways of bridging the gap. Most will be taking part in shared group meals in Soweto in coming months.

Whites invited to join Soweto parish

Johannesburg whites who want to visit Soweto have been invited by Mr Bangumzi Mayana, a warden at St Mary's, Orlando, to be the guests of his church on any Sunday of their choice

Speaking at the launch of Koinonia's multiracial "group meals with township folk" in Johannesburg last week, Mr Mayana said if people were scared to visit Soweto on their own, they were welcome to join his parish

VISITING

"Our altar boys are flexible They will happily look after cars parked in our church yard while whites move freely and safely through the township with us, visiting the residents," he said

At lunchtime visitors will be invited to share a meal with parishioners at the church

Anyone wishing to take up Mr Mayana's offer, should write to him care of St Mary's Church, Box 225, Orlando East 1804 He is not on the telephone

From Boksburg with love

Petty apartheid did not stop 36 schoolgoing teenagers of all races from the Boksburg area flying to Cape Town on a week-long tour. (154)

Sowetan 7/7/154

The tour is organised by Race Relations and Leadership Initiative (Rali), a subsidiary of Management and Skills Training SA (Mast SA).

Said Derek Jooste, divisional director special projects and a director of Mast SA. "Rali is a non-political, private-sector initiative aimed at creating and maintaining dialogue among young South Africans of all races and backgrounds.

"The tour will give the teenagers the opportunity of staying with Cape families of all races, meeting a variety of youth groups, spending time at various Cape schools, visiting the University of Cape Town and touring the Cape Peninsula"

Teenagers go to the townships

154

CAPE TOWN — Teenagers of all races from the Reef spent time in townships here this week meeting residents and community leaders.

After their visit they were unanimous that people of different races could not exist without each other.

The week-long tour was organised by the Race Relations and Leadership Initiative (Rali) Star 8/7/87

Barbara Noble (17) of Reiger Park, Boksburg, summed up for many of the teenagers "I want a better South Africa. We can't just wait for the Government to remove apartheid" — Sapa

Whites to live among blacks

MORE than 200 whites are expected to stay with black families in Atteridgeville during the last weekend of August to acquaint themselves with life in the township, it was announced yesterday.

This programme, the Atteridgeville Christian Encounter, is organised by the Pretoria Koinonia Initiative for Reconciliation, the local residents organisation Asro and local clergy.

In a statement released yesterday, the organisers said the township will open its doors to white Pretorians from August 25 to 27. A similar programme with blacks staying in white homes will be launched next year.

The organisers said: "The main aim of this Encounter is personal exposure

"The intention is to let whites experience for themselves how black people live: to eat meals together, sleep under the same roof, tread the same township roads, ride in the same taxis, and listen to each other's experiences They will be encountering one another as though the barriers of apartheid do not exist"

Interested whites will be expected to pay R40 to cover the costs of accommodation, transport and catering.

Registration closes on August 10. A briefing session will be conducted by Dean Robin Briggs and Dr Abe Nkomo from 5 00pm to 6.45pm on August 25

According to the organisers, all participants will be accommodated in private homes and some of the meals will be provided by the hosts while others will be communal.

"It is hoped that Atteridgeville residents will not only open their homes but also take part in the Encounter Programme", the organisers added.

A similar programme was launched in Mamelodi last year.

More blacks attacked by white men

By SOPHIE TEMA

MORE attacks on blacks by whites have been reported in Soweto and the city this week

Recent incidents include an assault on South African Council of Churches worker David Lebethe – who was punched and kicked in the face by a white

Lebethe said he had gone to Abel Road, in Berea, to meet a friend

"As soon as I got out of my car I noticed a white coming toward me shouting and swearing

"I decided to ignore him and, as I bent forward, I felt a heavy blow on the side of my face

"My keys fell near his feet. When I bent down to pick them up he kicked me in the face

"I felt humiliated and walked away," he said

Two other men, Abner Zulu and Ephraim Tsolo, claimed they were attacked by three whites between Dobsonville and Roodepoort

Zulu and Tsolo said they were waiting for transport near the dog unit on the Dobsonville road at about 7 00pm at the weekend

They waited for about an hour and then decided to walk to Dobsonville.

"While we were walking along the footpath chatting we were stopped by a car in which we noticed three whites," they said

"They wanted to know where we were going and why we were walking

"Before we could reply, they instructed us to get into the car if we did not want to be killed

"They drove us to a lonely spot outside Dobsonville where they demanded that we give them all our money

"We emptied our pockets and, between the two of us, they got R215

"One of them took the money and said to us 'Nou gaan ons julle wys wat wolwe met bobbejane maak'.

"They assaulted us and threatened to shoot us if we ever told anybody of our experience"

"We have not laid charges with the police because we could not give them enough proof as the car had no registration numbers"

Award winner believes sweet life is for all

154

Star 3/8/89

By JACQUELINE MYBURGH

Although Mr Chris Saunders, chairman of the Tongaat-Hulett Group and recipient of the Sunday Star's Emeritus Citation Award, is well-known as a dominant force in the Natal sugar industry, he is also a notable leader in the promotion of racial harmony

Few people know him as an all-round sportsman and racehorse owner, breeder and administrator

Educated at Hilton College in Natal and the University of Cape Town, where he graduated with a bachelor of science degree, Mr Saunders later attended Oxford University where he obtained a masters degree in agricultural science and economics

A rugby Blue at Oxford, he reached the pinnacle of his rugby career when he was selected for a British Barbarians tour to Wales On returning to SA he played several games for Natal at fullback

A businessman by profession, Mr Saunders has often made strong political statements He was a prime mover in the Natal/kwaZulu Indaba, committing himself to the struggle of translating economic interdependence into political interdependence

Despite the Indaba's failure to produce the desired results, Mr Saunders is convinced there is a realisation that the way to obtain harmony between human beings is to "protect their civil rights and to let them run their own lives as they see fit"

Tongaat chairman since 1963, Mr Saunders' association with the group goes back to 1854 when his grandfather was a founder member of the company

In 1962, fearing a takeover by Huletts, Mr Saunders and a powerful group of investors pre-empted the company's predatory intentions and turned the tables by swallowing Huletts and Natal Estates

As a result of this dramatic takeover Mr Saunders suddenly headed an industrial colossus with assets exceeding R1 billion Tongaat-Hulett has continued to grow and its assets have since doubled

Running such an enormous empire has not prevented Mr Saunders from devoting some of his time and talents to others spheres of life

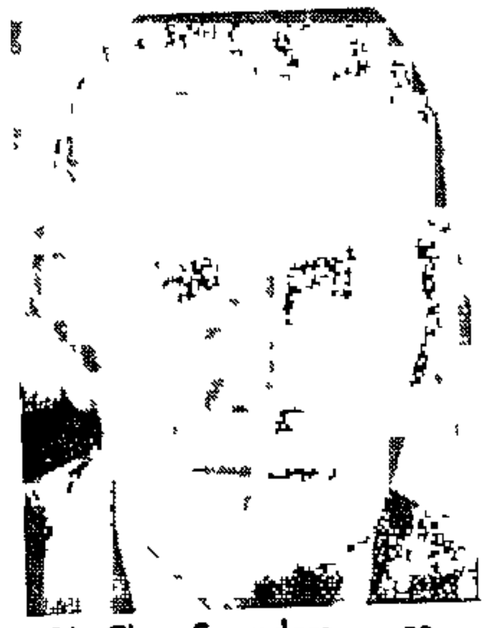
His greatest attribute is his compassion, humility and concern for the welfare of people, according to the former chairman of the SA Sugar Association, Mr Anson Lloyd "He believes passionately that they are all entitled to a place in the sun"

Time to restructure is now

Here are excerpts from a speech by Mr Chris Saunders, chairman of the Tongaat-Hulett Group, on receiving the Sunday Star Emeritus Citation at a presentation last night

I accept this prestigious award with pleasure and humility, for I know that past holders have been great men of South African industry

On many occasions over the past few years, South African businessmen have been challenged with the questions "What do you stand for? Whose side are you on?"



Mr Chris Saunders reaction of business is crucial

I believe we must accept that these questions are going to continue in a period of rapid social change But, more important, we need to understand that the way in which business reacts to the challenges, and the strategies which business adopts, are crucial in determining the future of our country, including the political results by which we will be governed

In 1935, in National Socialist Germany, Reinold Niebuhr wrote "Economic power is the basic power, and political power is derived from economic power to such a degree that a just political order is not possible without the reconstruction of the economic order"

I do not wish to overemphasise the role and importance of business, but had politicians taken greater heed of the above sentiments, the hated words of Nazism and apartheid may never have found their way into history

In my growing years I had little or no experience in terms of evil, and certainly was never disillusioned with, or by, my country I was, however, from my earliest manhood, dissatisfied with South Africa

South Africa was not as great or as good as I knew she could be, or as I believe God intended her to be

Why can't we in South Africa be more like the rest of the Western democracies? We have a country of untold beauty, a country with an unsurpassed climate, an unlimited quantity of material resources and a multitude of wonderful people who have come to recognise with absolute certainty that we are living in a period of time which may well be the greatest democratic awakening in history

When I see what is happening on a global scale in China, in Poland, in Argentina, in Russia and in our own country, I admit to feeling a gush of euphoria We know the challenges facing South Africa, and time tells us that change is inevitable

The only certainty is that change is the one permanent thing in life — but change does not provide the solutions We have to solve our own problems

Those of us at the top of the pyramid have the privilege and therefore the responsibility to make a better future for our children and our grandchildren

It is becoming obvious that poverty exists because the poor are prevented from creating their own wealth In the past, the solution to poverty has always been that the rich would give to the poor This action is charity, which inevitably fails The alternative is liberty — the creation of a free-enterprise society This works, but only if the obstacles of the law can be overcome

I have reason to believe the tide is beginning to turn against collectivism, socialism, statism and apartheid, but this turn is rooted in the sour fruit of socialistic and apartheid experience

The time to restructure is now Our resources are in a hopeless state, our friends have all but abandoned us — but remember, the darkest hour is just before the dawn

The ordinary South African knows and senses something is wrong Very wrong He knows things have turned upside down when he considers the value of the rand has moved from R1,52 to R4,33 to the pound since Margaret Thatcher came to power

But it is not knowing and accepting the fault which is the problem, it is the inability to foresee from the centre where the next innovation will come from — that is the key to the failing of a blind economy Unfortunately, events in South African have shown that, waste or not, those at the centre lack the knowledge, foresight and imagination required They are overworked and overwhelmed They are certainly surprised by events

It is innovation which lies at the heart of the economic process, and only the free economy can provide the condition in which it will flourish

But we must not focus exclusively on the material, because, though important, it is not the main issue The sense of being self-reliant, of playing a role within a family, of knowing one's own property, of paying one's way, are all part of the spiritual balance which maintains responsible citizenship

Part of the price of freedom is that some will abuse it And, in free societies, this problem is dealt with by a strong and impartial legal system designed to ensure justice between individuals and to safeguard the weak against the strong

(154) (8) Cmm 6/8/89.

Face to face with England's AWB

By SELLO SERIPE, a staff reporter who is in the United Kingdom on a three-month study bursary sponsored by the Thomson Foundation.

LONDON, a city thought by many to be a centre of freedom and democracy, has an organisation similar to the AWB

All of its members hate blacks

Last week a class of 12 journalists went to London from Cardiff on a business trip

Our tutors, the Thomson Foundation, had booked us into the Surrey Hotel in central London for two nights

After a day's walk and sightseeing in the big city, *Sowetan* reporter Sy Makaringe and I went to a bar opposite the hotel to quench our thirst – but were accosted by a beefy, tattooed fellow

After telling him that we were from South Africa, he showed us a tattoo which was hidden on his arm under his shirt sleeve

"Do you know what this means," he roared

Obviously we did not know He then told us he was a member of the National Front and that all organisation members hated blacks

A woman friend from Gaborone who is studying in London told me Front members feel threatened by the presence of blacks in London They claim blacks are out to rob them of their jobs

The man was becoming more serious about it every second and we realised he meant business

Soon he threatened to bash our heads off

After unceremoniously gulping down our drinks, we headed for the door with him tailing us

However, we upset any sinister plans by walking into a nearby hotel

Sello Seripe . . . met the National Front.

8/8/89. (154) Star

US racism leads to segregation – study

Blacks isolated from mainstream

CHICAGO — Layers of discrimination against blacks in the nation's big cities are creating a separate and underachieving society, isolated from the mainstream of the United States, a new study has found

Blacks in big cities, unlike Hispanics, face multiple forms of racial discrimination, generally relating to housing patterns, that prevent many of them from coming in contact with whites, according to the study, released last week by University of Chicago professors Douglas Massey and Nancy Denton

They call such discrimination "hyper-segregation"

"There are a small set of cities in the United States where blacks experience more extreme segregation than believed in the past," said Mr Massey, a professor of sociology and director of the Population Research Centre

In the study, published in *Demography*, the journal of Washington-based Population Association of America, Professor Massey and Professor Denton used data gathered in the 1980 census to compute housing patterns for blacks and Hispanics in 60 metropolitan areas

They found hyper-segregation of blacks in 10 of those cities — Baltimore, Chicago, Cleveland, Detroit, Gary (Indiana), Los Angeles, Milwaukee, Newark (New Jersey), St Louis and Philadelphia Those cities contain 29 percent of the nation's urban black population

Increasingly isolated . . . blacks in the big cities are becoming progressively more estranged from the mainstream American culture.

The researchers found no hyper-segregation of Hispanics

Language is the best and most sensitive indicator of social isolation and creation of divergent cultures, Professor Massey said

"Black English vernacular is becoming more prevalent and almost a separate language," he said

"It has its own diction and structure, and it is because of isolation The two groups (black and white) don't interact They are not sharing a common language"

Blacks have a higher infant mortality rate and a shorter life expectancy than whites, Professor Massey said

Black child-bearing is concentrated between the ages 18 and 25, and whites generally delay having children until later in life

Segregation

Hispanics experienced lower degrees of segregation overall

"Even in metropolitan areas with a very large Spanish population, such as Los Angeles, San Antonio, Miami, New York and Chicago, there was little evidence of high segregation," Professor Massey said

The differences in treatment of the two minority groups are not easily explained by socio-economic factors, which leaves racism as an explanation, he said

"Hispanics are primarily white," he said, "They are apparently more accepted as neighbours than blacks There is something about blacks that disturbs whites It is a complex psychological process" — Associated Press

NP initiates Krugersdorp 'Indaba'

By Gien Elsas, West Rand Bureau

154

A group of about 30 Krugersdorp businessmen has met to form a Krugersdorp "Indaba" in which people of all races could meet to discuss matters concerning the community

The meeting was initiated by Krugersdorp's National Party candidate in the forthcoming election, Mr Leon Wessels, Deputy Minister of Law and Order

Among those present were Kagiso's mayor, Mr Eddie Moketsi, and deputy mayor, Mr David Modiba, representatives of the Krugersdorp Town Council, local Chamber of Commerce, businessmen and industrialists

Mr Wessels said the idea had been born as the majority of South African communities lived a polarised existence Star 14/8/89

Mr David Modiba said it was very necessary for Krugersdorpers to talk

"I feel sorry for Krugersdorp and I pity Krugersdorp," said this Krugersdorp-born man

"I used to be proud to say that I was born here, now I am embarrassed We, the population of Kagiso, can emasculate this town financially if we stand together," he said

Chamdor, he said, was an example of an industrial area that depended entirely on Kagiso for its labour force but Krugersdorp reaped the benefits in the form of taxes He warned that Krugersdorp was an island on its own which could be completely isolated

"Together we can build a beautiful country which is a home for all to live in peacefully If South Africa is to survive we need to some serious thinking and communicate daily on a local community level," he said

Mr Richard Josephs of the local Chamber of Commerce said it was time for the town council to stop its baby talk and to meet people, no matter what their colour was The meeting ended on a positive note with the prospect of an organisation, similar to the now disbanded Regional Development Association, being established after the elections

154

Atteridgeville encounter aims to bring together black and white worlds

By Winnie Graham

More than 200 whites from Pretoria are to stay with black families in Atteridgeville township from Friday, August 25, to Sunday, August 27

The Atteridgeville Christian Encounter is being organised by the Pretoria Koinonia Initiative for Reconciliation, the Atteridgeville/Saulsville Residents organisation, and clergy

Unlike last year's Mamelodi encounter, the programme will be only one way for the time being, with whites staying in black homes A return encounter will follow next year when blacks visit white homes

Ms Alice Coetzee, regional coordinator of Koinonia's Pretoria Initiative for Reconciliation, said this week that this year's encounter would be held at a weekend to make it easier for people to participate

The participating white families will all be accommodated in private homes Some of the meals will be provided by the hosts while others will be communal

Koinonia is organising the encounter because it believes whites are often ignorant of what life is really like for black Christians

"It is not easy for them to understand black frustrations, fears and aspirations In turn, black people commonly experience whites as employers and see them only as oppressors"

By arranging the get togethers, it hopes to bring the two worlds closer so that people of all races "can come to grips with what is happening in southern Africa and to begin to plan together a way of building a new South Africa".

CHALLENGE

Koinonia was founded in 1982 when Dr Nico Smith, an NG dominee, moved to Mamelodi He challenged fellow South Africans to practise real "koinonia" (fellowship) by moving across the colour boundaries and sharing meals in each other's homes

The philosophy underpinning the Atteridgeville encounter is "Tell me and I may remember, show me and I might see, let me experience and I will understand"

Further information is available from Ms Coetzee at telephone (012) 320-2230

May 'will be remembered as saviour among disabled'

154

Star 14/8/89

By Stan Hlophe

Soweto community field workers last week praised the outgoing South African Breweries' public affairs manager, Mr Gary May, for his leadership and commitment to improving race relations in the country.

At a farewell function at the Soweto Help Association of Paraplegics (SHAP), he was described as bridge-builder, a friend to the black community and a saviour among the disabled and underprivileged.

Mr May (42) leaves, after 15 years with SAB, on August 31 to set up a management consultancy in Cape Town.

Mr Jerry Nkeli, a development officer for Disabled People South Africa (DPSA), said Mr May would be remembered for his relentless efforts for the disabled and underprivileged.

He said the success of SHAP and DPSA was due to him

"The help these organisations received was enormous and we hope his successor will continue the good work. He was instrumental in integrating the disabled and underprivileged with the so-called normal society.

"He and his organisation have been in the forefront in creating a home for the disabled. He made us feel we had the right to live like human beings, have normal education, housing and social life," Mr Nkeli said.

Mr May said he would always strive for a non-racial society and encourage people to help each other wherever he went.

"I will not forget the lovely people I worked with and have been involved with," he said.

Afrikaans and blacks join in for English

(154)

By Winnie Graham

Afrikaans-speaking boys and girls in Bloemfontein are travelling to nearby Manguang township to join black children in English classes

They are taking part in an "easing into English" programme devised by Dr Albert Weideman, manager of the Urban Foundation's education projects, who believes children between five and nine pick up a language far more readily if they perceive it as a means of communication rather than a subject to pass at school

Dr Weideman started the programme from his home in Bloemfontein in 1985, but it grew so rapidly that he was forced to find another venue

More black than white children were involved, so he arranged for the lessons to continue at the Mokoko Preschool Centre in Manguang

"The white parents never objected" he said "The children kept coming A total of nine classes are held in the township I take a group to the township myself"

NO VIOLENCE FEAR

There was time for the children to mix and play The cost was R10 a term for all pupils

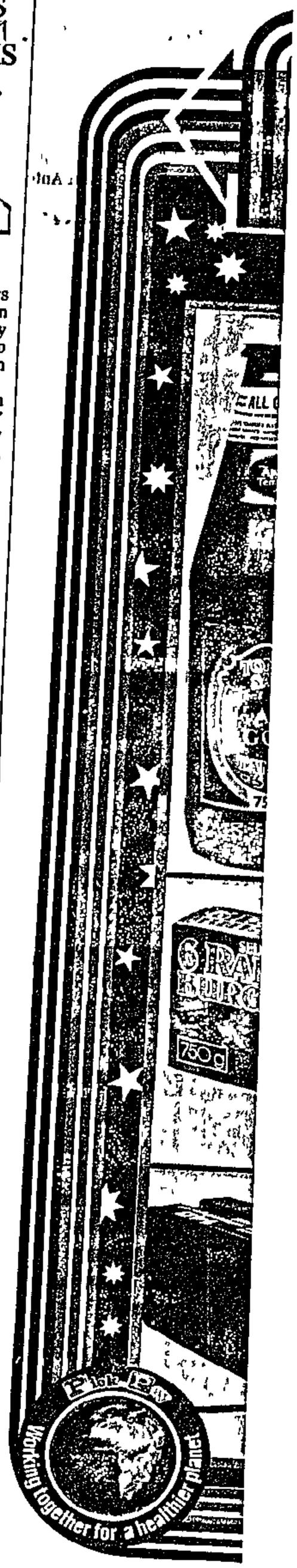
Dr Weideman said the children usually took part in the programme for about a year and there was an enormous improvement in their English

"It is extremely important to speak in a language class It is best learnt that way"

No-one in Bloemfontein has given much thought to the secondary aspect — that white and black children are mixing together in the township

"No-one is afraid of visiting the black areas here," said Dr Weideman

● Starbridge was launched to help close the gap between the races If you have ideas on how this can be achieved, write to Starbridge, Box 1014, Johannesburg 2000



154 STAR 29/8/89

Kenmekaar 'a catalyst ahead of its time'

By Winnie Graham

About once a month young people of all races, cultures and religious persuasions fill the hall of the German School in Johannesburg.

They come from white and black high schools, coloured and Indian schools in Johannesburg and the surrounding towns, sharing one common purpose to get to know one another

In the year or two this group of teenagers has been meeting, they have become firm friends Black and white pupils mix as easily as Germans and Jews, Christians and Muslims, coloureds and Indians

Colour or creed has no special significance for them They see themselves simply as true South Africans who, when they meet, have lots to discuss with each other Communication is no problem at all

The group, known as Kenmekaar, was founded in 1977 by Mrs Miriam Stein, a member of the Union of Jewish Women, and Ms Annemarie Nutt, a member of Kontak, an Afrikaans women's organisation

Almost ahead of its time, Kenmekaar (know each other) came into being because Mrs Stein saw a catalyst for change was needed in South Africa

"I realised my children were growing up in an isolated environment, a situation that could only result in prejudice and division Something had to be done to destroy the prejudices of youth"

Friends at a Kenmekaar meeting. Phillip Mathudi, a matric pupil from Soweto, with Paula Slier (left) and Jessica Marland, both from Waverley Girls High, Johannesburg.

Initially the young people who met were Jews and Afrikaners but it did not take long before black pupils we being invited to the Kenmekaar meetings As the concept of inter-cultural meetings gained acceptance more schools joined

"In those early days groups of black and white, Indian and coloured children used to meet at my house We even organised a barn dance We had the most unbelievable parties," she said

The movement grew so rapidly that bigger premises had to be found In 1987 Kenmekaar underwent restructuring which led to the formation of phases one and two Pupils who join the movement in Stds 8 or 9 form part of the first phase and attend about eight meetings a year

The young people take part in awareness and leadership training, discussions and inter-school meetings

PHASE TWO

Dedicated Kenmekaar members join phase two in the second year and get involved in a number of projects together They are helping in the expansion of Kenmekaar throughout South Africa and are keen to develop a similar programme for primary schoolchildren

Today many Kenmekaar members are familiar with each other's homes Most have visited black townships, or been camping with each other

"Several pupils have twinned up with pupils of other races and help each other with their homework We've come a long way since we first launched the group," Mrs Stein said

● Starbridge was launched to help close the gap between the races If you have suggestions of how this can be achieved, write to Box 1014, Johannesburg 2000

All races in SA want open areas — HSRC

Pretoria Bureau

South Africans of all races want open residential areas even though there is a significant amount of uncertainty about integration, the influential Human Sciences Research Council has found

The results of an intensive study it has made into the situation contradicts, the HSRC says, "the impression, created by media coverage of controversial racial incidents in areas such as Mayfair West (Johannsburg), that people were generally against open areas"

Dr Alex Retief, head of the division of environmental psychology, says his study found that people of all groups generally supported the idea of open areas — 78,4 percent of coloureds, 76,4 percent of Indians, 61,7 percent of whites, and 60,7 percent of blacks said "grey" or "open" areas should be allowed

"Whites were the most defensive in terms of protecting their own neighbourhoods The most territorially defensive group was whites with low education and income levels"

Dr Retief says the implementation of integrated areas among low socio-economic whites should be dealt with cautiously "as it could result in potential conflict"

Up to 45,7 percent of people in this category said "they were not willing" to stay in mixed neighbourhoods

Among higher educated whites it was found that "although this group professes to generally be in favour of integration, half would actually consider moving in the event of actual neighbourhood integration"

The study found that "although there is a general attitudinal willingness to share neighbourhoods with members of other race groups, there is significantly less support for the idea at the level of actual intentions

Attitudes of the various race groups towards each other played a key role in the study, Dr Retief said

He adds that coloureds and Indians, as well as blacks, saw blacks as generally fair and friendly while there was a generally positive perception by the three groups to English-speaking South Africans

Judgments of Afrikaans-speaking whites were generally not good"

154

SPM 31/8/89

A single weekend that can change a lifetime

Bus tour to understanding ... a bus ride visited men-only hostels, old-age homes and squatter shacks

Weary expressions at the end of it all, but this was the kind of experience which could change people's lives

Picture: RICHARD OLIVIER, Select

'I was always made to believe that there are savages in the townships,' said young 'Toffee' Bleeker. 'Now I feel like a true African and I have never been happier ...' It is the second night of a bridge-building 'encounter' between whites and blacks in a Pretoria township. VINCENT MASHEGO reports

AFTER a long and eventful day, couples — black and white — walk tiredly along the dusty, badly lit streets of Atteridgeville and disappear into the early evening smog from the township coal stoves

This is the second night of the "encounter" organised by Koinonia, a Christian organisation preaching "reconciliation and preparation for the new South Africa" through interactions between blacks and whites Its intent is to break down man-made laws dividing South Africans

Furtive glances from children playing in the tiny roads — a sign of a need for facilities — are less curious than the night before, when about 200 "delegates" from white Pretoria arrived in the township at 6pm

Residents appear to have become used to the presence of whites and some are mixing freely, exchanging greetings and chatting to the guests as they pass From others the reaction is downright indifferent as if to say "Well, what is all the fuss about? Aren't these encounters long overdue?"

As we leave the African Methodist Episcopal church in Sehlogo Street at 6pm, the black hosts take their guests home for supper. Most "delegates" have weary expressions on their faces after their experiences in the township

"Delegates" — most of whom are still apprehensive about walking the township streets at the night — appear desperate for rest, but for their hosts it is time for fun.

After supper, hosts entertain their guests by taking them on a walk to let them get the feel of the township at night.

My host takes me to a large house in Black Rock, another section of the township, and others arrive one after another as if the rendesvouz was prearranged. After 9pm there are 16 "couples" in a lounge one guest joked was "only big enough to accommodate four whites" comfortably

It is an "average" house, spacious by township standards, with velvet drapes. Guests are treated to mellow sounds from a music centre as more "couples" pour in.

Conversation is light-hearted Jokes about the late Patrick Mphephu, president of Venda, leave everyone in stitches. Stoffel Bleeker, alias Toffee, sums up the visitors' responses. "I have never heard blacks make such intelligent jokes"

A few of the hosts take centre stage, dancing rhythmically as the beat gets up-tempo. Some enthusiastic guests join the fray singing to Brenda Fassie's *Too Long for Mama* No-one seems to bother even when they are terribly off-key.

The table is kept dark with beer and assorted drinks, and one after another the hosts disappear until I am left in a sea of white skins. I can't help feeling threatened by the "wit gevaar" but a pleasant smell of meat explains what the hosts are doing outside

Discussions have now taken a serious turn as guests reflect on various topics: conditions in the township and sanctions

Food interrupts and large ladles of *pap* are served with braaied steak and *wors*.

Some guests are still nibbling at the *pap* long after a few of us have dismissed our plates "This is the first time I ever used my fingers to eat," said a visitor to his neighbour, who replied cynically "Come on Tom, don't you guys ever go to braais?"

Dancing is in full swing as passers-by drop in Everyone is clapping hands, accompanying the dancers

It is about 1am and the number of visitors has dwindled considerably as they realise they still have to discuss their experiences and decide on action

Back at church on Sunday morning, guests mostly talk about the conditions at the Saulsville male hostel, the old age home and, particularly, the squatters which visitor Dave Morgan said "impressed me negatively

"Having a roof two inches from your head with no privacy, you can appreciate why there is a breakdown in morals," he said

The groups' reflections were often emotional Visiting black American Reverend John Perkins, roared "Apartheid is a demon kicked out of heaven, you can't defend it If I were here I would be in the African National Congress," when someone tried to explain the "realities" in South Africa

His sentiments were echoed by 19-year-old Bleeker "I can't believe the blacks are still patient I would have joined the ANC" "Toffee" explained he was raised by a very conservative family. "I was always made to believe that there are 'savages' in the townships Now I feel like a true African and I have never felt happier after the two days in Atteridgeville"

Guest speaker South African Council of Churches' Frank Chikane said only when people know one another's world will they change their perceptions "If you experience what I experience, then you will understand me"

Nancy Perkins said she was appalled by the conditions of squatters, who pay R35 for rent "There was this landlord who had a dozen squatters in his yard" Her husband added the situation in South Africa was like that in Mississippi in the early 1960s

Another guest, Reuen Bruni, said of the lack of facilites "Pretoria Boys High has 10 tennis courts, three cricket and five rugby fields but there is not a single squash court in the whole of Atteridgeville

"You can't even start comparing the two different worlds The hostels are 'sick' Two people are sharing a space — you can't call it room They sleep on hard bunks and there is only one cold water tap," Bruni said

Said Mimi Sayma "You need only look at the faces of the people in the hostels to understand their plight"

Detlev Tönsing criticised the Pretoria city council for spending about R4-million to decorate the entrance to the township with attractrive lamps "while the old age home is in dire need"

Regional organiser Alice Coetzee, said Koinonia was overwhelmed by the response, saying she was happy that "perceptions have been changed"

Guests pledged to convince families and friends to join in

● The national organiser of Koinonia, Ivor Jenkins, received threatening letters, signed by "Wit Wolwe", for organising the encounter

A place of hope where colour means nothing

Star 4/9/89

154

By Winnie Graham

A white man sat with bowed head, a picture of hopelessness

Next to him a black man talked quietly, holding the dejected man's hands After a few minutes the white looked up and his counsellor, sensing a subtle change, renewed attempts to cheer up his companion

This scene, witnessed at Genesis, a home for the homeless in the Johannesburg suburb of Bertrams, typifies the atmosphere of the Christian-run institution for men of all races

City councillor Mr Martin Sweet with Genesis administrative officer Mr Davison Sindi.

SUPPORT STRUCTURE

Sometimes it is a black man who needs comforting, sometimes a white Race matters not The men who have found a haven at Genesis have created a support structure which transcends colour

An Englishman who lives at the home said if he were ever to leave SA he would remember Genesis as the one place on earth where colour made no difference The men who live there, he says, share joys and woes, bedrooms and chores

"When you haven't got a job, or a family, or even a home, the Devil gets at you at times It's when you feel really bad that you can count on the others, and their colour makes no difference," he said

Genesis is supported by the Anglican, Methodist, Presbyterian and Roman Catholic churches and the Family of God Community

It was started in response to the needs of the destitute — often homeless alcoholic — who need accommodation and counselling

Mr Davison Sindi, the administrative officer who runs the home is a black man but he says he has never experienced antagonism between the races

"Here the whites do not have a superiority complex and the blacks an inferior one They are simply men living together under the same roof who sometimes need each other," he said

Not only does Genesis provide accommodation, it also cares for "day visitors", unemployed people with nowhere to bath, do their washing and have a meal

The staff estimate that 80 percent of their day visitors are black — men who sleep in the streets at night but need somewhere to go in the day

VAGRANCY PROBLEM

"We have just increased rations We are now able to give our visitors soup and four slices of bread a day," Mr Sindi said

Ms Rowena Murraybrown, the centre's publicity officer, said that in the light of the unemployment and vagrancy problems, Genesis had decided to tackle the problem head-on and was about to launch "Project Resonant"

"This is the name we have given a self-help plan designed to give as many unemployed people as possible the chance to develop joint skills"

To achieve this, Genesis is planning to build a workshop at its Bertrams house The proposed addition will cost about R30 000 with tools, work benches and accessories costing an additional R10 000

Anyone interested in helping should telephone Mr Sindi at (011) 614-7230

Colour did not count as young men worked well together during weekend

Team adventures helped to bring down race barriers

By Winnie Graham

A party of 24 young men of all races did more than break race barriers when they went to the Mooiland adventure centre in the eastern Transvaal

They spent a weekend at the mountain resort taking part in such events as abseiling, rock climbing, canoe racing, log running, raft building and negotiating an obstacle course

The group included two young men with life-threatening ailments (members of Rotary's Reach for a Dream programme), five engineering students from Britain, 10 youths from Thusong in Alexandra township and seven employees of Dowty's, the Alrode-based firm which sponsored the outing

The main aim of the weekend course was the promotion of teamwork and communication It also served to highlight the company's social commitment through teamwork

Mr Grant Fondick, the organiser, said the young men — aged between 17 and the mid-thirties — were divided into three racially mixed teams of eight soon after arrival at the centre

"We had a talk on the theory of mountaineering almost immediately and from then on were kept on the go virtually every minute," he said

Log running

"Some of the young men had to convince themselves they could do the things required of them. When they tried log running, for instance, some were covered in mud up to their eyeballs — but they did not give up"

One of the biggest challenges was climbing a 10 m overhanging cliff. The young people sweated all the way, but they made it to the top

Mr Fondick said the course provided some of the youths with their first real contact with either blacks or whites of their own age Colour did not count during the weekend and the young men worked well together in the teams

When they weren't raft building or canoe racing, they were taking part in variety concerts and sing-songs.

"We were sorry when it was over," Mr Fondick said "Several of the guys have been in telephone contact with one another since our weekend away and are planning reunions."

Rotary's two "Reach for a Dream" youngsters, Shane Turnbull of Nigel and Petrus du Plessis of Triomf, Johannesburg, were specially popular. They joined in the team events with tremendous enthusiasm

Get-together

"We couldn't get them for a quick get-together we had afterwards and the Alex chaps all wanted to know where they were," Mr Fondick added.

Dowty organises adventure weekends once a year and will repeat this year's multiracial experience again next year

● *Starbridge was launched to close the gap between the races If you have ideas on how this can be achieved, write to Starbridge, Box 1014, Johannesburg 2000*

Set to take the plunge . . . are (from left) Shane Turnbull of Nigel, Lefty Maliza of Alexandra, Simon Carr of Britain, Johannes Pitseng of Alexandra, Hugh O'Brien of Dowty, Ken Bradshaw of Britain and Glen Sega.

Open schools to all, say SA pupils

STAR 9/10/89 By Winnie Graham (157)

Most young South Africans are prepared to live in mixed-race suburbs and believe schools should be open to all

These are some of the findings of a survey undertaken among 1 115 Std 9 and Std 10 pupils in the PWV area to gauge attitudes among South African youth towards specific social, economic and political issues.

The survey was initiated by scholars drawn from the Amalgamated Beverage Industries (ABI)/Race Relations and Leadership Initiative (Rali) group in Pretoria, which was extended to include other Rali groups in Johannesburg and on the East Rand.

The groups' aim is to stimulate dialogue and understanding among South African youth

Among the 1 115 participants from different race, language and religious backgrounds, 382 were black, 284 white, 255 Indian and 162 coloured

Asked whether they believed white schools should be open to all races, whether they would be prepared to live in a suburb of mixed races; and whether they believed in equal education for all races, the votes in favour of each were 85 percent, 83 percent and 96 percent.

Another significant finding was that 75 percent of respondents did not believe in sanctions. Some 61 percent of black respondents did not believe in sanctions.

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GRINAKER

The Wage Act

INTRODUCTION

The Labour Relations Act can be regarded as the cornerstone of South Africa's industrial relations system The industrial council system provided for in that Act has been called "self-government in industry" for it confers a degree of independence upon employers and employees, who may come together within the forum of an industrial council to determine wages and conditions in their industry by collective bargaining Organisation, especially of employees into trade unions is, however, a prerequisite of the system, and where either the employers or the employees, or both, are not sufficiently organised to form an industrial council some other means of setting minimum conditions is necessary It is here, in the unorganised or semi-organised sectors that the Wage Act comes into operation, and since there is not sufficient organisation, there is no "self-government" wages and conditions are determined by the State operating through the Wage Board, and enforced through the Department of Manpower

SCOPE AND APPLICATION

The Wage Act applies to every trade, but certain classes of workers are excluded

These are

- Agricultural workers,
- Domestic workers in private households,
- Officers of Parliament,
- State employees,
- People who work without payment for charitable institutions,
- People who work for welfare organisations which are registered and subsidised by the State,
- People who work, as part of their training or education, in any university, college, school or other educational institution which is maintained wholly or partly by public funds,
- University students in respect of any work which they are required to do as part of their training

In addition, Wage Determinations do not apply to workers whose terms and/or conditions of service are covered by an industrial council agreement or by an award or notice which is binding in terms of the Labour Relations Act Determinations also do not apply to workers such as apprentices and trainees whose terms and/or conditions of service are regulated by the Manpower Training Act

THE WAGE BOARD

The Wage Board is made up of three people, all appointed by the Minister, although the Minister may appoint an additional member or members if it is necessary for a particular investigation The Minister appoints one of the three members of the Wage Board as Chairman, and the Chairman can establish a division of the Board

The Wage Board is exclusively concerned with investigating wages and conditions of employment Its functions are

- To make investigations and submit reports to the Minister; and
- To submit recommendations to the Minister about wages and conditions of service in the industry under consideration

WAGE BOARD INVESTIGATIONS

The Minister of Manpower may, at any time, ask the Wage Board to conduct an investigation into any particular trade Only the Minister has the authority to make such a request to the Board employers' organisations or trade unions, no matter how representative they may be in a particular trade may not do so, although they may, of course, make representations to the Minister asking him to do so It should be noted that prior to 1957 employer or employee organisations could make a request for an investigation directly to the Wage Board It must also be noted that the Wage Board cannot itself decide to make an investigation without a request from the Minister

In *practice*, however, the Wage Board initiates virtually all investigations and its proposals are submitted to the Minister for the issuing of formal directives The annual investigation programme is passed to the Wage Board by the Minister only after consultation with it

We can take so much and no more

(154) Star 26/9/87

STAR POINTS

Many whites have very little understanding of black viewpoints. Blacks, on the other hand, have been keen observers of whites, and have a better understanding of whites than vice versa To remedy this, The Star invited black readers to write in and tell whites what issues are of concern to them, what their dream for the future in this country is, and how bridges of understanding can be built

I K Molawa, kwaThema
I know what being black has meant to me in hurt and frustration, in agony and humiliation I am deeply concerned about real reconciliation and justice for all, and I am committed to peaceful change, a more just and open South African society

I have a growing fear that unless something is done very soon, bloodshed will surely hit this country A people can take only so much and no more Most of the white community — with all its prosperity, its privilege, its beautiful homes and its servants — is riddled with fear and insecurity

The problem in this country has to do with political power between black and white We have protested since the beginning of this century against the gross injustices that we have experienced What are the whites doing about this? Is this the kind of South Africa you want? A divided country that offers freedom to no-one? You do nothing about it because you are too busy improving your qualifications and making more money, while people are being jailed and banned in your name

Blacks, however, are still holding out a hand of friendship You will never be free until we are all free.

I dream of a South Africa where we are all human, where we are all South Africans, where blacks and whites will walk into the future together

Carlton Mavimbela, Watville
It is white citizens, and not the Government, who are leading the country to bloodshed If there is a commitment to reform, how come the Conservative Party is still the official Opposition in Parliament?

Hilda Ngcobo, Mamelodi East
Whites must forget about the so-called swart gevaar, because it does not exist It only causes fear and friction Whites must realise that this country's economy depends on all South Africans

Samuel Oliphant, Mofolo, Soweto
We mix freely in the streets, shops and the workplace Yet, when whites think of blacks, they immediately see some awesome non-human element set to destroy them They are obsessed with laws like the Population Registration Act and Group Areas Act because the politicians tell them they want to protect them from being overrun by blacks Yet, when the Mixed Marriages Act and Immorality Act were repealed, did blacks rush out to marry whites?

● *Joe Latakgomo, Senior Assistant Editor of the Star, says "We are calling on black readers to write to us and tell whites what issues are of concern to them, what your views are on matters affecting your daily lives and how we can improve race relations Write to me at Starpoints, Box 1014, Johannesburg 2000*

Star 27/9/89. (154)

Time for students to make contact

Southern Africa's two largest daily newspapers, The Star and the *Sowetan*, are combining forces to bring together students from various backgrounds

The leaders of educational institutions — principals, teachers, head boys and head girls, or any interested students themselves — are being invited to make contact with other educational institutions to arrange joint events such as discussion groups, debates, sports events or social gatherings of any kind

The aim is to increase understanding and communication across cultural and social barriers The events will be known as the Students Indaba and will take place from October 14.

Anyone from any school, college or university is invited to make contact with the *Sowetan* giving his or her suggestion for the type of inter-school contact. From the pool of suggestions, the various parties will then be put in contact with each other.

For example, if a school in Johannesburg's southern suburbs wishes to have a debating-society meeting with a black school from Tembisa, the organisers will be put in contact with each other. When the arrangements have been made for each Students Indaba, the two newspapers will arrange to cover the first R100 of the cost incurred by the schools There will be no restriction on the types of activities involved

The Students Indaba is an important part of the *Sowetan's* Nation Building programme which involves, among other things, an afternoon of prayers for the nation at the Regina Mundi Church in Soweto, three days of cultural activities at the Market Theatre precinct in Johannesburg, a banquet at Wits University, a day of fun and festivities at Nasrec and an evening of massed choirs at the Standard Bank Arena

Anyone wishing to participate in the Students Indaba should contact Irene Evans at (011) 474-0128

Sowetan 27/9/89

The *Sowetan* and *The Star* join to bring black and white pupils together

154

SOUTHERN Africa's two largest daily newspapers - *The Star* and the *Sowetan* - are combining forces to bring together pupils and students from a wide variety of backgrounds

The leaders of educational institutions - principals, teachers, head boys and girls, or any other interested students - are invited, to make contact with other educational institutions to arrange joint events such as discussion groups, debates, sports events or social gatherings of any sort

The aim is to increase understanding and communication across social and cultural barriers

How it works

The events will be known as the Students' Indaba and will take place during the week October 9 to 14

This is how it will work anyone from any educational institution - a school, college or university - is invited to contact the *Sowetan* giving his or her suggestion for the type of inter-schools contact

When we have a pool of such suggestions we will then put the various parties together

For example if a white school in Johannesburg's southern suburbs wishes to have a debating society meeting with a black school from Tembisa, the two newspapers will put the organisers in contact with each other.

When the arrangements have been made for each Students' Indaba, the newpapers will arrange to cover the first R100 of the costs incurred by the schools.

There will be no restriction on the types of activities or the types of schools or colleges involved.

One condition

The only condition is that the contact being made between the schools or colleges concerned must involve a bridging of the cultures.

The Students' Indaba is an important part of *Sowetan's* Nation Building programme which involves, among other things, an afternoon of prayers for the nation at the Regina Mundi Church in Soweto, three days of cultural activities at the Market Theatre precincts in Johannesburg, a formal banquet at the University of the Witwatersrand, a day of fun and festivities at Nasrec and an evening of massed choirs at the Standard Bank Arena

Anyone wishing to participate in the indaba should telephone Mrs Irene Evans at the *Sowetan* (011) 474-0128

Nannies linked to budding racism

Own Correspondent 154

CAPE TOWN — Many white children, some as young as seven, are already abusive of black adults.

Professor Gill Straker, Professor of Applied Psychology at the University of the Witwatersrand, said research had shown that the employment of nannies was in many cases a structural training into racism for children

She was speaking at the South African Society for the Prevention of Child Abuse and Neglect (SASPCAN) conference being held in Cape Town.

Professor Straker said the abuse of black domestic workers had even been found to prevail in liberal homes.

Teaching children to develop empathy, which they lacked in these situations, required encouraging emotional reciprocity. Star 29/9/89

MUTUAL OBLIGATION

It also needed a sense of mutual obligation, role-taking and practice in prosocial behaviour.

Professor Straker said the techniques of humiliation, ridicule and intimidation found in the homes of white children often ensured that white children were well into the the cycle of violence by the end of their adolescence

STAR POINTS

Education is key to shared SA, say blacks

154

Star 25/9/87

The desperate search for a common bond among South Africans, black and white, will go on until all are educated in the same way

This is the view of nearly 90 percent of black readers in the initial response to The Star's request that they should tell out-of-touch whites what they feel about the future of our country

This is no "survey" of opinion It is merely an articulation of views of some of those who care to speak out, compiled by **JOE LATAKGOMO, Senior Assistant Editor.**

Most black readers say that the simple solution to the "race problem" is for all children to start their schooling together in South Africa

At levels above primary school, most black readers wish for exchange programmes enabling whites and black pupils to swop schools

They say that teachers should also be involved in exchange programmes, because teachers are in a position to help shape pupils' minds

While the mechanics of such programmes have not been addressed in the letters so far received, most black letter writers firmly believe that education could be used as the most important vehicle for better race relations

The alternative, most say, will be continued strife, tension and lack of understanding

Contact through sport at secondary school level would also help create better race relations

So would inter-school debates on current issues

However, most accept this as a long-term remedy, and believe that in the short term, adults should play a role in creating better race relations by getting to know blacks beyond the work-place

This could involve family outings of blacks to whites, and whites to black families

It is esential, say many, that there exist genuine desire to create friendship, and family contacts should not be used by whites merely so that they may tell their cocktail circuit friends about "my black friends"

Most black writers have identified South African society's obsession with race as the major stumbling block

They suggest that whites have been told much about *swart gevaar* that they largely believe it exists Black readers believe that unless whites get to know blacks better, this fear will persist Most black letter writers emphasise that their community has no intention of "driving the whites into the sea"

The theme "forgive and forget" comes through in most letters, even though readers point out that white fear is based on the possibility that blacks may want to avenge the treatment they received from whites in the past

The provision of housing is also a major concern to most of the black readers Some believe that only full participation in government can address this problem, which means one-man-one vote The need for a negotiated settlement, which should be preceded by the release of black leaders from jail, the unbanning of black political organisations and the lifting of the state of emergency, is seen as a necessary prerequisite for stability

Whites have also responded to some of the letters published While the general reception has been positive — most felt that although they had certain views on black perceptions they had never thought about how to respond

Some whites have reacted with criticism

One suggested that The Star was "paying blacks to criticise whites" Another suggested blacks should be sent to Auschwitz "for the final solution" A third criticised The Star for publishing letters from blacks "in our editions", and suggested we publish them only in the Africa Editions

Yet another suggested "let us civilise our black brothers and sisters .. teach them the beauty of discipline and pride, and the bridges will build themselves".

Some points from readers

- The South African economy is built on all the people resources of this country. "White greed" has led to the decline of the economy
- Whites believe they are superior, and blacks inferior.
- Blacks want equality, not domination
- Peace-loving white voters should signal their demand to government that they want to get out of the blinkered view of the nation's needs
- Apartheid has wreaked havoc on family and social structures
- Blacks and whites have suffered equally under apartheid
- There is a compulsive need for action now
- Immediate rejection of apartheid is the only solution
- We must save our country from becoming another Beirut
- Whites must be willing to share — or lose all
- Blacks do not dream of trekking to Lower Houghton or Illovo, but seek the right of choice as to where they wish to live
- Whites should get out of their racial shells
- Birth control will be successful only if it is depoliticised, and the education and general standard of living of people is improved
- Blacks have opened their hearts, but whites have failed to see this, instead they see it as a sign of weakness and stupidity.
- Both blacks and whites have much to forgive and to be forgiven
- Repressive measures can lead only to further violence and defiance
- If whites cannot even treat their domestic servants decently, how can they respect other black people?
- Whites will be hit equally hard by sanctions
- Criminals are created by the structures which society makes for itself

Star 18/9/89

(154)

One weekend changed the life of **RALPH LOEWENTHAL**, a Pretoria widower who, with his daughter, Lisa (17), accepted an invitation to stay with a black family. He was one of 100 whites who took part in the recent Atteridgeville Encounter, a weekend get-together arranged by the Christian organisation, Koinonia, he says.

Weekend relief in comfort of a black township

The prospect of staying in Atteridgeville was daunting yet, at the same time, exciting It was as if I was a Livingstone exploring an unknown land, not quite sure of the eventual outcome but certain enlightenment would follow

This foreign experience raised questions How should I act? Would my host accept me? What protocol would be needed?

My inner voice told me to ease up, but I knew the questions would only be answered during my stay in the township

As I entered Atteridgeville the spectre of propaganda told me that at any second someone would angrily attack my car. Of course this did not happen

I experienced heart-felt relief when I saw the church, cars and white colleagues Registration, opening speeches, signing Finally guests were to meet their hosts

My host was Ben Ngwasheng Tall, dark and young, he was everything I was not, yet there was an immediate feeling of friendship between us My subconscious interfered and reminded me I should be thinking of self Trival thoughts became major issues bedding facilities, was my host a "radical?"

A four-roomed house

Radical, activist, comrade, extremist, township citizen — to me they were all the same I did not know any better and as we passed those township houses my eyes did not focus on the frugal living quarters

We arrived at Ben's house. Before I could answer those silent questions, my bags had been tucked away in the modest bedroom of a four-roomed house

Two bedrooms, lounge and kitchen made up Ben's home and it seemed a near impossibility that as many as eight people had existed in harmony in these tiny quarters

Other than a few bewildered and curious stares, my introduction to township life was smooth That night I found my host and I had more in common than I had imagined possible and so, in spite of barking dogs, I slept soundly

In the morning mist we walked together to church Neighbours shouted greetings and inquisitive comments

Prayer and discussion intensified as we became more emotionally involved

The stark classrooms, the empty library shelves, the people-infested shanties were in cutting contrast to the sprawling splendour that was part of my experience When I witnessed the appalling living quarters of the hostel men, my conscience cried "injustice'

Residents gave accounts of the abuse they had suffered A dilemma raged inside me I felt happiness at my enlightenment but huge waves of shame washed over me and almost drowned my joy

Lunch came and allowed me time to relieve the pressure Yet my hesitant white standpoint had not deserted me and I prematurely dismissed the speakers as fanatical To my surprise I found them articulate, learned and moderate As the Rev Frank Chicane spoke, I learnt that a difference, no matter how small, could be made by my involvement

We went home on the crest of camaraderie Unbelievably in such a sort space of time, Ben's home had become mine and we sat comfortably together talking till exhaustion overcame us

And I dreamt a strange dream where I shared a house with a black, and this dream was even more sweet because it was a reality a reality of plastic basin washing, of eating Putu pap and meat without cutlery, of non-existent running water

As dusk fell on Sunday I drove back to Pretoria with my daughter The spell of Atteridgeville, I believe, will never be broken for me The expedition, I know, is not enough to fulfill my Utopian dream of racial harmony

I am humbled by my experience and sincerely hope I have touched your mind and your heart

Star 18/9/87

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INTER - GROUP - RELATIONS

1990

Jews vow to back Mandela

(154)

The Jews for Social Justice yesterday pledged active support to released ANC leader Mr Nelson Mandela and those working with him "to achieve the speedy destruction of apartheid"

JSJ chairperson Mr Franz Auerbach, in a statement to Sapa, also strongly condemned both the open anti-semitism displayed at the AWB rally in Pretoria on Saturday, and the "insulting attitude shown there to our black fellow-citizens"

"This racial incitement vindicates the ANC's stated policy to outlaw the spreading of racism, Nazism and anti-semitism," said Mr Auerbach's statement

"JSJ supports that policy and other steps towards the undivided and free SA which Mandela's release and commitment have brought closer" — Sapa.

STAR 13/2/90

ITEM PRICE DATE

WD R75,-

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Name

Address

Schwarz, SA Jews seek Mandela indaba

(154)

Star 2/3/90

Staff Reporter

CAPE TOWN — The Democratic Party MP for Yeoville, Mr Harry Schwarz, will seek a meeting with Nelson Mandela when he returns from overseas to discuss remarks which the ANC leader made in Lusaka about Jews in South Africa

Mr Schwarz said yesterday in a statement that reports of Mr Mandela's remarks after meeting Palestine Liberation Organisation leader Mr Yasser Arafat in Lusaka had aroused considerable comment in the Jewish community and other SA communities

Mr Mandela is reported to have said that if South African Jews did not like the truth, then it was too bad.

The SA Jewish Board of Deputies and SA Zionist Federation yesterday said they too would "welcome an opportunity for dialogue with Mr Mandela".

The two Jewish organisations said in a statement that, like Mr Mandela, they were concerned with the establishment of a just, fair and equal dispensation for everyone living in South Africa

What was happening in other countries was not relevant to the South African situation, they added

Mr Schwarz continued " I gained the impression from my past knowledge of Mr Mandela and my meeting with him that he was not anti-Semitic I believe he is not I would be extremely disappointed if he was.

PROPAGANDA

"When Mr Mandela refers to the truth, I think it is important that he should know the truth and not rely on propaganda which may be fed to him by Mr Arafat and the PLO "

Mr Schwarz said Jews in South Africa had been subjected to attacks by local ultra-right-wing movements, particularly because of their opposition to apartheid

"It would be ironic if now they are attacked by those they have sought to support "

He said he understood that Mr Arafat was trying to gain publicity for his cause by reflection from Mr Mandela following his release from prison

"Therefore I would ask that judgment on the issue be withheld until Mr Mandela returns, when I will seek an opportunity of discussion with him."

The statement by the Jewish Board of Deputies and Zionist Federation added "As far as Israel is concerned, the society in that country is totally non-racial, with Arab members sitting in her parliament

"Unfortunately, she has as neighbours a number of nations such as Syria, Iraq and Iran which are still in a state of war with her and openly committed to her destruction."

Although the PLO has recently referred to peace negotiations, it has still not renounced its covenant, which is committed to the elimination of the Jewish state.

"As far as these matters are concerned we would welcome an opportunity for dialogue with Mr Mandela," the statement added.

SA Zionist Federation chairman Mr Solly Sacks said there was no comparison between the struggle of the ANC and that of the PLO

Israel had repeatedly offered to negotiate with the Arab states but had had no takers, mainly because Arab leaders feared assassination if they talked to the Jewish state

SURPRISED

Israel was aware, for instance, that King Hussein of Jordan wanted peace but he did not dare enter into any agreements Arabs knew what had happened to President Sadat when he made peace with Israel.

"We are surprised at Mr Mandela's statements because he has been very conciliatory," Mr Sacks added.

"Just last weekend he urged people in Natal to throw their weapons into the sea "

ANC to establish 'grievance centres'

S/Times 25/3/90

(154)

Sunday Times Reporter

THE ANC will set up offices throughout South Africa in the coming weeks to serve as "grievance centres" for victims of racial discrimination

Deputy leader Mr Nelson Mandela announced at an ANC rally in Nelspruit yesterday that the organisation would "make sure that every assault, every rape and every case of child labour is reported, so that these evil practices are stopped"

He called on all municipal authorities in the Transvaal to contribute toward the creation of a conflict-free South Africa

"White towns in areas such as this are deeply racist and black people continue to suffer the indignity of exclusion from recreational centres and other public facilities

"Little has changed since the ANC launched its potato boycott in the Fifties in protest against horrific labour conditions on Bethal farms

"Conditions of slave labour remain and the murder and assaults of farm workers are increasing

"No white farmer has yet gone to prison for the murder of a worker and, indeed, none will as long as farmers continue to enjoy the protection of the local police and magistrates," Mr Mandela said.

Calling for the reunification of South Africa, he said the ANC was ready to work with homeland leaders who identified with the ANC struggle

"Recent events demonstrate a massive rejection of the homeland policy and not, as has been suggested, that the ANC is unable to control its supporters

"The inability of the police to stop the carnage that continues in many areas, along with their direct implication in the violence in places like Driefontein, raises enormous doubt about their neutrality and professionalism."

Mr Mandela called on President De Klerk to institute a commission of inquiry into the activities of alleged secret Renamo bases inside SA as a matter of urgency, saying the unit was disturbingly similar to the Civil Co-operation Bureau

3 churches form 1 denomination

By Kaizer Nyatsumba (154)

Three church denominations in Johannesburg yesterday gave up their separate autonomies and formed a single denomination Star 21/4/90

At a service held in Joubert Park, Johannesburg, the St Antony's United Church, the St Patrick's United Congregational Church of Southern Africa and the St George's Presbyterian Church — where the service was held — formally dissolved to form the new St George's United Church

The service was presided over by the moderator of the Presbytery of the Western Transvaal, the Rev G Jamieson, and the moderator of the Central Regional Council, the Rev D R Briggs.

About 50 members of these congregations met on the lawn outside Park Station at 2 45 pm and, led by a crucifix-bearer, walked to the nearby St George's Presbyterian Church where others were waiting for them

The Rev Peter Jackson said the new St George's United Church was now the first united church — constituted by churches which had given up their individual denominations — in downtown Johannesburg

"We feel that we have been preaching one Gospel to all the people.

Barriers

"In order for our message to have credibility, we have had to break down the barriers between the different denominations and have integrated denominations which are totally non-racial so that we can minister effectively to all the people of South Africa," Mr Jackson said.

The biggest denomination, St George's Presbyterian Church, had a 116-member congregation and St Antony's and St Patrick's contributed about 50 and 20 members respectively

Sales Management involves more than an ability to identify markets and exploit them profit-

Women told SA needs 'new perception'

Star 4/4/90 By Winnie Graham (154)

South Africans have been told to take a balanced view of the "setbacks and massive disappointments" which are inherent in any programme for the rebuilding of a divided country

Miss Isabel Direko, first woman to be appointed as principal of a high school in the Free State, delivered the Bertha Solomon Memorial Lecture on "From Fear to Hope Today's Challenge" at the National Council of Women's national conference in Bloemfontein last night

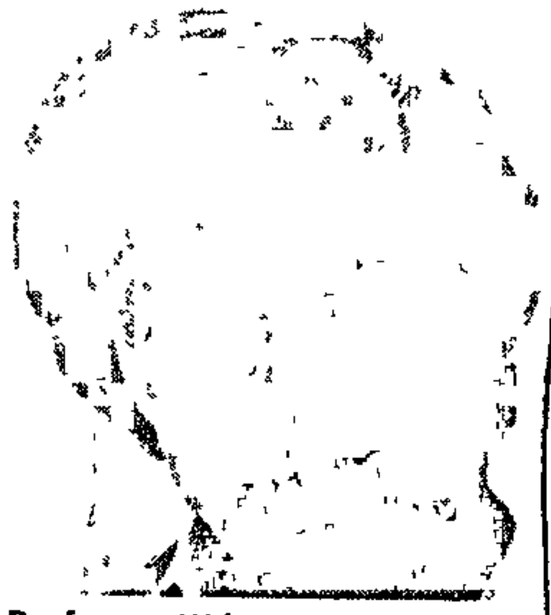
"Let us face the future in a spirit of creative difference," Miss Direko told the women."Let us accept there are differences between people rather than a difference between groups ."

What was needed more than ever in South Africa was a new perception, a new way of looking at problems, relationships and people South Africa needed a new force of negotiation which took heed of one side of the coin while working earnestly to forge the whole piece

The ANC, as an element in the negotiating process, had to be sensitive to the struggle in which it shared the same goals for which many had died At the same time its leaders had to work unstintingly at reworking the rhetoric of the past to addressing the new issues of reform and white fears

Star 4/4/90 (154)

'Get together with other races, religions'



Professor Wilson ... The poor must get a real share in South Africa's political process

BLOEMFONTEIN — A national survey into informal education and how it can be extended should be undertaken by the National Council of Women of South Africa, the organisation's vice-president, Mrs Daphne Hansen, told the 54th conference in Bloemfontein yesterday

More emphasis should also be placed on "getting together" with other race, language and religious groups to discuss fears and problems

Mrs Hansen said race problems should be worked out of people's thinking so there could be a better understanding

In the investigation into informal education, information should be obtained as to where schools were not used to full advantage and NCWSA branches should become involved in literacy training and the teaching of practical skills

Mrs D Hohne of Bloemfontein said education had been rejected by black and white children

Simple skills

The quality of education had become a big problem and black children felt their certificates were not worth much

Mrs Elizabeth Nel of Port Elizabeth said NCWSA should increase its communication across various groups and continue with its efforts to train people for a better life

There should be an effort to teach simple skills, even at the pre-school level

Mrs Nel said there was a need for humility among the whites in "approaching our friends who are blacks"

She stressed the importance of helping people to learn English, because as the various groups developed in South Africa they would need some knowledge of the language

More white people needed to join Educare and there was a need for more literacy classes and other training programmes

The Government had to be pressurised for more and better education, facilities should be shared and TV education should be appropriate to the group which it was directed at.

Mrs Joan Laubscher, also of Pretoria, said greater efforts should be made to work with local authorities — Sapa

Women told SA needs 'new perception'

Star 4/4/90 (154)

By Winnie Graham

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Brenda Fassi at the Rand Show.

other vehicles, pedes- regulation

Tembisa open its homes to its white neighbours

Sowetan 4/4/90

154

A HUNDRED Tembisa families will open their homes to whites from neighbouring areas this weekend, as part of the Tembisa Encounter organised by Koinonia

People from Midrand, Kempton Park and Edenvale will take part in township life for four days on the grassroots reconciliation programme.

"Many hosting these Encounter participants have never had whites staying in their homes before," said Barry Poppleton Tembisa Koinonia co-ordinator

"We believe that by inviting these people into their homes, Tembisa residents can provide them with an insight into the realities of township life.

"Change at national level will be fruitless, unless it is translated into reality at the level of the ordinary person.

"To help South Africans understand this change and understand the people we have been separated from for years, the activities of this weekend will be invaluable," Poppleton added.

Koinonia - established by Dr Nico Smith - is a Christian organisation that brings together people of different races to prepare them for a non-racial and equal South Africa

The organisation received the international Beyond War Award last year for its work in bridging the gap between whites and blacks

The Tembisa Encounter is the fourth of its kind in South Africa, and follows social contact between Tembisa residents and their neighbours over the last year

Those interested should phone Koinonia Tembisa at 924-1750, or visit the office at Room 14, Tembi Centre, 232 Gqhagqha Section, Tembisa

00 SUN LEISURE 908-4754

Americans are Tembisa comrades for a day

C/Press 8/4/90 (154)

By SANDILE MEMELA

TWO American youths tasted the life of being township comrades this week in Tembisa – and found that it was not that violent

Kenny Kloepel of Oregon and his friend Eric Sanford of California, both 18, are Rotary Exchange Students who have been in South Africa since June but had never been in a black township

"Being white Americans, we possessed the natural passport to the exclusive pool of white privileges from which we have not hesitated to extract whatever we need.

"But we felt our experience would have been incomplete without venturing into a black township to experience life at first hand," said Kloepel.

They first became aware of the Koinonia Encounter system through a daily newpaper. They phoned and said they wanted to visit a township and gain first-hand experience of black life

"The exercise has been worthwhile and has shattered a number of myths that all that is happening in the townships is murder, mindless violence and burning barricades

"The impression given to us is that all black people are lowly creatures not worthy of human dignity. But the dignity, warmth and respect with which they received us has proved that false," said Kloepel.

Kloepel spent the long weekend at the modest four-roomed home of his host, Pat Thema – who stays with his family of five in the Mokaba Section of Tembisa

Sarah Thema serves breakfast to Kenny Kloepel, who spent a weekend at her home.

Thema, a first-year law student at Unisa and member of the UDF-affiliated Thembisa Youth Congress, welcomed Kloepel and Sanford and said such exercises were pointers to the society sought in South Africa.

Kloepel and Sanford were exposed to "the life of the comrade" on the first night of their arrival when they chanted pro-ANC slogans and danced the toyi-toyi with a group of about 50 comrades who paraded them in the streets at night.

Throngs of residents peered from their windows while others looked approvingly at the sight of whites freely mixing with township comrades.

"It was difficult to understand the meaning of the songs we sung or communicate efectively during the dance rituals. But there is no doubt that it is a wonderful exercise," said Kloepel

This was echoed by Sanford, who said the encounter was fun.

"This is a picture far removed from the impression created by the media about the violent tendencies of the black youth," said Sanford

Thema said white fears of township life were unfounded

"Involvement of whites in our life at grassroots level would be a step towards the society we all want. It does not help for them to be scared of a life they do not know," said Thema

C/Press 8/4/90 (154)

Promise of a different SA

By SANDILE MEMELA and ELIAS MALULEKE

TEMBISA – which means promise – lived up to its name this week when more than 5 000 residents gave a rousing welcome to a group of 50 whites who had come to spend a weekend in the township

The township reverberated with song, dance and chants when comrades and whites from Midrand suburbs joined hands, slept, ate together and talked politics.

At the Tembisa Encounter was Midrand mayor Allan Dawson, councillor and former mayor Ian Lourens and many others out to get first-hand experience of township life.

Whites shocked by first-hand look at township life

Among them was beauty consultant Carol Campbell, company secretary Maxine Rautenbach and school teachers Sherri de Mottee and Maurene Jagger.

Their hosts were typical down-to-earth township folk. A plumber played host to the councillor, a domestic servant was matched with a company executive and a school teacher took a make-up artist in as a guest.

Visitors were accommodated in overcrowded four-roomed houses and in mansions in the elite Hospital View area.

Unfortunately, there were no hosts from the Plastic Village next to Oakmoor Station.

A tour of the township in minibus taxis invoked guilt among the guests, but when shown the living conditions of squatters in the Plastic Village near Oakmoor Station, there was total disbelief.

Many did not believe up to six people squeezed into the tiny shacks, and up to 200 families used one makeshift communal toilet

The Tembisa Encounter, similar to the Mamelodi and Atteridgeville Encounters, was again coordinated by Koinonia – a Christian organisation committed to bringing together people of different cultures.

The 50 whites were warmly received by residents when they attended a meeting at the local stadium held by the local ANC branch and the Tembisa Residents' Association to address problems in the community.

Comrades brandishing homemade "AK-47's" warmly embraced the whites, who had given time to meet residents and participate in a programme of reconciliation.

The stadium reverberated with song and dance as the Koinonia group joined the thousands of discontented township residents who had come together to discuss their problems.

TRA spokesman Greg Malebu said the Encounter provided black and white with an opportunity to learn to live together

"The coming of whites to experience the harsh conditions black people live under is an expression of their involvement in our struggle.

"Our meeting at this time is an indication of the possibilities for this country."

This was echoed by Koinonia director Barry Poppleton

"Change at national level will be fruitless unless it is translated into reality at the level of the ordinary citizen," he said.

One of the guests, financial executive Steven Roberts, said grass-roots contact among the ordinary people of South Africa was vital to changing perception.

Roberts brought his wife and two children to the Encounter.

"Township violence is something most whites are removed from. I am sure coming into the townships will provide me with realities that move black people to fight.

"I also believe such get-togethers go a long way towards changing racial stereotypes."

His hostess Maureen Ntsibande said communication was the remedy for South African problems.

"It has been wonderful to have these people with us. It shows that together we can solve the problems that bedevil our country," she said.

Eric Sanford and Kenny Kloepel are introduced to comrades from the Tembisa Youth Congress. ■ Pics: TLADI KHUELE

Argus 8/4/90 (154)

Whites are invited to a celebration feast

RESIDENTS of Alexandra township near Johannesburg, have invited residents of Johannesburg, Sandton and Randburg to a "celebration feast" in the township on April 21.

Cows would be slaughtered for the occasion, the women of Alexandra were already brewing beer and cultural groups were rehearsing songs and traditional dances, the Alexandra Civic Organisation's Obed Bapela said in his open invitation.

The idea is that people in neighbouring areas will visit the township and meet its residents.

"History has divided us. We, the people of Alexandra have met the people who participate in protest marches, but it is you and I, the ordinary people of South Africa, who need to discuss our common destiny," the invitation reads.

"Let us talk, let us find our common ground. Let us be friends, not distant neighbours."

The invitation was issued by Bapela on behalf of the Alexandra Civic Organisation, Alexandra Women's Congress, Alexandra Youth Congress and the Alexandra Student Congress, and is being supported by the Five Freedoms Forum.

Representatives of the FFF will meet those who want to attend the party at the parking area west of Dion's off Arkwright Avenue in nearby Wynberg on April 21 at 1pm.

From there a walk – "The Jo'burg to Alex Walk" – is planned. Transport will be provided for the disabled and elderly.

The FFF said in a statement it was supporting the walk because there was a perceived need within white and black communities to begin a process of talking and getting to know one another.

"The present violence has disturbed both black and white communities. . . We believe it is important to reach an understanding of the fears and frustrations both black and white South Africans are experiencing," the FFF said.

The FFF also argued diversity provided fuel for growth and that understanding differences between the communities could be a catalyst to develop innovative solutions. – Sapa.

CITY PRESS, April 8, 1990

Disrupters say encounter does not solve land question

By SANDILE MEMELA

GROUPS of youths, believed to be members of PAC affiliate the Azanian National Youth Unity (Azanyu), nearly disrupted the Tembisa Encounter this week after claiming it did not address the land question.

C/Press 8/4/90 (154)

UDF and Koinonia sources said the youths confronted organisers and demanded they abandon the encounter as it confined itself to racism.

The encounter was co-ordinated by Koinonia, a Christian body committed to bringing together people of different races and backgrounds.

Because of the confrontation more than 100 whites expected to take part in the programme pulled out as they were afraid of being attacked while spending the weekend in the township.

Greg Malebo of the UDF-affiliated Tembisa Residents' Association said the incident could spark violence in the area similar to that in Natal.

Koinonia executive member Rod Barnett said it was sad that extreme groups in the area did not promote inter-racial co-operation, which could aid the evolution to a new society

The youth's complaint could be valid, he said, "but we believe that people must get to know each other before they can discuss their problems".

Star 26/4/90 (154)

NEWS

How sparrow's tale became Riana's motto

By Winnie Graham

Last Sunday Mrs Riana Behrens entertained nine black visitors in her Kempton Park home — yet just a few weeks ago she had never once visited a township or mixed socially with anyone in the black community

The change in her life and attitudes came after spending a weekend in Tembisa

Starbridge

"During that weekend I learnt all people are valuable and humanity is the same regardless of where you live," she added "There are good and bad elements everywhere"

Her weekend in Tembisa came about almost by chance One recent Sunday morning she spotted a form in the foyer of her local Methodist Church offering white residents the opportunity of experiencing life in the township The "encounter" was being organised by Koinonia, a Christian reconciliation agency Mrs Behrens decided to go

"The weekend changed my life," she said "I will never be the same again."

A consultant in problem solving, Mrs Behrens had always been interested in "cultural things" By visiting the homes of Tembisa residents, she had the opportunity of speaking to people, of sharing hopes and fears, opinions, prejudices and perceptions

She admits she was uncertain when she packed for the weekend and "drove off into the smoke cloud called Tembisa" Yet, when she reached her destination in the township she experienced a feeling of excitement and anticipation

Darkness and dust

"I met interesting people, including businessmen and teachers, but speaking to them in the darkness and dust brought home the reality of their lives," she said "I could hardly believe I had just left a modern city with all the facilities we take for granted."

The drive through the suburbs of Tembisa, especially "Plasticville", she added, was like a horrible fairytale Yet even in the squatter camp she found people trying to improve their lives.

"I found the lack of water and toilet facilities there absolutely scary," she added

Mrs Behrens described the Tembisa rally as a highlight with some of the songs "so sad and beautiful", tearing at the heart.

Her host, she said, had told a story which would become her motto. In the days when birds and animals talked, he had told her, a knight had come across a little sparrow lying on his back, his legs stretched into the air. When asked what he was doing, the bird said he was holding up the sky The knight laughed and asked if he really believed he could hold up the sky and the bird replied "Perhaps not alone, but I will do what I have to do, sir."

She added. "And I, too, shall do what I can."

Star 27/4/90

Alexandra to lay it all on for whites

(174)

By Shirley Woodgate –

Alexandra residents will kill the fatted calf and sing and dance traditional style when they entertain their white neighbours from Johannesburg, Sandton and Randburg at a get-together in the township tomorrow.

Four local groups — the Alexandra Civic Organisation, the Alexandra Womens' Congress, the Alexandra Youth Congress and the Alexandra Student Congress — have issued an open invitation to whites and their families to go along and meet the blacks to find common ground.

"History has divided us but it is you and I, the ordinary people of South Africa, who need to discuss our common destiny. Let us be friends, not distant neighbours," reads their invitation, issued in the name of community leader Mr Obed Bapela.

The get-together will follow a "Jo'burg to Alex Walk" on Saturday morning, organised by the Five Freedoms Forum (FFF).

FFF organiser Mr Etienne Marais said the walk was to promote non-racialism, a united Johannesburg and hope in South Africa's future. The FFF believed it important for blacks and whites to discuss their fears and frustrations.

FFF members will meet people in the parking area west of Dions at Arkwright Avenue, Wynberg, at 1 pm and transport will be laid on for the disabled and elderly from the parking lot to the picnic area and back.

154 FM 27/4/90

COMMUNITIES FM 27/4/90

Not all the same

A "progressive" Portuguese political interest group has been launched in SA. The primary aim, say the conveners, is to improve the 500 000-strong community's evidently negative image as exploitative racists.

The new Democratic Initiative of Portuguese in SA (Dipsa) also intends building contact with extra-parliamentary groups, such as the ANC, and will endeavour to prepare local Portuguese for fundamental political change, explains spokesperson Manuela de Castro Moura. 154

Dipsa, which doesn't aim to be a political party, wants to avoid the "mistakes" Portuguese made in their former colonies, Mozambique and Angola, and hence "avoid becoming *retornados* (returnees) once more, through meaningful negotiation and contact."

The group, which values and wishes to preserve its cultural heritage, came together initially as a Portuguese-speaking support group for the Democratic Party just before last September's general election. Its objective then was to counter the influence of the National Party "especially in its propaganda, then, against extra-parliamentary groups and its failure to address apartheid."

The CP, too, has been making inroads into the community, running campaign posters in Portuguese. De Castro Moura personally was spurred into action two years ago after reading a harsh and bitter attack on Portuguese colonialism and fast-food outlets by author Es'kia Mphahlele.

Following the release of Nelson Mandela, says Dipsa, a great deal of uncertainty and even hysteria arose in the white community, including the Portuguese.

Apparently in response, Lisbon even confirmed the existence of an emergency evacuation plan in the event of matters turning nasty. At a debutante's ball in Johannesburg last month, the Portuguese ambassador during a speech was booed by his local brethren for discussing the changes occurring in SA.

Moura

"We feel the best means to secure the future of our community in a nonracial democratic SA is by contact with everyone, particularly extra-parliamentary groups," says Dipsa.

These have, it adds, been inaccessible and the object of prejudice from a part of the Portuguese community which has suffered a high degree of parochialism.

Among the fledgling group's backers is the Institute for a Democratic Alternative for SA. Though Dipsa uses offices provided by the DP's Wynand Malan, the party's other leader, Zac de Beer, while welcoming Dipsa's initiative and support, is said to feel somewhat uncomfortable about having it on board as a separate "group." ■

BOSCH FAMILY From left Karin (12), Mrs Carol Bosch, Melanie-Anne (15) and Janet (18) of Berario

A short walk across the divide

(154) Star 28/4/90

PAT DEVEREAUX

THE Bosch family of Johannesburg's Berario will be one of the hundreds of white families expected to participate in today's "Jo'burg to Alex" walk

"We're taking part in the walk from Wynberg to Alexandra township because we feel there is very little communication between blacks and whites in this country," said mother of three Mrs Carol Bosch (40) this week

Mrs Bosch said her children, Janet (18), Melanie-Anne (15) and Karin (12) had not been into a black township before and she herself had not been into Alexandra "So it will be quite an educational experience for them," she said Mrs Bosch added that her husband unfortunately could not accompany them

After receiving a letter about the walk — which ends with a celebration feast in the township with dancing and singing — the Bosch family decided that they wanted to be enlightened on how the black community in this country lived

"I spent a couple of days in a squatter camp last year as part of a church encounter group so I am aware of the poverty stricken-conditions people are forced to live in

"I was also fortunate enough to come from a liberal family so I am not like the average white person who is totally unaware And I have a number of black friends whom I visit and who visit me," said Mrs Bosch

"This time I'm expecting to see a lot of poverty but I also think we will be received very warmly by the Alexandra residents," said Mrs Bosch

Expressing none of the usual white fears of going into a black township, Mrs Bosch said they were not expecting any trouble "If I was I wouldn't dream of taking my children along," she said

Those wishing to take part in the 3 km walk are to meet today at 1 pm at Dion's parking lot in Arkwright Avenue, Wynberg Transport will be provided for the disabled and elderly

Group aims for a better family life in SA

Sowetan 20/4/90 (154)

By ALINAH DUBE

BLACK and white families came together at the University of Pretoria at the weekend to take part in activities aimed at promoting family life.

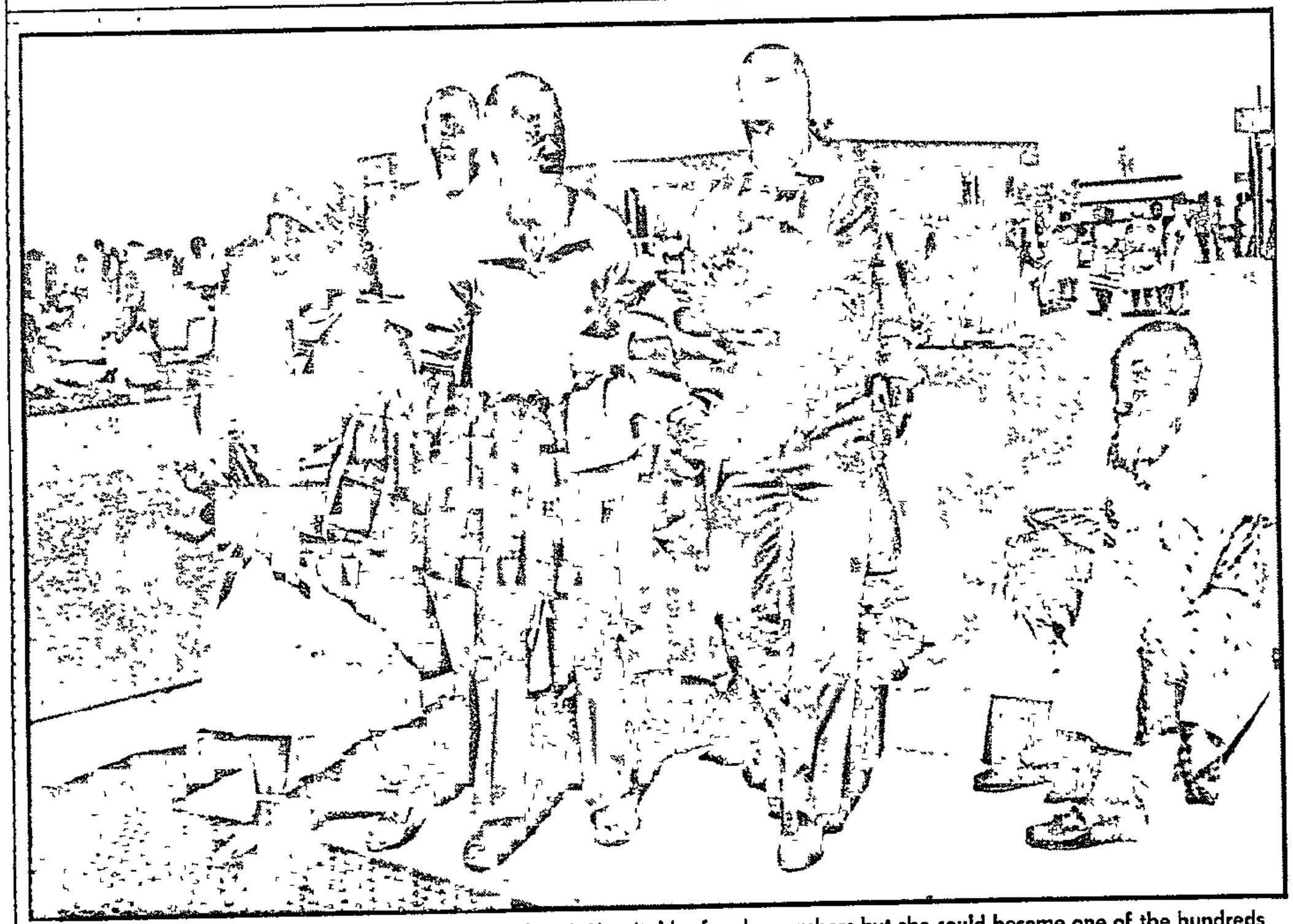
Named the Family Festival, the event was organised by the South African Institute of Marital and Family Therapy and the Pretoria Arts, Music and Drama Association.

It is a forerunner to a conference scheduled for July 2 to work out a "healing process for families—in a troubled South Africa"

Discussions were held on topics related to family life and children took part in various activities

The organisers said in a statement: "Family life in the South African context is in crisis as a result of political and socio-economic pressures, violence, abuse and divorce.

"There is an urgent need to address family problems and learn effective and relevent treatment modes for families."



EMERGENCY This young girl was carried into Natalspruit Hospital by family members but she could become one of the hundreds of casualties being turned away because of the hospital strike. ● Photograph. Herbert Mabuza.

Health services in state of chaos for past 10 years, say research workers

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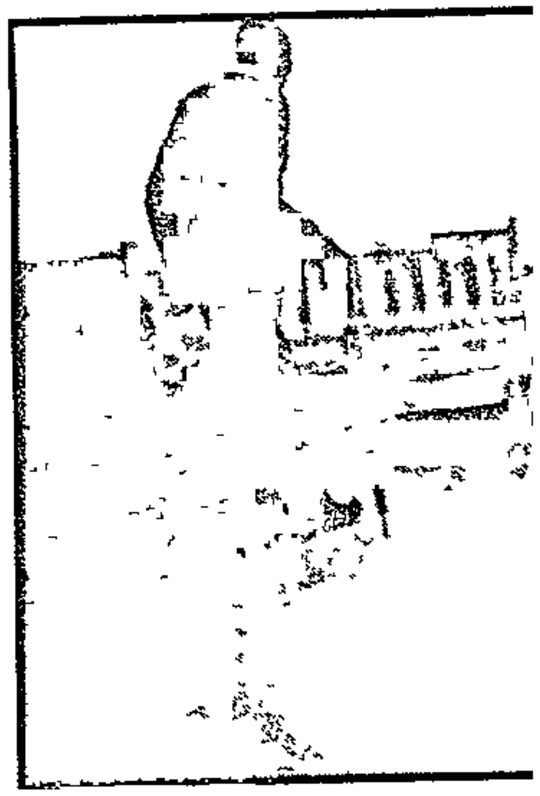

EMPTY WARD: A lone patien

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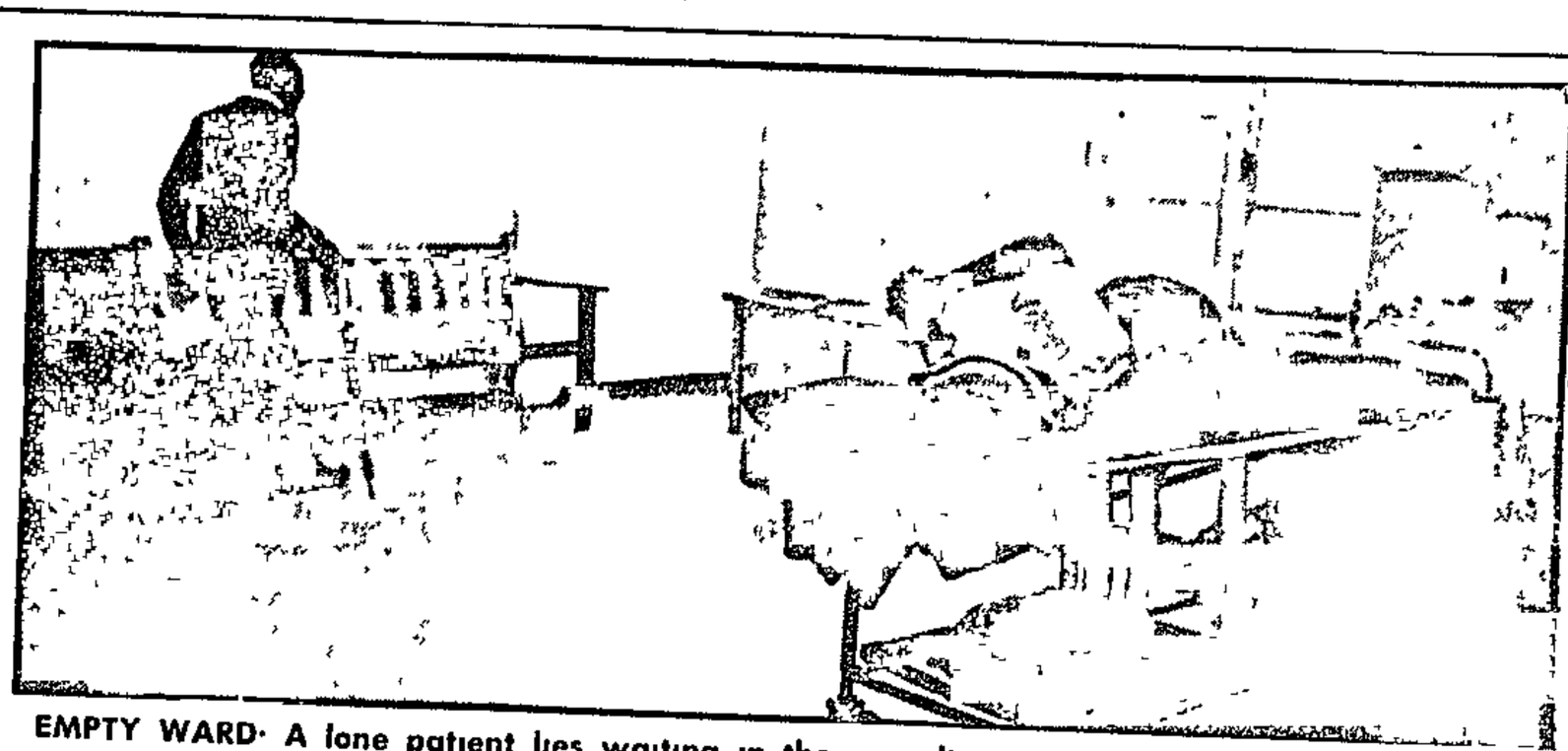
Mabuza.

Health services in state of chaos for past 10 years, say research workers



EMPTY WARD· A lone patient lies waiting in the casualty section of Baragwanath Hospital. ● Photograph· Ken Oosterbroek.

Hospital crisis 'tip of iceberg'

PAT DEVEREAUX

STRIKING hospital workers this week brought the deterioration of South Africa's health services at provincial hospitals — notably that of the Baragwanath, Hillbrow and Johannesburg hospitals — into the spotlight.

The health workers' strike by more than 8 000 hospital staff, which has spread to at least 14 hospitals countrywide, is only the tip of the iceberg when it is taken into consideration that the country's health services have been floundering for the past decade, health policy researchers warned this week.

Battle

"What is needed today is a complete overhaul of the health care system in South Africa," argued the Centre for the Study of Health Policy, based at Wits University The research group blames "apartheid medicine" for the appalling conditions at SA hospitals

The strikers have had a year-long battle with the authorities to voice their grievances and to get their union — the National Education, Health and Allied Workers Union (Nehawu) — recognised, according to union spokesman Mr Monde Mditshwa

He pointed out that six weeks ago, workers resorted to lunch-hour demonstrations to voice their grievances They then went on a four-hour go-slow a fortnight ago But the authorities continued to ignore the issue

"The strike could have been avoided if the authorities had responded positively to the workers' demands at the start," Mr Mditshwa said, adding that workers had resorted to striking only after all other avenues had failed

The crisis facing Baragwanath Hospital began on March 6 when Nehawu members presented the chief superintendent, Dr Chris van den Heever, with a memorandum containing a list of demands

He was asked to forward the memorandum to the authorities

Nehawu demands included

- A living wage of at least R1 100 with an additional R400 across-the-board increase for all
- Recognition of Nehawu
- The immediate opening of all health facilities to all races
- The cessation of own and general affairs
- The abandonment of privatisation, especially with regard to health care

Dr van den Heever said he had passed the memorandum on to his superiors and was later visited at regular intervals by union leaders, who were waiting for a reply

Meeting

The response from the authorities was that — in terms of the Public Service Act of 1984 — only staff associations, and not trade unions, could be recognised by the Commission of Administration and Co-ordination

On March 28 Nehawu requested a meeting with Health Minister Dr Rina Venter to discuss demands The union said there had been no "official" response to date.

(54) Star 11/12/9/90

The future in black and white

In February a reader's letter on this page questioned the local advertising industry's treatment of multiracial advertisements. The letter elicited considerable interest from the advertising industry with regard to whether multiracial advertising could or should play a part in creating a post-apartheid South Africa. The writer of the letter, journalist and former advertising executive SANDILE MEMELA explores the issue further.

THE time has come for the advertising industry to move beyond shallow and empty interracial mixing that does not contribute to the sought-after new South Africa

Creative directors, copywriters and strategic planners need to dream up concepts and ideas that will radically point to new possibilities for the future of all our people — black and white.

Little doubt exists that advertising is the most powerful medium to paint the type of society SA needs, wants. Failure to do that will condemn the people of South Africa to a creative wasteland through sheer neglect and illusion tinged with money-mongering

Campaigns like Jungle Oats have shown that resources and talent are available for creating radically new ideas that influence the minds of TV audiences and makes hearts pump with pride to be South African. The question is: For how long are advertising agencies to continue being fearful of their clients?

The kind of advertising that the country needs now will not be easy to accomplish, nor will it happen without careful analysis and intelligent planning If we are to enjoy integrated TV campaigns — which of course will largely be addressed to blacks in the near future — it will take a genuine African approach.

If today's advertising is to play an important role in the transformation of our society, then it is the duty of all creative people, media planners and general staff in agencies to come up with campaigns that will be a source of pride to their black audience.

Of course, the vision for new campaign that the country needs should not be taken from black people alone. But it is impossible for white creative directors and copywriters to produce work that pleases the black market. They just cannot do it — unless they are firmly committed to the ideals of the African majority

The vision for new campaigns should be the result of a group of people whose love for this country is more than their desire to make more millions The members of creative teams should include blacks and whites, and represent a cross-section of the total South African society

The initiative for the new vision of integrated advertising and the creation of concepts meaningful to the African audience should come from black creative people Because they are the only people who are tuned into the needs and nuances of the ever-growing black market.

Of course, they shall need to team up with their white counterparts. Because the whites hold the expertise, wield the power and own the resources to do the job properly

It would be ludicrous to hope that black advertising expertise will fall from the African skies. It is the responsibility of agencies to train their black executives and expose them to hands-on experience of the creative challenges that exist in the advertising industry

Fat cheques

What the advertising industry needs to guard against today is to allow black executives and professionals in its employ to fleece it of its fat cheques and company perks

Blacks must earn their living! Whites must not be tricked into believing that they need to keep blacks who do nothing except translate white views to the black market.

As long as the advertising industry frustrates the desire of blacks for meaningful involvement and keeps them in its employ for window-dressing, South African advertising is doomed to remain what it is. a feeble attempt to recreate the ideas of America and Europe.

Integrated campaigns will need to include an emphasis on national unity through an affirmation of the value of a new South Africa culture. There can be no new South Africa without the unity of the Afrikaner, the Englishmen, the black, the Indians and so-called coloured people of this nation.

Advertising has alienated the black audience and divided this nation because it has withheld reflection and appreciation of the black past and history Blacks who do not know and recognise themselves on TV screens cannot possible identify with white-created commercials

Integrated advertising that has a black perspective does not mean exclusion of white lifestyles, culture and values Indeed, SA advertising cannot be called integrated unless it sustains the combination of both black and white culture, lifestyles, histories and values.

Whatever vision of integrated South Africa is created, it must be derived from and include at its centre love of the new society — the new culture of what ordinary people want the country to be.

To think that integrated advertising is doing well in the black market because it captures the imagination of the handful of well-to-do blacks is self deception.

South Africa is full of black men who do not carry attache cases to the office, do not speak fluent English and do not put on white shirt and tie to go to work. No advertising can catch a significant portion of the black market if it is largely directed at the black middle class.

Flight of fancy

If advertising continues to exclude the African heritage and ignores the contribution that black can make, it is doomed to be a flight of fancy that is not grounded on the realities of its situation.

The creativity and thought behind the Jungle oats commercial is the best example in South Africa of the creative role that advertising can play in the transformation of our society It has combined the innocence of our children, the aspirations of their parents and the political commitment to what South Africa ought to be.

But it has refused to allow either the politics of its creators or their race or ideals to separate them from the South African Dream of a single, nonracial and democratic society

BLACK MAC One of the most talked about commercials on television nowadays is the amusing Cadbury's Lunch Bar "Tug-'o-War" ad with hero of the piece A McAtini from Maritz-burrahh, played by local actor Denis Sechlebane (above) The commercial is the latest in many local productions that emphasise South Africa's multi-ethnic society But, are these types of commercial simply a sop to integration or do they have a part to play in creating a new and better South Africa? See left

White unions urged to join black in search for better labour laws

Star 12/5/90 (154)

By Robin Drew,
The Star's Africa News Service

HARARE — White trade unions in South Africa were yesterday urged to join the two major black umbrella bodies, Cosatu and Nactu, in continuing discussions on how best to formulate better labour laws.

The appeal came from leaders of both bodies who had been attending a three-day workshop in Harare under the auspices of the ILO at which a South African Government advisory body was also represented.

It was disclosed that a lawyer representing white trade unions, Mr Jan Hurter, also attended the Harare meeting as a member of the National Manpower Commission delegation headed by Dr Franz Barker

At a press conference after the workshop which was in closed session, Mr Jay Naidoo, general secretary of Cosatu, said the Government had accepted it would have to consult with the labour movement and stop viewing it as hostile.

But he said a positive response from the Government, particularly in relation to the interim draft agreement reached by Cosatu and Nactu with the employer body, Saccola, was essential

"We are not prepared to continue endless debate with no result being seen," said Mr Naidoo

Asked about working class white reaction to current events, Mr Naidoo said "If we could talk to them, it would be fine But it is very difficult to talk when they point a gun at you We are hopeful, however, that all workers, black and white, will recognise their common interests"

Dr Barker, said he fully agreed the discussions in Harare had been very frank and very constructive. It had been very valuable for the Manpower Commission to have interaction with the ILO

South Africa left the ILO in 1966 after the International Labour conference had adopted a strong declaration on apartheid in 1964

Star 18/5/90

154

Confusion as hospitals open to all

By Carina le Grange and Political Correspondent

Health Minister Dr Rina Venter is expected to give more clarity today to her announcement on Wednesday that hospital apartheid is to be scrapped

She will be replying to the debate on what the Democratic Party called a "vague and badly worded" statement outlining the National Party's shift away from health apartheid

While recognising the significance of Dr Venter's assurance that the Government had decided to correct an imbalance in the accessibility to hospitals by blacks and whites, many have expressed doubts about the actual mechanics of the model that is being designed to "manage this in an orderly fashion"

Leeway

She had indicated that hospital superintendents would have a say in how the new policy would apply Among the questions raised in debate was how much leeway superintendents would be allowed, and whether this would mean that all hospitals would be fully or only partially integrated

Dr Venter did make clear at the close of debate yesterday that her negotiations with the National Education, Health and Allied Workers' Union (Nehawu) to end the hospital strike in the Transvaal had had no bearing on the Government's groundbreaking decision to lift race bars at hospitals

Hospitals and the Transvaal Provincial Administration (TPA) were uncertain yesterday what the practical implications were of Wednesday's announcement by Dr Venter

While many people, especially doctors at black hospitals, rejoiced at the announcement, inquiries by The Star at major hospitals were referred, with the exception of Baragwanath Hospital, to the TPA

A TPA spokesman was also in the dark, however, about the implications of Dr Venter's announcement and referred all inquiries to the Minister

Dr Venter said on Wednesday that all State hospitals would be opened immediately as part of the far-reaching restructuring of health care services.

Yesterday, the Health Services Minister in the House of Assembly, Sam de Beer, said 44 white own affairs hospitals were open to all race groups

The TPA spokesman, however, said the administration had received no explanation of the practical implications and said questions could not be answered Hospital Services MEC Fanie Ferreira was not available

● The public relations officer for Baragwanath Hospital, Annette Clear, said it had always been Baragwanath's policy to treat and admit all emergency cases, regardless of colour

Star 2/6/90 (174)

Two high schools reach out on sportsfield

Children first across the line

JOVIAL RANTAO

TWO high schools in Fourways outside Johannesburg — one black, the other white — are preparing their pupils for the new South Africa.

Headmasters at Fourways and Witkoppen schools realised that, if democracy was to be achieved, they had to start now teaching their pupils to accept one another

As a first step, the schools decided to break the ice by meeting each other on the sportsfield On Wednesday Fourways challenged Witkoppen to games of netball, soccer and hockey

"I think this is very nice. We would like to see more of this happening Besides making friends we also want to learn their styles of playing and teach them ours," said Ignittia Molefe (12), a Std 5 pupil at Witkoppen

Henrietta Hawson (16), a Std 9 pupil at Fourways, said she enjoyed holding discussions with pupils from Witkoppen and finding out more about them "Whoever came up with the idea must be praised Our coming together was the greatest thing I've ever experienced The only problem is that Witkoppen girls were too good for us in netball," she said

Eloise Cheary believed that the exercise would undoubtedly improve race relations among youngsters and hoped it would extend to the parents "We have to start small and I hope other schools will join us and that this exercise grows If we get more pupils involved relations must improve between all groups"

Fourways teacher Mrs Shayne Williams, who is also co-ordinator of the "Intergration Project" said after looking at the prospects of open facilities to all in the near future, her school decided to help prepare youngsters for it

"All we wanted to do was to open a line of communication with any other school, but chose Witkoppen as they are so near to us We believe that if children mix freely at an early age they should have no problems in the future

FRIENDS: (from left) Catherine Mahlangu (15), Eloise Cheary (16), Henrietta Hawson (16) and Ignittia Molefe (12) get to know one another. ● Photograph. Stephen Davimes.

"In the next few weeks we will taking a step further when 20 pupils and a few teachers from each of these schools swop classes for a day," Mrs Williams said

Pupils I spoke to at random admitted being anxious, excited and, to a certain extent, nervous about meeting and making friends with others from the other side of the colour line

Fourways headmaster Mr M R Pyke was all smiles when he spoke about the project. "I'm very excited about they way things went. I'm happy to be involved in this project and believe this was the most natural thing to do"

Mr Sam Makama, Witkoppen's headmaster, was equally optimistic "The kind of action is very good in that it will help our children to accept each other as brothers and sisters Academically it will also be an eye-opener as pupils will discover how others learn It may even help them to improve their own studies"

Trends

Helping you keep up with the future

Palestinians have discovered the perfect antidote to teargas. They sniff capsules of the children's decongestant, Karvol. — The Independent.

EDUCATION

Mission accomplished: an all-race teachers' college

A ramshackle mission outside Pretoria is being revamped to serve as the site of South Africa's first non-racial, private teachers' training college

Edendale mission station — comprising a 19th century church and an ornate classroom block — has been in a state of disrepair since the last Berlin missionary left in 1962

Now, with the help of a R30 million private sector donation, Promat Colleges has obtained Government permission to go ahead with the establishment of the college

Both the architectural planning and the college's existence represent a clear break with a rigid 30-year legacy of segregated teacher training under successive Nationalist governments

Negotiations

The mission buildings will be rebuilt to retain the churchyard atmosphere and a number of other buildings of similar design are being erected

Promat Colleges — a non-profit organisation which has five colleges that aim to help black teachers gain their matric certificates — will administer the college

The breakthrough follows five years of intense negotiations with Government education authorities, who until now have kept teacher training racially separate and under official control

It is hoped the new college will point the way towards addressing South Africa's severe lack of qualified teachers. By the year 2000 the country will need at least 240 000 teachers — by 1987 there were only 50 331 of whom 30 percent had not passed matric

A four-year syllabus has been drawn up in conjunction with the University of the Witwatersrand and will enable those who gain the diploma to teach at any school in the country

The Promat centre near Pretoria and Mamelodi on 26 ha of land donated by the chemical company Anikem will house the new college as well as a primary and secondary school.

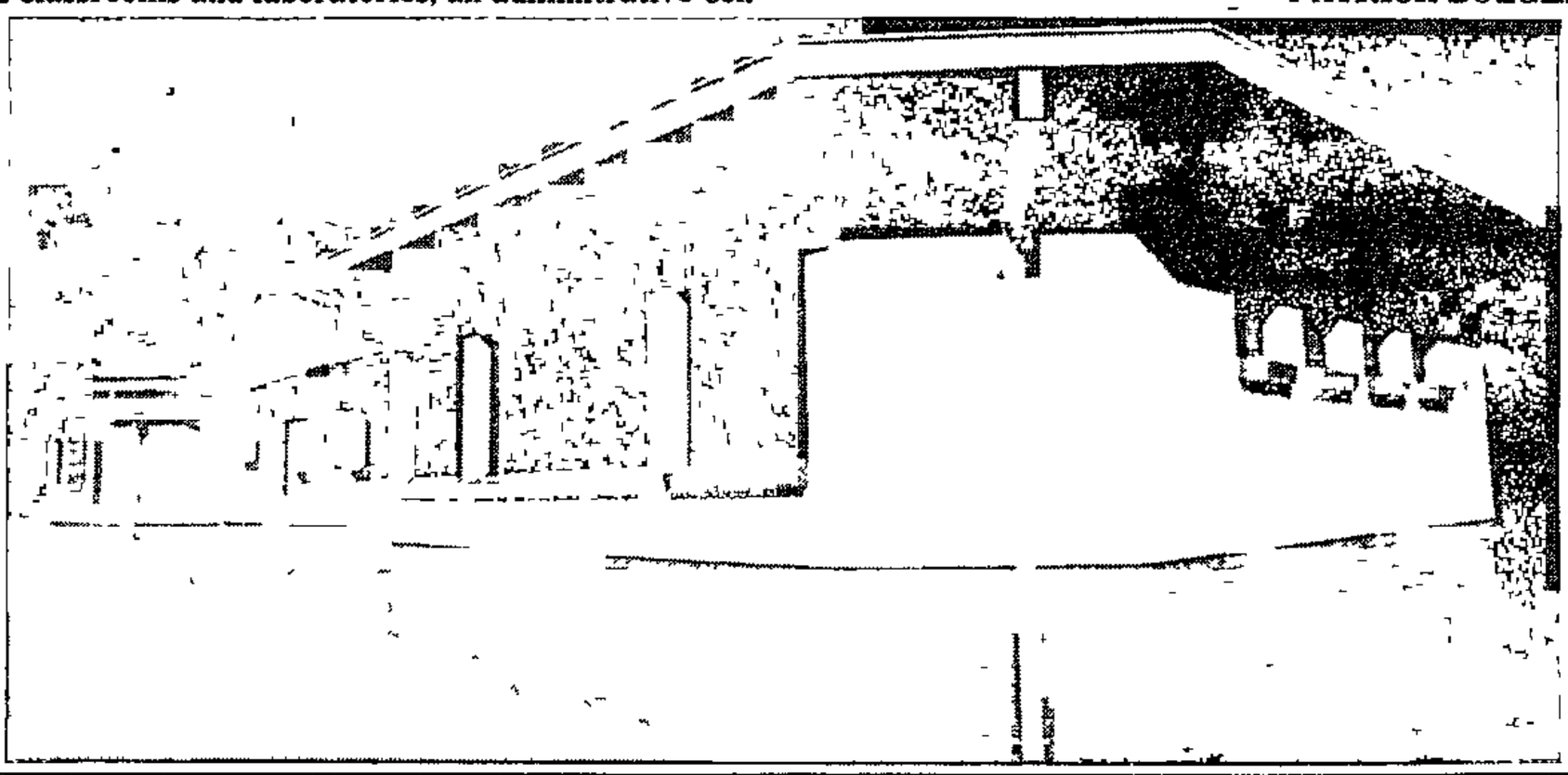
The first phase of the project comprises complexes of classrooms and laboratories, an administrative centre and all-puprose hall with seats designed to recline completely for indoor sports activities

The second phase will include hostels for boarders and sports fields and facilities It will open in January

PATRICK BULGER

Edendale mission station — comprising a 19th-century church, above, and an ornate classroom block, below — is being revamped to serve as the site of South Africa's first non-racial, private teachers' training college.

● Pictures by Ruvan Boshoff.



Change is creeping in everywhere these days. Now a ramshackle mission outside Pretoria is being revamped to serve as the site of South Africa's first non-racial, private teachers' training college. Both the architectural planning and the college's existence represent a clear break with a rigid 30-year legacy of segregated teacher training under successive Nationalist governments.

Coloureds want to learn to speak black languages

By SANDILE MEMELA C/Press 10/6/90 (154)

REIGER Park, Boksburg, residents want their children to learn an African language in an attempt to prepare them for the new South Africa, executive member of the Save Boksburg Committee Eric van Staade said this week

About 200 coloured children at the local creche face the prospect of being alienated from their black counterparts because of language differences.

He told *City Press* that many people within the coloured community felt they were not blacks because of their close affinity to the Afrikaans language.

During protest marches people struggled to sing African freedom songs and do the toyi-toyi dance like their township counterparts.

"We believe the ability to speak an African language will enable our children to grow up with the belief that they belong to this land and strengthen their ties to their counterparts in the townships," said Van Staade.

He was not calling for the abandonment of Afrikaans in the coloured community "Obviously, Afrikaans is our language, but it has been responsible for the alienation of our communities from other blacks."

Colour barriers township garden

Sowetan 14/6/90

TWO white men toiling in the garden of a prominent Guguletu businessman have caused a stir in the township.

The two gardeners - enterprising businessmen - Mr Mick Coutts and his Australian colleague Mr Ski Sigelski - were commissioned by businessman Mr Peter Motale

154

The two now maintain Motale's residential garden, that of his mother-in-law and the grounds of the bus depot from where he runs his transport service.

"They're good workers," Motale said

Sigelski said the Guguletu locals were "basically flabbergasted."

"A lot of them simply sit and watch us, their eyes out like organ stops."

Coutts, co-director of the gardening concern, said: "One chap came and stood over us while we were working. His hands were on his hips as he pretended to be our foreman. And he chivvied us on, saying we weren't working fast enough.

"The crowd loved that."

Venturing into a township notorious for violent flare-ups does not worry the two gardeners.

"Gardens have no racial barriers," said Coutts. - Sapa

Star 5/7/90 (154)

NEWS

Errol Frewen (left), executive director of AECI, hands a cheque for R200 000 to Glen Greenway,

R200 000 boost for local primary school

By Abel Mushi

Paint manufacturers AECI yesterday donated a cheque of R200 000 to St Martin's Preparatory School in The Hill, Johannesburg, for the erection and equipment of a science laboratory

The laboratory will also run science seminars for the in-service training of black primary schoolteachers in Tokoza township

Close

The offer is part of AECI's "Quality of Life" programme which has resulted from a close relationship between the company and the staffs of St Martin's Preparatory School and the R P Maphanzella School in Tokoza township

The three have cooperated on numerous educational and extracurricular activities in the past

Glen Greenway, headmaster of St Martin's Preparatory School, received the cheque from executive director of AECI, Errol Frewen, who said his company considered the project a "very worthwhile effort"

Mr Greenway told The Star the laboratory would be completed by the end of this year, adding that the school would provide an extra R20 000

Hand-over

Staff members of both schools, pupils and members of the school's governing committee witnessed the hand-over

St Martin's Preparatory School is a private non-racial institution with a current enrolment of 380 pupils

Oliver Tambo, president of the ANC, was a teacher at St Martin's Preparatory School in the early 1950s, said Anthony de Souza, the school's public relations officer

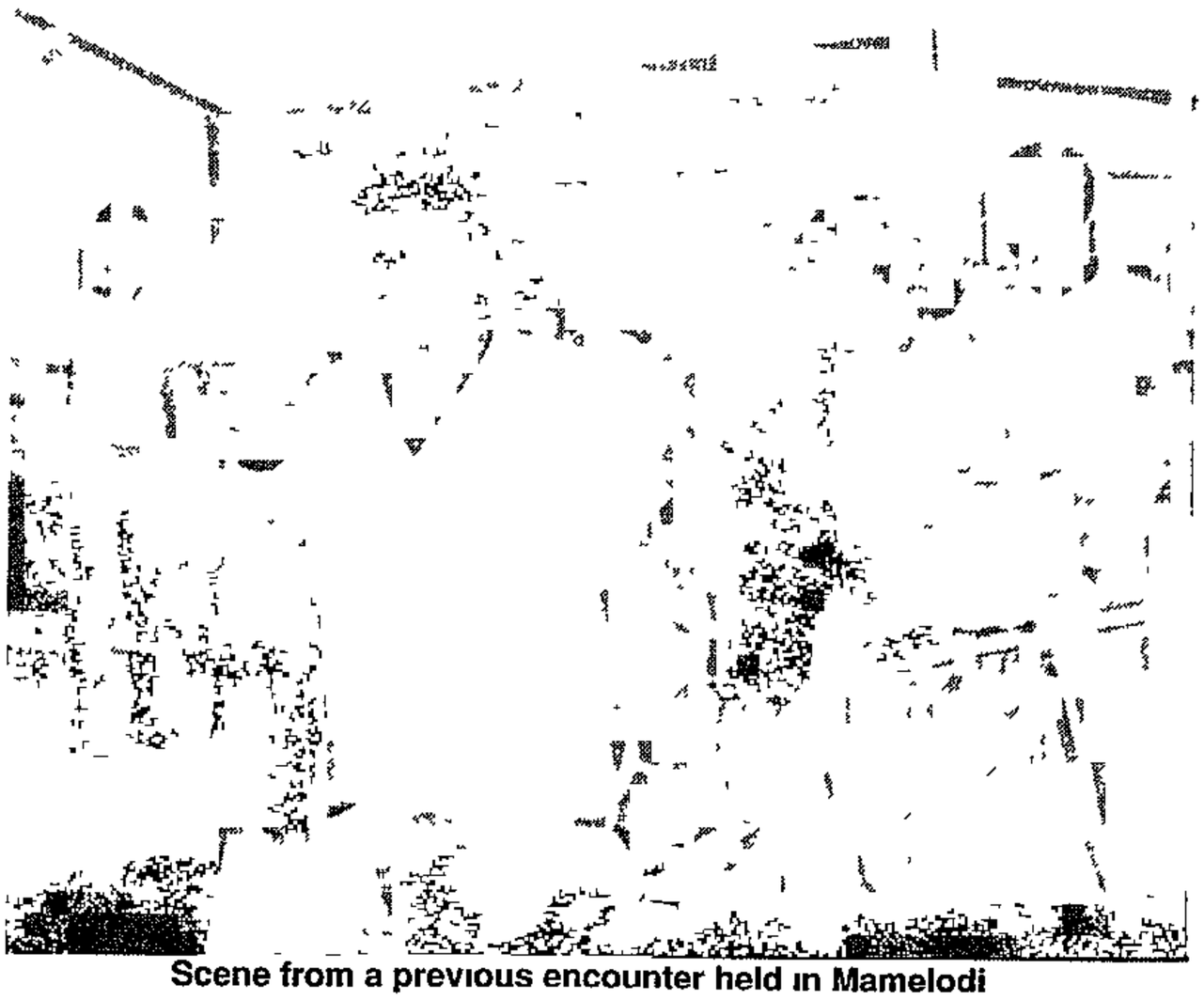
Encountering how the other half lives

Sowetan 11/10/90 154

HUNDREDS of white South Africans, most of whom have no inkling of what township life is like, will next month gain first-hand experience of the hustle and bustle of Soweto in what will be known as the "Soweto Encounter".

Organised by Koinonia, a Christian agency for reconciliation, the exercise is aimed at promoting "contact between divided communities" of South Africa and to keep the friendship going in the interests of the country

Hundreds of Soweto families are expected to open their doors - and their hearts - to their fellow countrymen between November 23 and November 25 and share with them their fears and their hopes, their tribulations and their expectations



Scene from a previous encounter held in Mamelodi

Guests

The guests, from plush northern Johannesburg suburbs and other areas, will spend three days and two nights with their hosts in overcrowded match-box houses in Soweto where in many cases a kitchen is also a bedroom

At best they will share evening meals - which can be anything from pap and morogo *a la carte* to *mnqushu* and *mogodu* (samp and offal) - in dining rooms which serve as bedrooms at night At worst they will go to bed with an empty stomach

They won't have the luxury of eating out as the number of restaurants in this sprawling and dusty city can be counted on one hand and are seldom patronised by the cash-strapped residents

By SY MAKARINGE

FOCUS

Some of them will be thrown into the deep end of the "Wild West" where only the fit survive and where the knife used to rule the roost before guns became fashionable They will have to sleep with one eye wide open and be ready to get dressed and scuttle for cover in case of an eventuality

Bathrooms are non-existant in more than 90 percent of Soweto's homes The visitors will have to make do with wash bowls

Hot water here is a luxury The visitors will be very lucky to get a warm bath in the morning as the word geyser is a foreign concept

If they have to answer the call of nature in the middle of the night they will have to venture into the darkness outside as most Soweto homes do not have inside toilets

A Sunday afternoon stroll through the narrow streets of the townships may be spoilt by the sight of streams of faeces coming from blocked sewers - a sight which Soweto residents have come to regard as normal

Of course Soweto is a city of contrasts Some of the "lucky" visitors will be hosted in cosy homes in places such as Diepkloof Extension, Protea North and Beverly Hills where life is no more different than in the northern suburbs of the Golden City But the danger there is that they will go back home with an impression that "all is well in Soweto"

Soweto also has places of interest such as Club 7071 in Orlando West and the Blue Fountain in Mapetla where they can dine in style

Regional co-ordinator of Koinonia Becky Ginsburg said although black people were known to be very hospitable she did not expect them to go out of their way just to please their guests

"Just be normal and be free," she said

Ginsburg said guests would be encouraged to experience Soweto life as fully as possible She said she would be very happy if people in areas such as Mshenguville came forward and volunteered to host the visitors Are there any takers from Nancefield Hostel?

The Soweto Encounter is one of many programmes Koinonia has organised in the past three years in an effort to afford white South Africans, especially, an opportunity to see how "the other half" lives

The first was about three years ago when hundreds of whites spent a weekend with their township hosts in Mamelodi Many had been apprehensive before they ventured into the township But in the three days that they had been rubbing shoulders with township residents they became impressed by the people's openness and hospitality

Unrest

Questioned on the possible effect of the unrest in the township Ginsburg said "As with all previous Koinonia Encounters we will take steps to ensure the safety of all participants We are optimistic that violence will have subsided by late November If it does not we will have to reassess the viability of the encounter, unfortunately."

Koinonia was started by Dr Nico Smith, former pastor of the Mamelodi NG Kerk In Afrika, in 1986 The organisation helps South Africans prepare for a non-racial future by providing them with opportunities for personal and meaningful contact with people of other communities

*** Anyone who is interested in hosting a white family or individuals can write to Koinonia, PO Box 33596, Jeppestown, 2043 or phone Ginsburg at (011) 618-4272.**

Call for 'global village' attitude

B/Day 17/10/90

Reports by
CHARLOTTE MATHEWS

SA BUSINESSMEN had to understand the changes wrought in markets and the labour force by the new "global village" or they would go to the wall, management consultant Tony Manning told the Building Industries Federation (Bifsa) annual conference in Durban yesterday

"Standards are converging. A product that was cheaper or offered a particular benefit can no longer compete because all products have that quality Tastes are converging because we are all being exposed to the same standards in the media," Manning said

"Differences between individuals are disappearing as people around the world wear the same fashions, speak the same language and use the same brands"

Manning said SA managers could no longer manage their labour in the same way as before because their labour force had the same tastes and aspirations as they did

Managers had to move their workforce from a position of dependence to independence — "you can trust them because they trust themselves", he said

He urged Bifsa members to understand their customers' needs, to develop appropriate but not necessarily lower standards for the SA market They had to pay more attention to invisible assets such as people and to the enviroment

Natal University deputy dean of student affairs Devi Rajab said it was important for people to see themselves as South Africans rather than Afrikaans- or English-speakers or white or black in post-apartheid SA

She said prejudice consisted of belief and feelings that led to action and discrimination In a post-apartheid society, belief and feelings could not be controlled but actions could be legislated against

"We have grown up in a society that is fragmented by racial problems," she said "A prejudiced mental state has created barriers between people Many people who have employed a domestic servant for years know nothing about her background, sometimes not even her surname

"We have to socialise our children so they can overcome as many of their prejudices as possible"

Children without colour bias

Sowetan 19/10/90

WHEN a second preschooler named "Willie" joined Sacred Heart College, pupils ignored the teacher's instruction to call the boys "white Willie" and "black Willie".

To the children they were "new Willie" and "old Willie" - demonstrating that young children are oblivious of racial differences.

This story is told by Brother Neil McGurk, headmaster of Sacred Heart College in Observatory, a school with a proud history of 13 years of non-racialism.

Sacred Heart was one of the first schools to open its door to other races in 1977, and today about half of its 1 200 pupils are white.

Success

"We find that if the students start in our preschool they all do equally well. In 12 years we have never had a black pupil fail a standard," McGurk said.

The policy's success can largely be measured by the attitude of the students. There was a cheerful atmosphere in the quadrangle at breaktime. Most of the groups of teenagers sitting together chatting were of all hues.

Dancing across the paving were an attractive and vivacious pair unselfconsciously throwing arms around each other and clowning. One white, the other brown.

Challenge

154

McGurk said admitting a few blacks did not offer a challenge.

"The challenge is greater when the numbers increase Black students have their own imperatives, cultural experiences and aspirations.

"Friendships grow across racial lines and common nationalist aspirations develop Once the students adjust, the white children lose their fear of the unknown black community and stop feeling guilty.

"The black students overcome their anger and resentment This is a process of mutual liberation, but it needs the right people to guide and teach and act as role models."

"There is a phase when children are sensitive and don't want to discuss racial problems, but later, when they develop self-identification, you can discuss it quite openly

One God

"It is very important to look for transcultural values on which to build An important one we emphasise is that there is only one God, whether you are Christian, Muslim or Jewish If you emphasise the differences you polarise the children" - *Sowetan Correspondent*

Bridging the great divide

154

Sowetan 26/10/90

By SY MAKARINGE

SCORES of white South Africans who want to take part in the "Soweto Encounter" in November have put their fears of the current violence aside to fulfil their ambition of bridging the racial gap.

This was said this week by Ms Becky Ginsburg, regional co-ordinator of Koinonia, a church agency which aims to "promote contact between divided communities"

The "Soweto Encounter", to be held between November 23 and November 25, will allow people from white, Indian and coloured areas the opportunity to gain first-hand experience of township life.

Ginsburg said on Tuesday that the initiative had so far attracted more than 80 Soweto residents, who expressed a willingness to open their doors to people of other races and share with them their experiences of township life

The organisers will also take the visitors on a guided tour of Soweto

Other activities will include cultural performances and group discussions on a wide range of subjects, ranging from education to informal business

"Soweto residents from Protea North to Mshenguville have offered hospitality for the Encounter weekend It's wonderful to see how, after all these years, we still have such openness from the Soweto side," Ginsburg said

White South Africans are also inundating Koinonia's offices with applications to participate in an effort to beat the November 1 deadline

"If people are worried about township violence, they seem to be putting those fears aside in order to take these important steps in bridging the gap between the races

Unlikely

"Also, they possibly realise that with several hundreds of people, not to mention television crews and journalists, following us everywhere, it's highly unlikely that they'll be exposed to trouble during the weekend," Ginsburg said.

The "Soweto Encounter" is one of many programmes Koinonia has organised during the past three years to give white South Africans, especially, an opportunity to see how "the other half" lives

The first was about three years ago, when hundreds of whites spent a weekend with their township hosts in Mamelodi.

Many were apprehensive before they ventured into the township. But in the three days they rubbed shoulders with township residents, they were impressed by the people's openness and hospitality

Anyone who is interested in hosting a white family or individuals can phone Ginsburg at (011) 618-4272

Soweto Encounter

(154)

By SY MAKARINGE

BLACK political organisations will share the same platform when a group of about 150 whites from Johannesburg's northen suburbs, coloureds and Indians visit Soweto later this month. Sowetan 12/11/90

The group will spend three days and two nights with their black hosts in various parts of the township in what will be known as the "Soweto Encounter", a Koinonia's initiative aimed at promoting "contact between divided communities"

Ms Becky Ginsburg, of Koinonia - a Christian agency for reconciliation - said representatives of the PAC, Azapo and the ANC-aligned Soweto Civic Association would address two meetings at Ipelegeng Community Centre on November 24 and 25

Speakers will include Mr Monwabisi Duna, chairman of the Soweto branch of Azapo, and Mr Basna Ngceba, publicity secretary of the PAC on the West Rand.

Mr Japhta Lekgetho, founder of the National Environmental Awareness Campaign, will give a talk on environment.

Ginsburg said it was hoped that the discussions would enable the visitors to gain a better understanding of the issues which were of concern in the township

There will also be informal discussions on a number of subjects, including black education, traditional life, health and small business

She said it was "all systems go" despite the disturbing news last week of the murder of a New Zealand tourist in Meadowlands

The visitors will be hosted in various parts of Soweto, including areas such Diepkloof Extension, Mshenguville, Zola and Naledi

She said although black people were known to be very hospitable, she did not expect them to go out of their way just to please their guests

"Just be normal and be free," she said

The "Soweto Encounter" is one of many programmes Koinonia has organised in the past three years in an effort to afford white South Africans, especially, an opportunity to see how "the other half" lives

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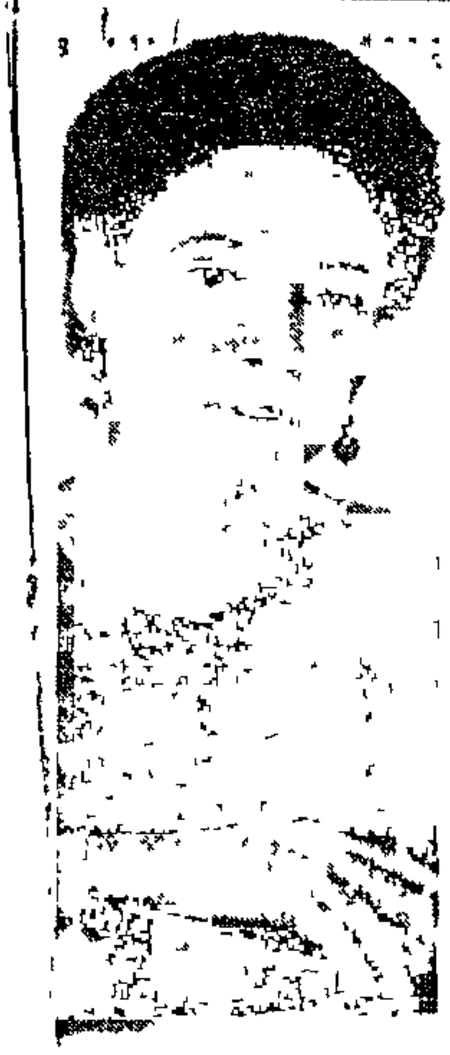
Koinonia was started by Dr Nico Smith, former pastor of the Mamelodi NG Kerk In Afrika, in 1986



Becky Ginsburg ..."promoting contact between divided communities."

'Soweto Encounter' starts

Sowetan 23/11/90 (154)

MORE than 100 Johannesburg residents will participate in the "Soweto Encounter" from today to Sunday.

The encounter organised by Koinonia, a church group, is aimed at fostering interaction and reconciliation between different population groups in South Africa

Participants will experience township life by living with Soweto families.

There will be a variety of cultural activities.

Star 26/11/90 (154)

SA 'a microcosm of whole world'

By Abbey Makoe

The evils of apartheid had, for many decades, separated people of different races from one another, Dr Beyers Naudé told a multiracial crowd of about 300 people at the weekend.

He was delivering a keynote speech at Ipelegeng Community centre in White City, Soweto, where some 80 white people had visited black families for a weekend.

The project, "Soweto Encounter", was organised by Koinonia, a Christian organisation. The objective is to bridge racial gaps in preparing people for a new South Africa

"Apartheid walls will crumble and we're breaking them down by meeting each other, irrespective of our backgrounds This discovery is of vital importance for a new South Africa," he said.

Dr Naudé described South Africa as a microcosm of the whole world

If blacks and whites here could not accept each other in peace, then the world was going to be a constant battleground where blacks and whites would fight each other

The objectives of the encounter would take time to be relised

Referring to the white audience, Dr Naudé said the discovery of the evils of apartheid was a "real agony".

"It also took me a long time to realise that."

But expressing optimism about the intended success of the encounter, he smiled before saying "I could as well ask God to spare my life a little bit longer so that I would be able witness the results of what you are trying to achieve."

Dr Naudé was given a standing ovation

Soweto white visit went off well

Sowetan 27/11/90

By SY MAKARINGE

THE true power of lasting and meaningful peace started with the ordinary people, Dr Beyers Naude, former general secretary of the South African Council of Churches, said at the weekend. (154)

Delivering a keynote address at Ipelegeng Community Centre in Central Western Jabavu, Soweto, during the "Soweto Encounter", Naude said it was very difficult, but not impossible, to change people's attitudes.

The "encounter" was organised by Koinonia, a Christian agency which aims to bridge the gap between blacks and whites in preparation for "a non-racial and democratic South Africa."

About 80 white South Africans from Johannesburg's white suburbs spent two nights and three days with their black hosts in different parts of Soweto, including places such as Mshenguville, Diepkloof Extension, Naledi and Dobsonville.

Goals

Naude said the challenge facing all South Africans was to discover one another as human beings, "as people with the same joys, the same sorrows, the same basic problems."

"The higher we set our goals, the more we will be able to achieve peace. Nothing is impossible for those who believe that what they are doing is just and loving," he said.

The "encounter" was marred when police allegedly raided the centre during a cultural performance on Saturday night and reportedly threatened to arrest the white visitors for trespassing.

Captain Joseph Ngobeni, public relations for Soweto police, yesterday said there was no record of police having raided the centre as they "had no reason to interfere" with the event.

Ms Becky Ginsburg, Johannesburg co-ordinator of Koinonia, said there were no "major problems" and the initiative went "remarkably well."

When whites walked in the dirt and gasped for breath

Getting close in Soweto

154

Sowetan 29/11/90

By SY MAKARINGE

A SERIOUS conversation which was in progress was abruptly brought to a halt when two young, burly and mean-looking white policemen unexpectedly burst through the front door and, without greeting anyone inside, bawled something in Afrikaans.

Before I realised what was happening, I saw one of the men in the house heading for the door in a flash and another trying to hide himself under the table

After bitter exchanges with the owner of the house, the two policemen started turning the house upside down

Then they saw a framed picture of Dimitrius Tsafendus hanging on the wall They looked at the picture and asked the owner of the house why the picture of the slain Hendrik Verwoerd, then Prime Minister of South Africa, was not hanging side by side with that of Tsafendus

The owner said something in Afrikaans, which made the two men extremely furious

Reason

The reason for their unexpected arrival at this particular house was to check on the owner of the house, who happened to be my father, to see if he was not breaking his restriction orders.

This was in the early Sixties and I was barely five years old when I witnessed this inhuman act against fellow human beings

This is the kind of relationship blacks have been having, and are still having, with their white South African counterparts

It was, and to a large extent still is, a relationship bordered by terror, harassment, hate and fear.

Last week, I opened the front door of the very house - and my heart - to a young, highly educated white couple from the Johannesburg suburb of Kensington who wanted to start preparing for a new, non-racial democratic South Africa.

Rob and Julie Whitlock visited my modest, four-roomed match-box house as part of Koinonia's "Soweto Encounter" with the aim of discovering one another as human beings, and not on the basis of colour

Rob, a qualified civil engineer, and Julie, an occupational therapist, were among 80 white South Africans from around Johannesburg who decided to leave the comfort of their own homes to spend three days and two nights in impoverished Soweto homes.

Because of my economic background as a black South African, I did not have anything special to offer them except my heart

Endure

I tried in a small way to make them as comfortable as humanly possible If they were uncomfortable, they did not show it They managed to endure the hardships that we experience in the townships in their stride, even though it was for a short time

At night they had to venture into the darkness of the night to answer the call of nature in the outside toilet while I was sound asleep

In the morning, they boiled water from an electric kettle to wash themselves from a small wash bowl as a bathroom in this house is a complete luxury

Driving through the dusty streets of Soweto was really an eye-opener for the Whitlocks

Heaps of rubbish littered the streets and streams of dirty water was a common sight at most of the townships

As if to show that South Africa was a police state, the Whitlocks and other white visitors had their fair share of teargas as we were touring Soweto on a Putco bus on Saturday afternoon

We were driving down the road next to a squatter camp in Diepkloof called Mandela View when burning fumes of teargas enveloped the bus

Some of the white guests were seen gasping for breath as the fumes were getting the better of them They did not know what it was until one of the black hosts on the bus yelled "Close all the windows! It's teargas"

But there was no sign of policemen or soldiers at the time and the squatters, who were apparently the target of the teargas, were moving up and down in the camp as if nothing had happened

Visit

After paying a visit to Fidelitas High School in Diepkloof, described by our tour guide as "DET's model school" we proceeded to Madibane High School, or more appropriately, to what is left of Madibane High School

The school, which has since been unofficially renamed Soviet High School, is in a total state of disrepair, but teaching is taking place there, and teachers are expected to produce better results under those conditions

Most of the school buildings have no roofs, and those which have don't have doors or window panes

In one of the classrooms, there was graffiti which read "Give the whites a long rope to hang themselves"

The white visitors were obviously not amused by this, but the picture they got from Madibane High School was very clear all is not well in black education

All-in-all, the white visitors were warmly received wherever they went

When I took Rob and Julie to my local church, the Evangelical Presbyterian Church - better known as the Swiss Mission Church - on Sunday morning, one of the church elders remarked "We feel honoured to be visited by whites in our church"

Whispered

After Julie had whispered something into his ear, the church elder turned to the congregation and said "The lady says she did not come to church as a white person, but as a human being" They all appeared to agree with her

The "encounter" was described by the organisers as highly succesful in its aim of building bridges among divided communities, but whether it succeeded in changing the attitude is another matter

5-day workshop will focus on racism

THE Centre for Intergroup Studies at the University of Cape Town is to host a five-day workshop entitled "Understanding Racism and Developing Good Practice" early next year.

A spokesman said the workshop will be held from January 14 to 18 It will be conducted by Ms Margaret Legum, a United Kingdon expert on racism She is the founder of the British organisation PACE (Preparation for Adaptation to Changing Enviroments) and is a partner in Organisation and Social Development Consultants.

(154)

She has worked as a professional trainer in management counselling, conciliation, race relations and development issues Sowetan 30/11/90

The workshop will explore a new model for understanding racism and developing effective responses to it in organisations and institutions In its training from 9am to 5pm, Legum will use the experience of participants to develop with them a model for use in South Africa

For further information contact Audrey Allen at (021) 650-2503.

Guess who came to dinner in deep Soweto . . .

Star 1/12/90 - (154)

ABBEY MAKOE

LAST weekend White City township in Soweto went temporarily multi-racial when 80 whites dared to spend two nights and three days with their respective black hosts.

The event, "Soweto Encounter", was organised by Koinonia, a Christian group aiming to bridge racial gaps and prepare people for the apartheid free South Africa.

I also played a part. Like many other township residents, I hosted a white for the first time in my life. It turned out to be an experience we both enjoyed.

My guest was Liz Johanson. Before she arrived I was nervous. A few questions kept nagging me. "What will it be like? How is she going to behave?"

I tried to remain natural. This is how our "encounter" went.

Day one. I did not cook as usual. Though I left late from work, I did make up time so as to be able to collect her from the meeting point in White City.

At my place, we discussed many things — from social life to politics and education. She was up to date! She knew a little bit of Zulu, and was keen to learn Tswana.

We walked about 3 km to my elder sister's house for supper. When we were through, we took along Njabulo, my 10 year old niece, who was to share Miss Johanson's bed. So far the "encounter" seemed to be going well.

Day two. Morning. We greeted each other in Tswana. I was to supply bathing facilities. My primus stove would not work properly and I tried to fix it. Miss Johanson, realising how I was struggling, said that she could bath with cold water. She did. What a relief, I thought to myself.

We travelled by taxi to join the other guests at White City. South African-born Miss Johanson was conspicuously unconcerned about her colour. She was the centre of attraction in the taxi, people were not aware she understood their language.

From White City we went on a tour of the township and later she we went to a party. A staunch coke drinker, she went to bed at 2 am while my frieds and I continued with the festivities.

Day three. She woke up early with Njabulo, bathed in cold water once again, and went to church. I did not attend. Later she returned from church, clearly delighted.

Because she had a meeting to attend in Johannesburg, she was in a rush. She got into her car, bade me goodbye, and was off.

Feeling sad, I went into the bedroom she used, and found an envelope addressed to me. I opened it. On the card was written "Good times don't last forever! Thank you for a great time, Abbey. From Liz."

I'm still not sure whether I was a good host, but she phoned to inform me that very soon she would like return the hospitality.

In the countdown reports towards the "encounter", Koinonia co-ordinator Becky Ginsburg said 150 whites were earmarked to participate in the event.

But only 80 turned up. The "encounter" was really intended for South Africans. But a snap survey among the white participants also showed that a remarkable number came from foreign countries.

Mark Lewis (24), came from England. He has been in South Africa for merely six weeks. Asked about the failure of most whites to turn out, he replied "It is sad that most white South Africans have never been here in Soweto, really sad."

Myre Alpeison came from the United States. She has been in South Africa for just three months, and it was her second trip to the township. Her reason for participating in the encounter? "To get first-hand information about this well-known township."

Michelle de Roeck has been in the country for four months. She too came from England. It was wise, she said, to learn how the other groups lived. "That's one way we can accept each other without prejudice."

Other participants who spoke to Saturday Star came from Australia, Namibia and Zimbabwe. Ms Ginsburg, a law graduate from Los Angeles and the chief organiser of the "encounter", is an American citizen who has been in South Africa for about three years.

She told Saturday Star that the "encounter" had been a tremendous success. She stressed that she was not disappointed that her intended target of 150 was not reached. "We're really satisfied," she added.

One of the South African born participants was Jonathan Paton, son of the late Dr Alan Paton. He said that ignorance, coupled with unfounded fear, partly explained the poor white turnout.

Race relations is top issue for whites

Star 8/12/90 (154)

Whispers

CHRIS MOERDYK

While the Media & Marketing page of Saturday Star will be published throughout the festive season, the Whispers Column will, as usual, be taking a Yuletide break until January 5 This last column of the year is also my swansong as I will be leaving The Star at the end of December to take up an exciting new post in the motor industry (see Newsmakers) From next year the new editor of the Media & Marketing page and Whispers columnist will be the present industrial editor of Sunday Star Finance, Malcolm Fothergill.

□ □ □

Malcolm is no stranger to readers of the Media & Marketing page, having stood in for me on numerous occasions during the past few years when I have been away on leave. He is an extremely accomplished journalist whose style of writing is both informative and highly entertaining He has a sound knowledge of the worlds of marketing, advertising and the media and there's no doubt that readers of this page can look forward to an excellent Saturday morning read in the years to come. Before joining The Star in 1982 Malcolm was an assistant editor of The Citizen and before that of The Friend in Bloemfontein He started his career in journalism in 1967 He will be a full-time member of Saturday Star editorial staff.

□ □ □

Looking back on four years of coverage of the marketing and, in particular, the advertising industry, something that springs to mind immediately is the highly professional standing of the people who are involved in advertising in South Africa The perception that they're all a bunch of greedy, sharp and shady dealers could not be further from the truth. Quite apart from the enormous amount of free time and effort, not to mention money, the ad industry has ploughed into social service programmes, not once in four years has anyone ever approached this column with a bribe or a "you scratch our back, we'll scratch yours" suggestion. Not only that, but with the exception of only one member of the advertising community who took exception to being awarded a "Raspberry" in this column, advertisisers and their agents have not only accepted criticism from this column but in most cases used that criticism to modify their ad campaigns. It is indeed heartwarming to leave this column in the knowledge that South Africa's ad industry is not only one of the most professional in the country but one that does have the interests of the consumer at heart.

□ □ □

And now, all that is left is for me to wish all 100 000 readers of this page a happy Christmas and prosperous New Year and to thank all those who took the trouble to write to this column or telephone me during the past few years. My thanks also go to The Star for not only allowing me the priviledge of an exciting and fascinating job but for the editorial independence I was given. As I have probably written ad nauseam on this page during the past few years, the mark of a great newspaper is editorial independence And ass none of my editorial superiors, nor anyone from the advertising department or, for that matter, from the highest echelons of management, ever told me or even suggested to me what I should and should not write, I leave The Star with no doubt whatsoever that it falls fairly and squarely into the 'great newspaper" category

Newsmakers

Winner of the M-Net Plum award for October was the Old Mutual television commercial from **Ogilvy & Mather RSTM** (Cape) The M-Net Retail Distinction award was won by the "Jet" commercial from **O&M RSTM** (Transvaal)

Lindsay Smithers-FCB's print ad announcing a weekly SAA flight to Brussels has won the Natal Newspapers Silver Quill award.

TV commercial producers **Elfstone Pictures** won no less than 11 awards at the annual National Television Association awards evening in Camps Bay, Cape, recently for a training video produced for First National Bank. At the same function, **Pro Motion Productions** won seven awards, including a gold and four silvers.

Peter Veldsman, Sarie Magazine's food editor, has won the Gallinova Award as top food writer, magazine category

Karen Roos, editor of Red magazine, has won the Natal Technikon "Plum" wward.

Grey Response Marketing has two new clients — Backsberg Wine Estates and Wondercoat.

Column Advertising has been awarded a major promotion for Bols Advocaat by SFW

Saturday Star Media & Marketing editor **Chris Moerdyk** is to head the public affairs department at BMW SA from January 1

Accolade and . . .

The new television commercial for **Royco Pasta & Sauce** featuring whacky British gourmet Keith Floyd is excellent. It has taste appeal and makes full use of one of advertising's most powerful weapons — the personal testimonial Clearly the advertisers weren't too concerned that Mr Floyd might only be well known to M-Net viewers, and quite rightly so The ad works well whether one knows Keith Floyd or not.

Final raspberry of the year goes to all those ads that enthusiastically offer products at "ONLY" so many rands then hide the extra costs in difficult-to read (or understand) fine print. Watch out for these guys — if they're not convinced you're getting value for your money imagine how you'll feel when you own the product.

THREE out of every 10 urban adults, aged 16 years and over, believe that race relations is the most important issue facing white South Africans today, according to Market Research Africa

This viewpoint is shared equally by both men and women and by both Afrikaans and English speakers It is, however, stronger among those in the A household income group, where average monthly incomes are in excess of R5 000 (35 percent), than it is in the D group (32 percent), where monthly household incomes are less than R1 200

Conflict

Younger adults who are under 25, are also far more likely to site race relations as an issue (38 percent) than are those who are over 50 (26 percent). It is interesting to note, says MRA, that race relations is more highly mentioned in both Natal (35 percent), were there has been extensive conflict, and in the OFS (34 percent), than in the Cape and Transvaal (both 29 percent).

The second most important issue facing white South Africans is law and order and riots (12 percent) This is of particular concern to those in the lower income groups and older people. Among the A income group and 16-24 year-olds only 7 percent regard this as most important, compared with 14 percent of those in the D group and 15 percent of those over 50 Law and order is more likely to be an issue in Natal (14 percent) and the Transvaal (13 per cent) than in the OFS (10 percent) and the Cape (11 percent).

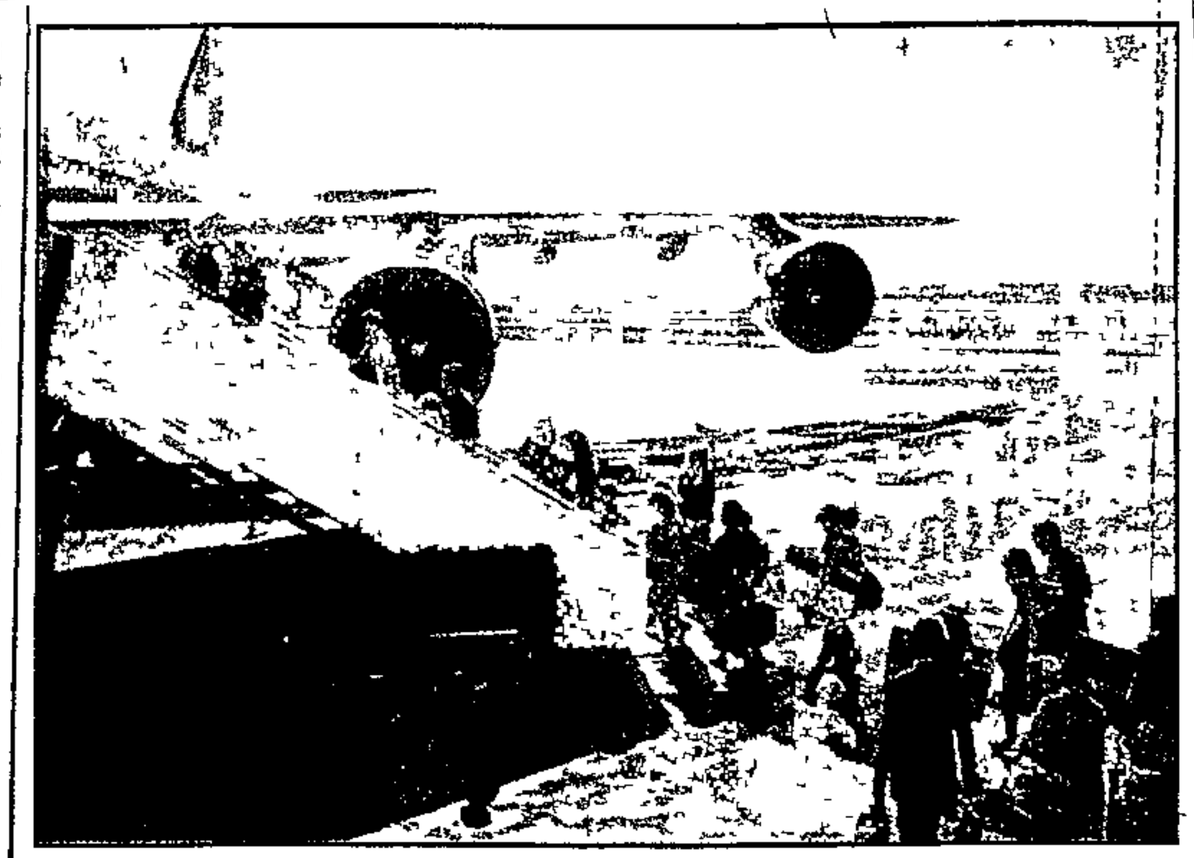
These are the findings of a survey carried out by MRA for the Marketing Standards Authority of South Africa (MRSA) Results are based on a sample of 1 000 urban adults representing 90 percent of white adults living in South Africa, who were polled in April.

Unemployment is another major issue, and is of prime concern to one person in every 10 Women (14 percent) are more anxious about unemployment than are men (7 percent), and this concern grows in incidence with increasing age Only 7 percent of those aged 16-24 mention unemployment as a most important issue, compared with as many as 15 percent among those over the age of 50

Other matters which are considered important are inflation 8 percent (down from 25 percent last year), schools and education 5 percent, uncertain political direction 5 percent, Aids 3 percent, economic matters 2 percent and nationalisation.

Differences

"It is interesting to note that inflation, which was a major concern of South Africans last year is not insignificant in comparison with the major issue of race relations," comments Clive Corder, managing director of MRA. "The traditional differences that have existed in the past between Afrikaans and English speakers on matters of race are now narrowing, as people face up to the realities of finding a solution to the major issues facing people in South African today"



BIG CREDIT When First National Bank decided to launch its new FirstCard credit card recently, advertising agency Sharrer Edwards Fraser decided on a novel approach to publicise the fact that First Card is the biggest credit card in the country They used outsized credit cards in various TV commercials — this one showing travellers boarding an aircraft with their giant cards.

Bursary winners announced

Star 8/12/90

BLACK consumers account for more than 50 percent of total retail market sales yet the black advertising copywriter or account executive is one of a rare breed.

"Gone are the days when whites alone can decide what's good for blacks, particularly in terms of buying," said Denise Stamm, deputy MD of Grey Advertising and chairman of the Darryl Phillips Bursary Fund.

Four years ago, in an attempt to start addressing this problem Grey Group chairman Darryl Phillips started a bursary fund which aims to foster black talent in the advertising industry

Three bright youngsters each year — students who have successfully completed their first year of university — are awarded full bursaries to the University of the Witwatersrand.

Stamm announced the 1991 recipients at a function in Sandton last week.

They are Welhemina Magomotsi, Mxolosi Vincent Norman and Nonhlanhla Gumbi, all first-year students at the University of the Witwatersrand.

Welhemina is a dramatic arts student whose ambition is to act and to direct films and theatre.

Medal

(128)

Mxolisi, a husband and father, is also in dramatic arts and is an outstanding trumpet player in addition to his interest in screenplays and commercials.

Nonhlanhla is a commerce student with excellent business acumen. In 1987 she was awarded a silver medal by the Black Management Forum for her efforts in the Junior Achievement Programme.

The bursary covers their tuition fees, residence fees, books and a personal cash allowance. They will work for one of the Grey Group agencies during their holidays and will be offered full-time positions on completion of their degrees.

"It is particularly important at this time that every effort be made to ensure that talent is nurtured wherever it is found," Stamm says

"One former bursary fund student who went on to work for us as a junior copywriter, Gladwin Marumo, is now in the United States on a Fulbright Scholarship," says Stamm.

"Although we are sorry to have lost him, we are delighted to think that we played a role in his development."

INTER GROUP Relations

1991 - 1993

SA 'not ready for mixed-race ads'

Blacks and whites are not in favour

Star 16/3/91 (154)

MALCOLM FOTHERGILL

SOUTH Africans, black and white, are not ready for advertisements showing social integration, according to research carried out by Young & Rubicam

The Y&R study, intended to update the Bureau of Marketing Research's milestone work of 10 years ago, consisted of in-depth interviews with 75 male and female respondents in the PWV area in October 1990

Photographs

The respondents were shown photographs of situations and asked to rate them in terms of whether they looked natural and acceptable

A mixed-race, mixed-sex photograph was found acceptable to fewer than half of the respondents

Reasons included "It's a dangerous situation", "It's not real" and "They seem not to know what to say to one another"

The mixed-race, mixed-sex photograph found most acceptable was one that showed a black woman and a white women together, and a black man and a white man together

Seventy-seven percent of the respondents found this acceptable, saying it seemed natural for men to have men's talk and women to have women's talk.

The least acceptable photograph showed a white couple and a black couple Respondents felt the photograph showed "these people are not comfortable around each other"

Contradictory but mainly approving signals came through on the photographs showing blacks only

Comments ranged from "It makes blacks feel special" and "There's nothing wrong if blacks prefer to be around people of their own kind" to a perception that if blacks only are used in an ad, "the product is of poor quality"

Y&R's research found black South Africans particularly sensitive to non-verbal cues such as facial expression and music, and the expression of body language

Ingredients

The agency says the ingredients of successful cross-cultural advertising are ultimately the same for all kinds of advertising — empathy, entertainment, relevant news and brand reinforcement are crucial

It says its survey showed that

- Children have a universal appeal, and their "colour-blindness" makes them ideal models for a multiracial execution,
- South Africa is not ready for depictions of intimate or romantic situations among couples of mixed race, and executions of this nature should clearly show couples of the same race together,
- Blacks-only executions are well accepted,
- Expensive cars, clothes and hotels are seen as the products least suitable to a multiracial treatment

Multiculturalism poses new challenge for changing SA

Star 26/3/91

154

Own Correspondent

DURBAN — Multiculturalism, although a reality in South African society, could prove divisive and detrimental to existing standards in the country if it were taken to extremes, says Michal Christie, Washington director of the South Africa Foundation

Addressing the foundation's annual general meeting, Mr Christie said SA society would be particularly vulnerable during its transition to a new dispensation.

"We in South Africa are putting aside what we were in order to seek new structures and new relationships in our society. We are moving, at the same time, out of our isolation We are rejecting the thinking of the past and looking elsewhere, more than we did before, for new techniques, new ideas and new structures of thought," he said.

"We hope to achieve and sustain a democracy in this country even though most South Africans, both black and white, are not accustomed to the habits and disciplines necessary in a democratic society

"We therefore also hope that, in particular Europe and the United States will help us by linking their support and their aid to our adherence to basic democratic principles We will welcome their involvement and absorption here of the core values upon which their societies are organised

"We will therefore be open to their influence But at the same time we will not easily be able to choose which set of influences to absorb and which not

"Most white South Africans have always had closer ties to Europe than elsewhere This is not true to the same extent of black South Africans, many of whom have closer ties to the United States, having lived there and having been educated there

"From the American side, the African-American community takes a direct interest in South Africa and Africa in general A recent study showed that US aid to Africa had increased considerably over the past few years and attributed this to the efforts of such political groups as the congressional black caucus

"For all these reasons, we can assume that we will absorb many influences from the US over the next few years"

Struggle

Mr Christie said for this reason it was important to consider a development in academic life in the US which could have a marked influence on South African society in the future — the issue of multiculturalism

"In essence, multiculturalism arises from the struggle by minorities for equality It has taken root on campuses in the US and is a basis for the organisation of curricula at several of the leading universities It is defined by the administration of one of these, Duke University, as an 'equality of officially designated groups'"

Mr Christie said multiculturalism was best defined by looking at its opposite, uniculturalism, which represented, in essence, what was taught to most South Africans — the canon of so-called Western culture, in philosophy from Plato to Wittgenstein and in literature from Homer to Joyce

To offer this canon as a core curriculum to black students or Hispanics or Asians or women was, he said, in the words of the multiculturalists, a denial of their humanity

"Ethnic minorities reject it on the grounds that it is Eurocentric, feminists on the grounds that it is phallocentric After all, it comprises the writings of a succession of DWEMS (dead white European males)

"These writers and thinkers formed the basis of a culture of oppression — the oppression of their societies and of women

"It is a culture of European males and to hold all students to the same standards in their responses to the teachings of this canon is unfair to both ethnic minorities and women — it is both racist and sexist

"It is an expression of the power of the traditionally dominant white male and the means by which this dominance is perpetuated"

Mr Christie emphasised that he was not making the case for any particular curriculum but was merely trying to explain multiculturalism and its consequences and relevance to our own concerns

He said he was aware that in South Africa there were many diverse cultures and traditions that had a necessary place in what was taught in schools and universities.

"I wish to draw attention to a development in American academic life that, in its extreme form, while not necessarily threatening to a society as strong and stable as the US, could have corrosive consequences in a society as fragile as we are likely to be for some time to come"

He said multiculturalism could be extremely divisive in a society

"It emphasises group differences which are regarded by its adherents as irreducible They counter the suggestion that they are engaging in reverse racism by arguing that racism is an expression of power and that since minorities are powerless, they cannot be racist"

He said multiculturalism could also lead to a decline in standards

"Multiculturalism suggests too that only Hispanics can speak of the Hispanic experience, or only blacks of the black experience and so on.

"This stifles independent thought and independent criticism and ultimately reduces debate to a repetition of sterile slogans

"Taken to the extreme, which appears to be the case on several US campuses, this whole trend has virtually eliminated the notion of failure — and therein lies its attraction

"It is a quick path to equality for those previously denied proper opportunities It will therefore find fertile ground in this country

"Yet we cannot afford any more divisiveness in this already fractured society. To abandon standards now would be to repeat our failure to provide proper education for all as in the past"

SA marketers praise for role in social change

Star 30/3/91

154

MALCOLM FOTHERGILL

THE emergence of "anti-apartheid marketers" in South Africa is "already one of history's most startling, impressive examples of how the marketplace, not a gun barrel or ideology, effects social change", says the New York-based Adweek's Marketing Week

And, says writer Judith D Schwartz "South Africa now enjoys the distinction of being home to some of the world's most inventive — and brave — leading-edge exponents"

Already, she says, blacks account for half of all retail sales in the country, and black disposable income has grown from one-twelfth of the white population's in 1960 to one-half today

"Marketers," Ms Schwartz quotes Hunt Lascaris's Reg Lascaris as saying, "know on which side the bread is buttered They read the mass market"

By and large, says Ms Schwartz, research shows that mixed-race advertising enhances a product's appeal to both races

"One marketing study found that 71 percent of whites living in the PWV area — the country's major population centre, which includes Johannesburg and Pretoria — were 'positively disposed toward' mixed-race television commercials

"Another study determined that blacks responded strongly to such advertisements as well"

The trend toward multiracial marketing "also signals the maturation of the South African advertising community", says Ms Schwartz

"Traditionally, local advertisers had merely adapted campaigns from other countries to their own media

"But the flight of many foreign-owned agencies during the international sanctions period forced the South African marketing and advertising community to make its own way

"Consequently, while US and European agencies maintain a presence there, South African marketers are generally shedding their borrow-from-the-West approach."

South Africa, says Ms Schwartz, will not make the transition to non-racialism without effort.

"But the new multi-racial marketers have eased the way, establishing an example that will be valued far beyond Johannesburg and Cape Town

"The marketing frontiers of the next decade will be the Soviet Union and Eastern Europe, Asia and North Africa and even the smouldering sands of the Middle East

"The South African legacy — building the brand by promoting what joins mankind — will be called upon often as a fire-tested model that paved the new way"

Unpacking the baggage of prejudice

(154)

By GAYE DAVIS, Cape Town

IT'S become almost trite to say that while discriminatory legislation can be repealed with the stroke of a pen, racist attitudes will take generations to change.

So what does the South African company manager do when the attitudes of his middle management staff make it difficult, if not impossible, for him to start bringing black people into positions that count?

He employs the services of someone like Margaret Legum, a London-based specialist in racism and gender training who, during a recent visit to South Africa, ran courses on understanding racism and developing good habits at Cape Town's Centre for Intergroup Studies.

W/Mail 22/3 - 27/3/91

People who attend her courses often arrive "chippy, angry", says Legum.

"They're asking themselves, 'why the hell have I been sent on this course?' They resent the implication that they're racist.

"Actually, there is no such thing as a racist or a non-racist. What you do get are racist societies — most of the world is one — where there is a hierarchy which says the whiter the better.

"It's a way of seeing people as different, inferior or somehow needy in a way that justifies whatever you do to them."

Legum's method is very different to conventional cross-cultural training, the traditional approach to building bridges between different groups.

It's a model which evolved during the years she spent as a manager in the training department of Voluntary Service Overseas, preparing people to work in unfamiliar milieus among people with different cultures and customs.

"Conventional cross-cultural training consists of a list of dos and don'ts: what not to do to avoid offending the natives.

"This sort of training leads to stereotyping people even more. It stresses the differences between people and increases strangeness — anthropologising instead of personalising relationships."

According to Legum, other cul-de-sacs in training of this type occur in the finger-wagging approach: "By telling people they're racist you simply entrench it", and the sociological approach: "relating the history of racism is an intellectual exercise which doesn't change anybody's emotional attitudes".

What Legum and her colleagues did was to turn things around so that "instead of saying, OK, you're off to Sri Lanka where the people are like this or that, we'd say who are you, going to Sri Lanka — through what spectacles do you see the world?"

It is only by unpacking one's own personal prejudice, examining and understanding it that one can effectively change attitudes, says Legum.

"Basically, I believe that nothing changes until you go through a proper process of transition. People must internalise what's going on around them and understand it. If they don't, people will be dragged kicking and screaming into the new South Africa and black people are going to be very, very frustrated.

"In the course, we try and strike a medium between wagging a finger saying, 'you're a racist', in which case participants are likely to say, 'stuff this, I'm off', and saying that racism is OK.

"We aim at getting participants to the point where they acknowledge that racism is an issue, an important concern, but that they are not personally responsible for it — although they may have benefitted or suffered enormously because of it. Most importantly, we try to get across that they can do something about it."

An economist by training, Legum was born in South Africa. While studying at the London School of Economics she met and married journalist Colin Legum, with whom she published, in the 1960s, a book on sanctions against South Africa.

This, she surmises — the South African government never gave its reasons — was why she was denied permission to return home for 20 years.

Participants in the courses she has run in Cape Town in conjunction with the Centre for Intergroup Studies at the University of Cape Town have included community workers and employees of government institutions and para-statals.

For Beverley Thaver, who trains community organisers in the Western Cape, Legum's course opened her eyes to the fact that, "we're all products of a racist society — and as much as we say that whites are racist, blacks are racist too, although in different ways".

One of the techniques Legum employs is to get participants to think back to the moment when they first became aware there were other races.

Her own experience was "realising that black people were poor, pathetic and sad" — and that whites (she was brought up in a liberal home) were "powerful and all-giving".

For other people, she explains, it might involve the perception of black people as dirty or incompetent and white people as clean and efficient.

Both black and white people "have internalised the notion that whites are superior," she says. "Black people have been ground down by discrimination — but the damage to white psyches has been as severe."

Attitudes towards people who are different to us are shaped by the culture which surrounds us, stresses Legum. "We're all conditioned. None of us is a blank sheet. All our impressions fall on previous experience."

A way out lies in realising that no one is personally responsible for this state of affairs and that blame, therefore, is irrelevant. With guilt and hatred-bogeys sidelined, the possibility of changing attitudes and actions in such a way as to combat racism emerges.

White at home in Soweto

(154) Star 5/6/91

By Zingisa Mkhuma

Unemployment and lack of accommodation drove a young white man away from the affluent suburbs of Johannesburg into a dusty township of Soweto where he has found a job, shelter and many friends.

Juluka Khumalo is his adopted name and he is proud of it When he talked to other minibus passengers you couldn't tell he was white unless you looked at him He spoke a fluent township dialect — a mixture of Zulu, Sotho, English and Afrikaans

Juluka, walks to work and catches a minibus to the city to do his errands In some areas of Soweto he attracts stares and curious glances and most residents would give anything to have a conversation with him

He works as a mechanic in a garage and stays in a backyard room in Mzimhlophe

The drastic change in his lifestyle does not seem to bother him He said he only earned enough money to pay for his rent and food, the rest he used for entertainment at a local shebeen over weekends

He is also a Kaizer Chiefs fan and said he enjoyed attending Sangoma initiation parties, where they sang and danced the whole night

"When Soweto residents first saw me," he said, "they said they were happy to have me around as this was how the right South Africa should be"

Juluka said he had learnt that everybody needed to be treated with respect and because he had practised that in Soweto, the people had been good to him

He said he had lost his job in Germiston because of "being a kaffir boetie"

"Before I was fired, I was renting a house in Brixton When I stopped working I couldn't afford to keep it any longer I used to visit Soweto with the intention of starting a group of traditional dancers, like you see in Johny Clegg's Juluka"

"I ran out of money travelling from the city to the townships and I would spend a few nights in different people's houses One day I was walking past this filling station and a young woman grabbed my hand and led me into the manager's office

"I was offered a job and told to report to work at 8 am the next morning and that was about 8 months ago

"I would prefer to work and stay in town, because the pay and the living conditions are good I accepted a job here, because, let's face it, half a loaf of bread is better than nothing," he said

Juluka said he kept in touch with his family even though they didn't approve of his new lifestyle.

Juluka is, however, a worried man because he can't seem to find someone to settle down with He said most Soweto women were scared to have a relationship with him because he is white.

"When the right woman comes along I will be ready to settle down It doesn't matter whether she is black or green, if she is the right one then we will take care of each other"

Different lifestyle . . . Soweto's white resident works as a mechanic. Picture: Jacoob Rykliff

TAKING A SHINE TO HIS JOB Japie Marx cleans at least one taxi a day at the Newtown parking lot

Japie cleans up in the taxi business

Star 15/6/91

(154)

PAT DEVEREAUX

UNEMPLOYMENT levels are high but Alwyn Jacobus (Japie) Marx has found his niche – washing minibus taxis

He is one of the many whites forced to compete for the unskilled jobs previously done only by black people in this country

In September last year Japie (27) arrived in Johannesburg from Port Elizabeth For a month he wandered the streets unemployed until a friend introduced him to taxi life

"I don't know what would have happened if I hadn't found this job My life was in ruins after a fall-out with my family, said Japie

Now based at the Newtown parking lot for Alexandra taxis, Japie takes pride in seeing his reflection in a shiny windscreen or in polishing tyres He tries to scrub at least one taxi a day — at most he has cleaned four a day For each taxi he gets paid R10

The competion here is quite tough and on weekends I work at the Noord Street taxi rank to earn more, he said However he is fully accepted as an equal by fellow taxi-scrubbers at the rank

Asked how he survives he said "I manage to eat every day and if I don t earn anything my friends here give me a few rand to buy my favourite dish Chakalaka (hot salad), booze cigarettes and toiletries" Currently Japie is staying in Soweto with a taxi driver friend but apparently other friends are trying to get him a shack in Alexandra

Japie said he was born in Knysna and went to school in Queenstown, until Std 7.

Later he worked in Port Elizabeth for the railways as a messenger.

"My aim is to get my driver's licence now because I want to drive taxis," he said In the long term he would like to get his certificate as a motor mechanic

"The only other white person I know in this city is my younger brother who also arrived recently and is looking for a job," he said

HOUSE OF ASSEMBLY

INTERPELLATIONS

The sign * indicates a translation The sign †, used subsequently in the same interpellation, indicates the original language

General affairs

154

Group protection

*1 Mr H D K VAN DER MERWE asked the Minister of Constitutional Development

Whether the Government has promised to see to it that in the new South Africa groups will enjoy protection and that no group will be dominated by another group or groups, if so, what measures have been taken since 6 September 1989 to fulfil this promise?

B1133E INT

*The MINISTER OF CONSTITUTIONAL DEVELOPMENT Mr Speaker, the interpellant is clumsily trying to create the impression that the NP makes promises which it does not keep [Interjections] However, this kind of politicking is sterile

Of course it was a principle we stood by during the 1989 election and it is still a fundamental principle, that no group in the present system or in a future system should be able to infringe upon or prejudicially affect the lawful interests of other groups and minorities The NP's policy is to create power-sharing in a non-discriminatory way

However, the essence of the interpellant's problem is his definition of "group" What we have actively been doing since the last election to promote the principle of self-determination has been precisely to expand and clearly formulate our standpoint on the concept of "group" The *Five-year Plan of Action* of the NP clearly formulates as an objective To seek agreement between leaders on a more just and meaningful basis on which groups can be defined for the purposes of political participation In the plan of action the NP also undertook to negotiate with leaders in order to find a mutually acceptable basis for the maintenance of an own community life We are therefore dealing with negotiation and acceptable agreements, also acceptable to ourselves, in respect of both political participation and own community life

Meanwhile the CP clings fanatically to their unrefined insistence that groups are actually races, except when it suits them to make ethnic distinctions within a race group such as the Blacks In contrast to this the NP's plan of action states expressly that discrimination between groups on the basis of race or colour is unacceptable and must be eliminated in an orderly way

*Mr J H VAN DER MERWE What about peoples?

*The MINISTER The question is about groups [Interjections]

In practical terms the concept of self-determination of a community means to the Government control over matters such as the residential environment, cultural matters and certain aspects of education and welfare, in other words the freedom to deal with these sensitive matters in a distinctive way, as far as practically possible The community as such would be able to vary in respect of the relevant issue or basic value at hand Therefore communities identify and organise themselves to perform a specific function in a specific corresponding way However, this must take place in such a way—this is our view—that there is no possibility of prescriptive compulsion on the part of the Government, and in such a way that the principle of free association and the prohibition on discrimination on the basis of race can be effectively implemented

This standpoint is clear, yet it would appear from the question of the interpellant that he cannot or will not understand it [Time expired]

*Mr H D K VAN DER MERWE Mr Speaker, what the hon the Minister has just stated is certainly not the truth Let me read to him what the hon the State President stated in *Key Issues* just prior to the 1989 election The question was Does the NP stand by the protection of every group's own community life and own schools This was their own question Their own reply was, and I quote

Yes, the NP believes that the group rights of Whites

[Interjections] They use the word—

like those of every other group in South Africa, must be protected on the community level This includes the group's right to its own community life, its own residential areas, its own schools and its own old-age homes

[Interjections] I am now asking the hon the Minister how he can morally sit where he does sit and give me this reply when they themselves used the term White in 1989 There can be no doubt that he told the voters that they would protect the Whites This was the racial term that was used

*An HON MEMBER Rina Venter also said so

*Mr H D K VAN DER MERWE Yes, the hon the Minister of National Health also said so For example she said that she would try to ensure that no group would dominate another, and I quote her

Die eie seggenskap wat reeds vir die Blanke bestaan, soos eie beheer oor ons eie woongebiede, ons eie onderwys, ons eie welsynsprogramme, ons eie plaaslike owerheid asook ons eie kultuuraktiwiteite sal in stand gehou word Ek staan onwrikbaar by hierdie beleid van die NP soos goedgekeur deur sy kongres

The NP is present in this House on an immoral basis! I am asking every man in South Africa who can look at things fairly—a Government tells its voters in 1989 that it promises and gives the undertaking that it will maintain White communities and groups with their own schools, community life and everything [Interjections] And what has the hon the State President done since 1987? He has abolished every measure introduced by the old NP to protect not only groups but peoples and tribal units He is taking our land away from us [Interjections] He has taken the population classification away from us [Interjections]

No, if ever there was an immoral government in history, it is this Government If it still possesses the slightest trace of morality, it will resign [Interjections] This reply which the hon the State President gave the voters in 1989 is a public lie! [Time expired]

Dr D J WORRALL Mr Speaker, the CP should really start moving into the future and move away from the last election [Interjections] They should start focusing on what is happening around them This party's view—and I believe it is the view of the Government with respect to the role of groups in South Africa—is that ours is a plural society [Interjections] Ethnicity will express itself in our society in exactly the way ethnicity has expressed itself in virtually every other plural African society [Interjections]

The fact is, there are ways in which pluralism can be accommodated constitutionally and politically without affecting the commitment to a non racial South Africa, but more important than constitutional and political mechanisms is the fact that we need to stress common, shared interests and shared values in our politics

A very important development during the past 10 days has been the crossing of the floor of former hon members of the LPSA to the NP, because that is an expression in itself of shared values which supersede colour and race It is a very healthy development, because it says the following [Interjections]

*Mr H D K VAN DER MERWE When are you crossing the floor?

Dr D J WORRALL It reinforces the view that shared interests, rather than colour, should be the basis of political groupings, it reduces racial polarisation in the transition process, it forces the NP, for the first time, to develop a genuine, non racial culture and it has the advantage of isolating the CP as the only party which actually has a colour bar in our politics [Interjections]

The fact is that there are constitutional ways in which ethnicity can be accommodated [Interjections] The CP may be a growing party as far as Whites are concerned, but they are a declining party in terms of the politics of 40 million people [Interjections] [Time expired]

The MINISTER OF CONSTITUTIONAL DEVELOPMENT Mr Speaker, the hon member for Berea quite rightly emphasised the importance of the crossing of the floor which has taken place in the past days [Interjections] I think we must realise that the initiatives and the dynamics of the NP have released an impetus in South African practical politics and have had an effect on the leadership of South Africa's politics which was unanticipated and which was a complete surprise, I think, to most of us [Interjections] This is typical of the NP, which takes the wave at its crest and rides that wave, utilising the full impetus of that wave [Interjections]

*In contrast with this we have the sterile immobility of the CP [Interjections] There is no doubt that the NP envisaged that it would move in its election manifesto It stated clearly that discrimination on the basis of race was unacceptable, and that it had to be phased out and abolished [Interjections] It made no secret of this Its voters knew exactly where they stood, and this was also spelt out to them [Interjections] The NP stated its view on groups in its election document, and it maintains that the basis on which groups were defined at that time was unacceptable This creates all kinds of problems It must be reviewed [Interjections] It must be reviewed by negotiation It is also stated that a new basis and method has to be found in a process of negotiation with the leaders of existing groups, in order to establish freedom of association The standpoint held by the NP at present that community life and own communities can be maintained without this necessarily taking place in racially based and racially defined communities, is clear evidence of how dynamic the NP is, of its ability to negotiate and its skill in arriving at solutions in co-operation with leaders of other groups, solutions which fit the requirements of our unfolding constitutional dispensation [Interjections]

*Dr C P MULDER Mr Speaker, the voters thought they knew exactly where they stood with the NP, but they do not know They have been misled in the process [Interjections] The fact of the matter is that it is not only *Key Issues* which shows that what the hon the Minister is saying is untrue, the hon the State President's own words indicate that it is untrue Let me quote them to hon members On 20 August, two weeks before polling day, the hon the State President was already Acting State President That night the hon the State President was interviewed on TV by three senior journalists who asked him about the concept of group Mr Tertius Myburgh asked him whether, if one were to entrench individual rights, group rights would not take care of themselves Why the emphasis on group rights? The hon the State President replied as follows

> U vra is dit dan so belangrik? Kom ons kyk net wat sê die Blanke kieserskorps As 'n mens 1987 se uitslae ontleed, dan het die Blanke kieserskorps, ongeveer 82% van hulle, gestem vir partye wat wel sê die Blankes is 'n groep, en dit is belangrik dat daar omgesien word na groepregte van die Blanke minderheid

[Interjections] The hon the State President went on to say

> Dit is miskien die probleem van die partye wat probeer om die groep se krag te minimaliseer en waarom hulle nie meer steun kan kry by die stembus nie

These are parties such as the DP and the new NP, as was recently proved in Ladybrand [Interjections] The NP had no mandate for this They defined group in terms of race and the White voters gave them a mandate in terms of time

I am not merely an individual or part of a minority group I am a member of a people, a people which in terms of the law of nations lays claim to the right to self-determination just like any other people in the world The NP will not succeed in turning the peoples of Southern Africa into so-called minority groups, and later into a sea of mere individuals Individuals who believe that this is possible, were most probably never truly members of a people

*Mr H D K VAN DER MERWE Mr Speaker, I want to ask the hon the Minister directly today whether the Afrikaner people are a group or whether the Afrikaner people still exist in his eyes Did they exist and do we still exist? [Interjections] I am asking the hon the Minister whether the Afrikaner people exist today Do we exist? Does the Afrikaner-Broederbond consist exclusively of Whites or not, and what about the Ruiterwag, the FAK, the Rapportryers and the Junior Rapportryers?

I am telling the hon the Minister that he has declared war against the Afrikaner people [Interjections] He is the greatest enemy the Afrikaner people has ever had, and he supposedly comes from our own ranks [Interjections] The hon the Minister got where he did because he was a Broederbonder and because he held that the Afrikaner people was a people However, he is engaged in the most serious attack that has ever been launched against the Afrikaner people and I want to tell him today that he will also come up against the strongest resistance if he continues with this process of destroying the Afrikaner people He must listen to what I am telling him today, so that he does not run away the day this happens

Today he is looking at the party which truly represents the Afrikaner people We are not going to die in this fatherland, we are going to

live We are not ashamed about what we were or what we have done in South Africa However, the hon the Minister must know that he and his party and the hon the State President are the greatest enemies the Afrikaner people have ever had, and they must be destroyed

*The MINISTER OF CONSTITUTIONAL DEVELOPMENT Mr Speaker, the hon member's desire for destruction stretches so far that he has in fact already destroyed his credibility and esteem himself What is tragic and ironic about this hon member is that he is staying where he is in spite of the fact that he was a member of the Afrikaner-Broederbond [Interjections]

The hon member asked what the Government had done and what it envisaged doing to protect the group and the communities referred to as minority groups Here I want to emphasise that it is the Government's clear view that the protection of minorities will not be based on a single constitutional measure, but on a whole system of additional interdependent checks and balances These will comprise provisions entrenched in the Constitution which will ensure representation of minorities as well as a real say for minorities in respect of identified matters of fundamental and sensitive importance Furthermore, there will also be a bill of rights in which the fundamental rights of the individual are entrenched, together with specific community values that are exercised by the individual In contrast with our legal tradition, the Supreme Court will also have a new form of authority, based on that of the USA and Germany, which will mean that the Supreme Court will have the power to declare government action that is in conflict with the provisions of the Constitution and the bill of rights legally invalid

There will also be recognition of communities, and recognition of the fact that they have special interests that must be dealt with and managed by them in their own way, in a non-discriminatory way There will be devolution of power to the second level of government and to effective local government Also, as we have already stated clearly in the election manifesto, a better distribution of the powers that are at present concentrated in the office of the head of State and of the Government

There is a whole series of measures that will effectively protect the interests of minorities in a new South Africa

Debate concluded

Prisoners: hunger strikes

2 Mr D J DALLING asked the Minister of Correctional Services

(1) Whether he and/or his Department is taking any steps to bring about the end of hunger strikes being conducted by prisoners, if so, what steps,

(2) whether any steps are being taken to expedite the release of prisoners convicted of political offences, if not, why not, if so, what steps?

B1125E INT

The MINISTER OF CORRECTIONAL SERVICES Mr Speaker, in the past few weeks a number of prisoners have refused to take their meals This number varies virtually every day, and so do some of the reasons for the hunger strike All possible steps to terminate the hunger strike are taken These include positive persuasion, applying the Tokyo Declaration and visits by responsible leaders such as the Deputy President of the ANC

Unfortunately there are also those who encourage prisoners to undertake dangerous and irresponsible action and to continue with the hunger strike One of these is nothing but a disruptive influence purporting to act as a legal adviser

The prisoners on hunger strike are reportedly undertaking this action to put pressure on the Government for their release

Yes, and we are sympathetic towards those who think that they should be released, having been led to that belief by people who are irresponsible and totally unaccountable to any authority There is no reason, except a valid one, for release, and such a valid reason must be determined according to guidelines and on the basis of responsible advice Hunger-striking does not make a person a political prisoner and does not implicitly and immediately qualify such a person for release

Every application is dealt with responsibly and expeditiously To date we have received more than 4 600 applications made after 30 April, and approximately 90% of these applicants are taking a chance Yet I want to give the assurance that every application is looked at very objectively, even if such an applicant is apparently taking a chance

White move into Soweto

(154) CT 17/6/91

SOWETO — When Alan broke apartheid's law by going to live in Soweto, he was such a rarity some blacks could not believe the township had a white resident

Alan (33) a former miner, said he went to Soweto eight months ago because he could not find a job in Johannesburg

He likes his new life working for garage boss Za Kubheka in Meadowlands, one of the roughest areas of the township, but crime is a problem

Alan said "I would rather live in (white) Johannesburg The living conditions are better You've got security there

"But what can you do? Half a loaf is better than nothing Unemployment plays a definite role (in being here)"

Alan underlined the sensitivity of his decision to cross the racial divide in South Africa by asking that his family name should not be published He wanted to avoid reprisals against his parents by white rightists

He thinks more unemployed whites would go against 300 years of white supremacy and settle in townships to work for blacks if only they could conquer their racial fears

He was made to feel welcome in Soweto "It's basically about respect. Blacks have a very high respect for the young and old. If you respect them and treat them like humans, there's no problem," he said

His boss Kubheka said "He's a good worker We like him"

Harry Mashabela, South African Institute of Race Relations black researcher, said "When people heard about him living there they could not believe it. It had to be a trick"

Black journalist Zingisa Mkhuma wrote "He attracts stares and curious glances and most Soweto residents would give anything to have a conversation with him"

The welcome for whites in Soweto contrasts sharply with a grudging attitude to blacks who move into Johannesburg, where white landlords often demand that blacks pay twice the rent asked of whites

Unemployment and a shrinking mining industry has forced many whites to accept menial work usually done by blacks

Dozens of poor whites in Johannesburg sleep in boxes and shacks while hunting for jobs as car washers and maids but few enter townships Alan said apart from white priests he knew of only a handful of whites in Soweto

Alan's presence will be illegal only until June 30, when the Group Areas Act and 40 years of residential apartheid end as part of political reforms

Alan, an unkempt, lanky figure, says he has become fascinated by black tribal dancing and herbal healing

He drinks at shebeens and says he doesn't care whether his future wife is white or black

Alan speaks a township dialect of mixed Zulu, Sotho, English and Afrikaans learnt in years working with blacks in the mines and as a cook

He has taken the African name Juluka Khumalo

Alan earns R140 a week and lives in a bleak room in a building firm's ramshackle offices rented for R60 a month

Over in Dobsonville section white Afrikaner builder Doep du Plessis has also become one of Soweto's whites

A stocky figure in boots and short, Du Plessis has been working for contractor Jacob Tsatsimpe for more than a year because, like Alan, he could not find work elsewhere

Du Plessis brought his wife and two children to live in the township

Tsatsimpe said his family has taken Du Plessis to their hearts

Thieves stole Du Plessis's car at gunpoint but left him unharmed Tsatsimpe told him they were "just baptising you"

Du Plessis said "I've got a lot of friends here, a lot of honest friends" — Sapa-Reuter

Star 11/7/91

White union to monitor race mixing

(154)

Action committees will be formed to monitor neighbourhoods opened to all races by Eskom and mining houses, the all-white Mineworkers Union said in a statement in Johannesburg yesterday

"The opening of residential areas by Eskom could lead to a chain reaction where most of the Conservative Party-controlled towns would be mixed in a very short time," the statement said.

It was accepted that Eskom's example would soon be followed by the mining houses, Sasol, Iscor and other big corporations

These companies supplied housing for their workers on the East Rand and in towns such as Vanderbijlpark, Welkom, Secunda, Witbank, Middelburg and Klerksdorp and various parts of Pretoria.

Company housing was usually provided at a very reasonable rental, and affordability would not be a problem for the lower-income groups

This would inevitably lead to mixed schools, a fall in property prices and neighbourhood standards as well as mixed town councils, the statement said. —Sapa

It's easy to become a racist – especially if you're black

W/Mail 12/7-18/7/91. (154)

MONDLI MAKHANYA has three times been the victim of random attacks by white thugs The disturbing result has been to turn a peace-loving man into a racist himself as this angry personal account so graphically reveals

THE mind of white South Africa is sick

The increasing number of random attacks by whites on blacks are just an indication of this Every week in the press are reports of innocent blacks who have fallen victim to this psychosis which apartheid and the total onslaught gospel have left as a legacy

Like the man who was beaten to near death for urinating in public two weeks ago, the shack-dwellers of Goedgevonden, the Evaton man who is a paraplegic as result of being beaten by the police and the man who was last month mauled by a white man's dogs, I too have on several occasions been a victim of white violence.

A month ago a friend and I came close to death in Hillbrow when three white nightclubbers pounced on us for reasons known only to them. These thugs punched me to the ground and even as I was wriggling on the pavement, whining for mercy, they delivered blows to my head and face with their dancing shoes.

This was the third such calamity to befall this poor black soul. Last year I was savaged by about seven Afrikaans-speaking white youths in Hillbrow While meting out their punishment they repeatedly proclaimed their allegiance to the Afrikaner Weerstandsbeweging and bestowed me the honour of being "Mandela se kind". I only managed to escape these beasts when they tried to drag me into a pitch-dark alley and my adrenalin realised they were going to cut my life short.

Two months ago I was shot in the neck by a gunman I did not even see. Although this is a bit of conjecture, I know the gunman was white because the only place from where the bullet could have come is an exclusively white block of flats

Now this misfortune is not a personal tragedy confined only to me. I have heard similar stories from other black residents of Johannesburg's inner city flatlands

Mondli Makhanya ... A racist in the making?

So angry was I after the last attack that I have almost turned racist Racing through my mind are thoughts of how many times I have heard whites refer to blacks as savages They arrogantly perceive us as a violent breed who indulge in orgies of factional fighting. We are seen as uncivilised "natives" to whom violence is a way of life.

"Why are you killing each other?" they ask as if requesting that we rather turn our pangas on them.

And yet have you ever heard of blacks simply beating up whites because they don't like the fact that they are pale-skinned? Although it may not be excusable it is true that whenever blacks assault whites there is always a robbery motive behind it. Other violence unleashed by blacks on whites, though somewhat misguided, may also be the result of genuine political frustrations caused by apartheid.

True enough we do fight among ourselves ... but behind the current wave of violence lies an evil white hand others prefer to call a "third force"

The actions of African National Congress bombers Robert McBride and Andrew Zondo — though not to be condoned — are excusable given their being black in a country that resents their blackness. But what political frustration led Barend Strydom to mow down seven black civilians, or propelled Eugene Marais and his Orde Boerevolk comrades to open fire on a bus in Durban, killing seven black passengers Their race is in power but they still found it necessary to inflict harm on those their tribe oppresses. Now that is what I call lunatic savagery.

I can never bring myself to simply beat up a person I do not even know What further infuriates me is the fact that after all the oppression we have suffered at the hands of a white government, we have complied when they requested reconciliation

The very people to whom we have given our wholehearted forgiveness do not seem to have any intention of giving up their barbaric behaviour Instinct tells me we should forget about reconciliation with the white tribe and make them pay Sometimes, I find myself wondering why we should not beat up whites too

A friend who, like me, subscribes to the philosophy of non-racialism has jokingly advised me to adopt the black consciousness or Pan Africanism ideologies I am seriously considering his advice because it is clear these whites don't like us at all — no matter how conciliatory we are So why should we like them?

Post-apartheid future 'is also being sold'

SA MARKETERS advertise a post-apartheid future as well as their products, US journalist Judith Schwartz says in the August issue of Cosmopolitan magazine

She says SA adverts are often overtly political, and companies showing black and white people on an equal footing are selling a post-apartheid, equal opportunity, integrated SA

About 80% of the population is black and SA advertisers are belatedly coming to realise who their audience is, she says.

In contrast, advertising in the US is not political at all The United Colors of Benetton's two-year print campaign was aimed at highlighting racial injustice, but the adverts either did not make it to the US market or were withdrawn.

Schwartz says US audiences spurn commercials "that dig too deeply into the race question".

154

She says advertisers reflect audiences' concerns, and in SA those concerns are political. B/Day 16/7/91

However, images of integration in SA often masked "the somewhat colder reality of a fundamentally unequal society"

Communicating to better know our differences

Sowetan 25/7/91

(154)

Dr Gail Mlokothi (pictured right), who is employee communication manager at Eskom, is our guest columnist this week and she speaks about intercultural communication.

APARTHEID had a negative effect on all races Trauma was experienced by black and white We are aware that those who were severely indoctrinated by the system may have to undergo therapy

However, for most people in the workplace it may be useful as starters to sit down with people that you "normally" do not talk to and begin to talk Bear in mind that no language is inferior or superior to the other

Understandably, in South Africa the theory of communication art - intercultural communication - seems to carry a negative connotation because it teaches us to look at our cultural differences (which have caused the communication problem) and learn to discover common ground in order to begin valuing our diversity as a people of one nation, one country, South Africa

Failure to accept the diversity of cultures, particularly by corporations, can only mean limiting the ability to appreciate as well as manage it to maximise the advantages

Therefore, whatever names we use to legitimatise the concept of intercultural communication, the reality is such that intercultural communication cannot afford to be ignored in South Africa

Communication experts argue that embarking on a process of legitimatising intercultural communication is an act by "the dominating culture" to introduce brute reinforcement for the perpetuation and domination of its views in order not to disturb the balance of power and create an awakening in the dominated toward the true nature of the communication interaction

Sowetan 25/7/91

In much the same way as blacks who say that they do not have communication problems with whites, they are speaking within the context of being dominated In this case, not only is the language clear but power relations are also understood and form the backdrop for all communication

By definition intercultural communication means the process of communication among people of diverse cultural backgrounds

Culture inculcates biases, however, it is felt that people of diverse social backgrounds can with a little effort communicate with people other than their racial group without being outright nasty

Contemporary South Africa is inhabited by diverse racial groupings who, by virtue of the disproportionate monopoly of power (social and economic) by people of European descent, and has been marked by a lack of communication between people

White South Africans used their political hegemony to suggest that non-Europeans (blacks) were inferior Communication has been made through the statutes and physical force

Blacks in turn reacted to what was communicated through acts of violence or in some cases submission The communication achieved, if any, was that of master-and-slave

The master gave orders and the slave obeyed or disobeyed and the consequence for the servant/slave was punishment

Our argument suggests that communication was thwarted because there was absence of equality Therefore in the absence of equality there is disrespect or fear Undoubtedly this state of affairs affects healthy communication

South Africa has witnessed the scrapping of the Land, Group Areas and Population Registration Acts The political actions that have recently been taken by Government leaders have profound implications for the private sector, where the bulk of blacks are employed in mostly menial positions

This means that managers, both black and white, have to provide leadership in creating a healthy workplace so that intercultural communication may be facilitated

The time is right for white South Africans to begin to act like ordinary human beings In actuality, ability to accept other races as equals is truly a mark of greatness The blacks have to do the same

The question before us, then, is who must do most of the adjustment? On the other hand, how do black managers begin to create a conducive environment for intercultural communication without being labelled collaborators by other blacks and as being whites in black skins by whites?

Suggestion to Employers

In an effort to effect intercultural communication I suggest that you implement the following at your workplace

1 Language

White employees should be encouraged to study an African language, such as Zulu, Sotho, Xhosa or Venda etc Another alternative would be to learn the language predominantly spoken by the majority of African people in your business unit including the surrounding area

Studying a new language opens new frontiers One begins to appreciate the culture that nurtured that particular medium of communication

2 Seminars/Sessions

Seminars on intercultural communication can be conducted using consultants in the field Breakfast or lunch sessions where a speaker is invited are usually taken for granted but their implications are far-reaching

3 University/Technikon Courses

Besides taking courses that enhance job skills, it is suggested that employees are encouraged to take courses in psychology, sociology and anthropology so that they can start to appreciate the diversity in their company and in South Africa

4 Intermural Sports

Employers should sponsor sports and recreational activities where contact is promoted between various cultural groupings This need not be confined to a company, it can also involve interaction with other companies in close proximity

Louis is adopting new South Africa

S/Times 28/7/91

By CAS St LEGER

THE mastermind behind the State President's "new South Africa" advertising campaign has adopted two little Tswana orphans

Ad agency boss Louis Wilsenach and his wife Gretchen, both 50 of Honeydew took the two boys into their home after their parents were killed in a car crash

De Klerk's ad man takes in orphaned Tswana brothers

'If you re such a big deal that you can write the headlines, you must live them," said Mr Wilsenach, creator of Mr FW de Klerk s campaign

It didn t come instantly to me that we should look after the boys The idea just grew It was as if the Lord said to me 'If you really care about people, here s a good opportunity to care for the two little okes'

When I shared the idea with my wife Gretchen, she went a little bit pale These were the free days of our life with our children grown up Now here I was talking about taking in two little black boys She said 'Don t rush me Three or four days later she said I am 100 percent with you'

Teacher

'Then it was a matter of talking to the boys' families They took three weeks to decide and then said we could have them They liked the idea and now here they are two boys who are fast changing our lives

We are now considering adoption They are now our children and I will bring them up and look after them My commitment is to them

It all began when staff at the Louis Wilsenach Agency decided to establish two pre primary schools for black toddlers — one in Soweto, the other on the Wilsenach estate, next door to Gary Player s daughter, Mrs Jennifer de Luca The De Lucas have a little black girl, Nomsa

Two years ago, Mrs Nkele Lechela arrived to take up a teacher s post on the Honeydew estate, with her husband Gerry and two little boys, Thebo and Lebo, now 8 and 4 whose names both mean "blessing"

"We had so much respect for Nkele, she was a wonderful lady, said Mr Wilsenach

Just before Easter this year the Lechelas went shopping Their car skidded on a wet road and crashed into a tree Mr Lechela was killed and paramedic Craig Kent lost three fingers in the jaws of life trying to save Mrs Lechela She, too, died

The Wilsenachs have two grown-up children, Len 27 a game ranger in Namibia and Mia 23 a photographer at her father s agency

We called Len and said You ve got two black brothers' He replied So you think you re the Websters!

The children took to their new lifestyle easily We had trouble with basic things like please, thank-you and hugs They didn't know about hugging"

Beds and baths were novelties We realise that there are two worlds in South Africa and white people do not know about blacks world

SUCH A BLESSING advertising boss Louis Wilsenach and his two 'sons' Lebo, 4, and Thebo, 8 Picture GARTH LUMLEY

"The first time I took Thebo to his school, something tore inside me just dropping him at that dilapidated, broken down, ugly school It was my son being dropped at school, not just any child It was my boykie

Now Thebo is being assessed educationally and Mr Wilsenach hopes he will attend Parkview school and Lebo an English-speaking pre school

Mrs Wilsenach, who returned on Thursday from a trip to France, was quickly won over Thebo asked for a goodnight kiss That kiss, across the colour line, was the end for my wife Now they are her little boys

The Wilsenachs have changed their home language from Afrikaans to English We decided for their sake to speak English for a while I said to them 'One day, my seuntjies praat ons Afrikaans'

The children have no nanny 'They are my sons and I look after them But, with my wife away spending my money in Paris and me on my knees bathing two little black boys, I did wonder what I was doing when I can't even cook an omlette That's when you discover take aways'

Video

Contact has been maintained with the Lechela relatives An aunt arrived last week for Thebo's birthday party and was startled to hear Mr Wilsenach addressed by the children as "papa" A video of their parents' funeral has been kept for when the boys are older and their photograph hangs on the bedroom wall.

I ve got one challenge in my life and that s to keep them as sweet as they are The boys are so pure"

While friends and neighbours are supportive, Mr Wilsenach is aware he might encounter problems

A fortnight ago, he took the boys to the Kruger Park, telephoning hotels before he left, saying he hoped they would not throw them out as he had two black boys with him There were no incidents "Everyone was very friendly"

One family with a common aim

· Star 24/8/91

ABBEY MAKOE

THE men, women and children who fill the huge yard of Pastor Koos Nel's shelter in Edenvale mix as freely as if they were part of the same biological family, and they have one common aim to be reaccepted into society

Before they ended up at the shelter, their lives consisted of days and months sleeping at railway stations, on pavements, recreational centres and in night clubs.

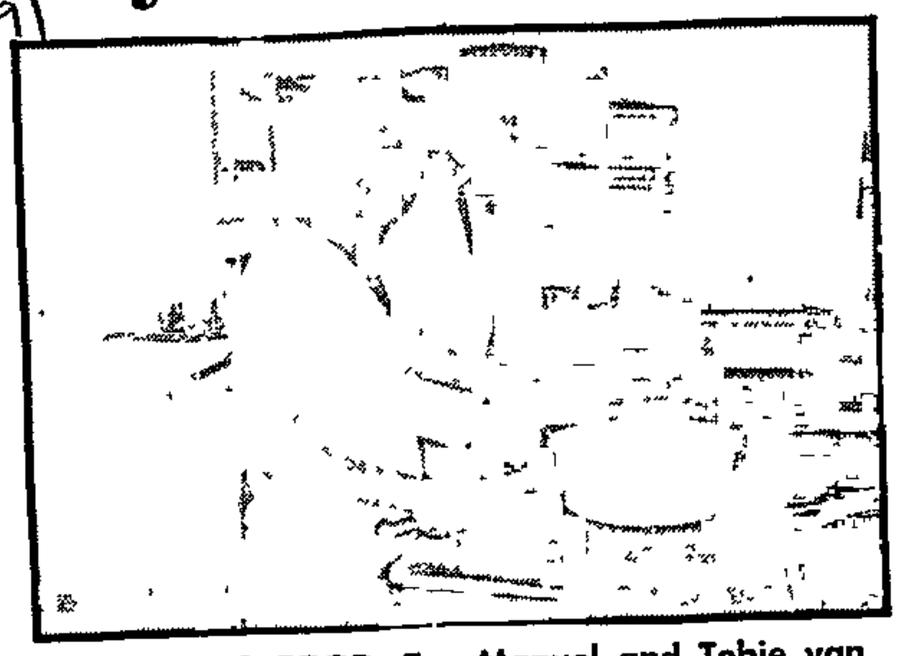
Their answers to what went wrong with their lives are about what one would expect. "I had alcohol problems, dagga, Mandrax, my family "

With little help, Pastor Nel tries to put back what these people lost

Accommodation at the shelter is virtually free — and so are the meals, served three times a day

Pastor Nel, popularly called "Uncle Koos", holds three church services a day the morning "devotion to God", a service based on Bible studies, and an evening "praise and worship"

The shelter is made up of five large interlinked blocks People sleep in the more than 50 bunk beds, using lockers as wardrobes



PREPARING FOOD: Eric Manuel and Tobie van der Merwe are the cooks at "Refuge in Christ" ● Photograph: ABBEY MAKOE

154

As residents are rehabilitated, many turn to Mr Nel for a Christian baptism Last week, 10 people were baptised

Some men and women who had met at the shelter have been married by Mr Nel at the small chapel adjoining the living quarters

Felix Botha (46) and Marie Botha (44) tied the knot three weeks ago Mr Botha is now employed and the couple intend to move into a flat or buy a house.

Hilda Barnard (48), who was among the group baptised last week, hopes to get married within weeks

George Munro (49), who previously did not trust people, hopes to marry a woman he met at the shelter

Eric Manuel (32) and Tobie van der Merwe (34) work in the kitchen They became good friends while peeling vegetables.

A 50-year-old man who gave his name only as Danie said he came from Port Elizabeth

A bank employee for 24 years, he resigned shortly after his wife's death and moved to Johannesburg

"I had approached every employment agency in the city All they needed was my knowledge and experience, not my age "

He was eventually evicted from his flat and slept at the station, with his belongings next to him One day a policeman took him into a charge office, and offered him a telephone and numbers to dial Within hours he was in Mr Nel's car on the way to the shelter

Babs du Preez and Meisie Martens met in a park They frequented nightclubs to pass the time because they had no where else to go

Mrs Martens left her husband and a two-year-old child in Port Shepstone, Natal, 22 years ago

When she left, she was going to the local supermarket to buy bread and milk. "My husband did not understand me and our marriage was unhappy Something told me to leave," she recalled

She blamed no one for how her life had turned out and for not having seen her family in two decades "I'm still buying bread and milk," she said

WORKING FOR A BLACK BOSS!

C/Press 25/8/91

(154)

Special Correspondent

BRUCE Ivy has no problems working for a black boss

What's more, the 33-year-old white manager of Thembisa millionaire businessman Charlie Moloi's two farms in the Delmas district reckons his rightwing farmer neighbours have also come to accept the new ownership status quo

Some have already come over to welcome Bruce, who grew up on a Pietersburg farm, to the area

This week when reporters visited Witklipbank, a 120 ha grazing farm with 100 cattle and 45 sheep that Moloi bought for R360 000 from rightwinger Bill Ruthven, Bruce was at first too busy to talk

He was putting out a fire in the small camp behind the farmhouse which had apparently started when a worker accidentally dropped a cigarette in the hay

FARMING EMPIRE ... Tycoon Charlie Moloi.

"One of the ewes has just lambed," he announced excitedly after this chore, showing off the unsteady lamb among two goats, a few calves and some tame guinea fowl in the camp

Bruce is presently living in the farmhouse on Witklipbank, but also keeps an eye over the nearby 670 ha Rietvallei maize farm that Moloi recently bought from another farmer, Andries van der Walt

The plan is to also start growing vegetables on this latest acquisition to Moloi's growing farming empire

It is pure coincidence that Bruce is now working for Moloi He saw a photograph of Moloi in a newspaper, and about a month ago he ran into and recognised the tycoon.

They started chatting and Moloi asked Bruce if he would like to become his farm manager

"I told Moloi I would like that We said goodbye, but I thought he would forget all about it," Bruce said

A few days later the two ran into each other again and Moloi invited Bruce to accompany him to a farm auction at Delmas

"He introduced me to the other white farmers and, out of the blue asked me when I could start as his farm manager on Witklipbank," he said

Three weeks ago the bachelor manager moved into the huge farmhouse with his double bed, fridge and television set His white BMW and red off-road motorbike is parked next to the house

OUT OF THE BLUE ... Former Pietersburg farm boy Bruce Ivy now manages Thembisa tycoon Charlie Moloi's two farms near Delmas.

Welfare body breaks down racial barriers

Star 26/8/91. (154)

By Shirley Woodgate

The long-accepted norm in South Africa has been for whites to stretch out the helping hand to blacks But the Johannesburg Indian Social Welfare Association (Jiswa) has reversed the sequence

Three years ago the organisation dropped the "Indian" in its name, became Johannesburg Institute of Social Services (Jiss) and invited all other races to take part in its welfare services

The organisation started with one social worker, a telephonist and a cleaner some 56 years ago in a modest building in Fordsburg, catering for the welfare needs of the Indian community.

Says Jiss director Cassim Saloojee, Jiswa was among the first to shed racial restrictions on membership, management and service

Their efforts eventually led to the campaign for the deracialising of the National Council for Child and Family Welfare, abolishing its racial "divisions" and integrating it right up to the level of its board of management, he claimed

In the mid-'50s the Group Areas Act started to bite and most Indian people were forced out of the city to the newly established Lenasia

As the Indian population dwindled, the social services had to go where they were most needed, also to Lenasia

There Jiswa established a multi-purpose social work service centre conducted by a team of professionals

But when apartheid started to go, Mayfair and Fordsburg were among the first suburbs to change from "all-white" to "mixed"

When the congregation of the Afrikaans New Life Church dwindled dramatically, the property was put on the market, said Mr Saloojee

"Plans for the launch of the R1,4 million non-racial project was an act of faith by the members of the Jiss board

"Contracts were signed without a cent in the bank to back their enthusiasm and by the time the dealings had been completed and the fund-raising programme launched in June, appeals for funds had already drawn a generous response from the Indian community

"One businessman offered R500 000 towards the purchase of the building which will be transformed into a social service centre and medical clinic by the end of the year

"One firm was persuaded within half an hour to part with a cheque for R150 000, others gave unsolicited gifts.

Having achieved one breakthrough, race barriers came tumbling down on the drawing boards as the emphasis in the New Life Centre on the corner of Battery and Queen streets was directed towards generating positive community life across the barriers of race, colour or creed.

"Jiss's Fordburg creche for working mothers, which will be transferred to the new family centre, already has a waiting list of 90"

Stressing the new buzzwords, "community initiative", Mr Saloojee said the success of a new democratic South Africa would be determined by the extent of genuine self-help projects which got off the ground

"The present situation is that whites get the main benefits Funds must be spread more evenly and focused on areas where they are most needed

"We are showing the way, but the need is not only to throw all services open to all races but the eradication of racialism in all social sevices in South Africa"

Star 27/8/91

Search for goodwill

154

By Stan Hlophe

All South Africans who are interested in reconciliation but who say "What can I do?" can become actively involved in Reconciliation Forum, which will hold its inaugural meeting at the Old Edwardian Sports Club, Lower Houghton at 6 pm on Thursday

The forum's executive director, Helen Dick, says they are looking for black and white people of goodwill who want to work together to make the "new" SA a reality at grassroot levels

Ms Dick said the forum's goals are peace and prosperity, starting with solving the greatest problem facing the country — unemplyoment

She said the meeting will address related problems such as adult technical education, work opportunities, cottage industries, entrepreneurs, exports, management training, cultural differences and socio-economic advice

Ms Dick said they are planning a technical school in Honeydew as their first project

The Forum will also establish a trust fund to finance projects proposed by members and will provide research, expertise and assistance

For more information contact Ms Dick at (011) 440-2306, Qhude Majola at (011) 337-2830 or Mike Clarke at (011) 476-6162

Homes for blacks in CP town

Star 30/8/91 (154)

Northern Transvaal Bureau

The Palabora Mining Company is going ahead with plans to house black employees in a "white" suburb of the town, despite threats from right-wing extremists

General manager George Deysel told The Star yesterday that the company's first consideration was the welfare of its employees It was simply implementing a scheme which did not allow for discrimination, he said

"Applications from our employees for housing are treated on merit Naturally, we expect certain minimum living standards from all who make use of company houses," he added

He said he expected that only a few black families would be settled in the Phalaborwa suburb

Security arrangements would be made if employees were threatened

In a white "referendum" conducted by the CP-controlled Phalaborwa Town Council last week, 1 280 voted against the mines move and 45 in favour

The percentage poll was 19 percent

The local leader of the Afrikaner Weerstandsbeweging, Fritz Meyer, said he was quite happy with the poll

The National Party and the chamber of commerce in the town said the matter had being blown out of proportion and made a highly emotional issue They reiterated their opposition to the town council's actions

The ANC said it was disappointed with the referendum and would go ahead with a consumer boycott

Green graffiti gains a voice

DO THE WRITE THING: Young rebels take their cause to the walls PIC: YUNUS MOHAMED

By Karen Williams (154)

South 5/9-11/9/91

"DO YOU hate the whites, blacks, coloureds or Indians?" This is the question posed by the Human Cause, whose green graffiti and posters have been gracing walls throughout the Peninsula.

The Human Cause invited me not to be a coward and come talk about my hopes and fears

I arrived at the announced venue to an empty hall and the cacophony of youth beating bongo drums and wooden zylophones. One hour and five people later, the meeting was called off. But the young rebels behind the event hold an unshaken conviction in their cause

Known only for its conspicuous green graffiti on walls in the northern suburbs for the past two years, the Human Cause was in the political closet until its announced meeting.

It is not a party political group nor a strictly cultural movement, but "fills a very necessary gap in society," its organiser Gabriel Ray assures me.

The Cause has four "working" members, says Ray. "We are still in our infancy "

It has been in existence since '989, but only after February 2 did it feel free to "go public"

"We've had 18 months of battling to get into the minds of people."

Before 1990, the organisation was not active, but started with Ray as a young activist.

"I realized that something more needs to be done. It would be naive to believe that politicians will negotiate a new future Lots of other things will need to happen on the ground."

The Human Cause will concentrate on mobilising the youth in "exciting and creative" activities because "it is difficult to speak to older people and ask them to forget the past.

"A new South African culture will only develop if people do things together," said Ray. "We want to get people together to let them find out ways to get to know each other better "

Besides having meetings and seminars, the Human Cause has also been busy drawing graffiti on walls

"Graffiti is a sign of defiance and a signal that you are not conforming to society. It is a statement that society is not right."

It was done at a time of apathy, he said. "We put something big and obvious to capture interest."

Their graffiti and posters are green because it "symbolises something new and fresh, it gives a sense of building".

While the Cause does not commit itself to either capitalism or socialism they support the distribution of wealth and arranging meetings according to 'struggle time'

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Janet Wilhelm

How to welcome a black neighbour

8/9/91

154

Sl Times 8/9/91

IF Sidney Poitier was a returning exile he'd have a ready-made part waiting for him in our local remake of his famous *Guess Who's Coming To Dinner?*, now renamed *Guess Who's Moving Into The Neighbourhood?*

You don't need a sociological study to know that some returning exiles are using their foreign capital to buy into previously pure-white suburbs Nor inside information that nostalgia for the rhythm of township streetlife quickly gives way to alienation and a desire to flee

A community worker helping returnees tells me that many are more than a trifle distressed by the change and prefer to set up home anywhere, as long as it's away from township degradation and lawlessness

Most suburbs are affected Just check out your street, and if your neighbourhood isn't beginning to grey, it's only a matter of time before it does

To give us our due, very little overt trauma is being displayed. We can even laugh that collective property-owner angst over black neighbours was once, in those dark days of the Old South Africa, embarrassingly expressed as fear that our new neighbours would plant mealies in the front garden instead of roses No, the new stresses have nothing to do with blacks moving in Liberal anxiety has shifted instead to how to politely acknowledge their presence Is it politically correct to ignore them, as you probably would if they were white?

Or do you go over and do your bit for race relations by showing the acceptable face of white guilt and being extra nice?

TAKE my friend Jenny who lives in an old Johannesburg suburb For months a house down the street, an eyesore, the kind advertised as a renovator's dream, was on the market

It was recently sold and completely revamped She heard in advance that the new owner was a returned exile and she began to agonise over what to do when they eventually moved in.

She decided she would drop in — but that was the easy part. It may be politically correct to welcome your new black neighbour — but what is the politically correct gift to take?

In trying to answer this question a vast uncharted territory opens, and there's no etiquette book on hand to help The problem is knowing where to pitch the gift.

No-one wants to be seen over-reacting Anything too grand and you could be accused of being patronising Anything too trivial may seem a slight And who would have the nerve to do something truly practical like sending over the maid or gardener to help with the unpacking

No Miss Manners tome adequately deals with this new dilemma and we're so self-conscious about race we prefer to pretend such social awkwardness doesn't exist It's an atmosphere in which even that standard innocuous bottle of South African plonk gets a second, and third consideration

For years our wine was the unacceptable apartheid gift to take abroad. But who could resist the pleasure of taking a few bottles over to lefty friends. Remember that strained look as they thought about whether it was politically correct to even drink it, or whether they would have to pour it down the drain?

THOSE days are gone. My friend finally trundled over to break the ice complete with a large bottle of red in her hand and they all drank it — without the silly indulgence of decanting it into an empty bottle of Chianti

It could have been worse. Jenny could be living in a posher suburb where the exiled elite like the Tambos are gravitating Adelaide Tambo has returned to our shores bearing a formidable reputation of having been no social slouch all those years in London What could one possibly offer a woman such as this?

I hear she received a large, dark, welcoming chocolate cake

Advertisers creating a multiracial SA Utopia

Sowetan 16/9/91

(154)

FOCUS

THIS is an American view of the contrast between some advertising in South Africa and some of the realities TINA SUSMAN of the Associated Press reports

WELCOME to the New South Africa, where blacks and whites drink together, sing together, play together. They just can't seem to stay apart.

Or so it seems in advertisements that use State President FW de Klerk's reforms to sell everything from beer to life insurance

Ohlsson's lager has multiracial ads promoting "the beer for a new generation" The Government says its new tax plan builds "a better South Africa"

"It's time to talk, time for all South Africans to have their say in the New South Africa," a voice trumpets in an insurance company ad, as a multiracial children's choir fills the television screen

Most TV and print ads are still all white or all black, but there is a trend toward showing blacks and whites being happy together

"Hey man, what a combination!" a magazine advertisement for malt liquor proclaims atop a picture of blacks and whites clutching each other in drunken joy The Ohlsson's ad shows two buddies - one black, one white - at a soccer game

Such ads do not always reflect reality in South Africa, where blacks and whites rarely socialise in public, but advertisers who do not make an effort at integration risk charges of racism

The Hunt Lascaris agency got a barrage of complaints about its television ad for copying machines

Angry viewers noted that the protagonist, a white boy of about 6, handed photocopied love letters to little white girls, but passed up his black classmates

Ms Guia Iacomin, the agency's television producer, said no insult was intended

"It was a simple case of using the shot that worked the best," she told newspapers "It was certainly not a case of deciding the little black girls wouldn't get cards"

Not everybody is happy about the advertising approach, born when De Klerk began dismantling apartheid in February 1990

Mr Sandile Memela, a former advertising executive, said the ads generally ignore the realities faced by most residents of crime-ridden black townships

"Many of the black families I imagine watching these images have no connection with this glossy portrayal of life," he wrote in a black-oriented magazine

"The impression that this kind of advertising gives is that blacks and whites are enjoying the sunshine that penetrates the smouldering smoke from the townships"

Even with the repeal of apartheid laws, few blacks can afford to move into white areas Those who do so risk retaliation by neighbours A bomb recently went off in the car of a mixed-race woman who bought a house in a white Johannesburg suburb

Memela, now on the staff of the black newspaper *City Press*, wrote that the ads imply all is well in South Africa's race relations, but that "one would be hard-pressed to find the camaraderie which is being currently depicted"

Supporters of integrated ads say it is the industry's duty to create a Utopian image and influence people's thinking

"I as a white person aspire to a nice, happy harmonious future, so these ads reach home to me and I think they reach home to most blacks," said Mr Malcolm Fothergill, who covers the advertising industry for The Star

South African Breweries, which produces Ohlsson's lager, is a leader in multiracial advertising

"A large share of our market is the black market and part of our thoughts have been forward thinking, and also to hopefully change perceptions and values," said Mr Kevin Rule, the brand manager

Early this year, Ohlsson's introduced television viewers to three young men - one black, one white, one of mixed race - who gave their views on the best way to achieve peaceful change in South Africa

At the end of the commercial, the three were sitting together at a popular Johannesburg pub, lifting frothy mugs as a voice declared "Ohlsson's, the beer for a new generation" - *South African Press Association - AP*

Divided people unite for a day

154

S/Times 22/9/91

IT WAS as if the Brakpan Wall had come down as hundreds of people reached out across the barricades yesterday to come together for peace.

One hundred whites and about 400 blacks worked side by side to clean up litter near the Tamboville squatter camp in the East Rand town's Wattville township, and afterwards got together for a braai.

An almond tree was planted as a symbol of the bond between the suburb of Dalpark and its impoverished neighbour A seemingly endless procession of little children each threw a handful of soil into the hole to secure the tree while the emotion-choked crowd sang "Come together, people of Africa".

By LAURIE DAVIDS

Members of the First Brakpan Brownies stood hand-in-hand with squatter children waiting their turn.

"We planted this tree today as a symbol of unity," said Wattville Concerned Residents' Committee chairman Abe Nyalunga.

But the Brakpan Wall stays put Local councillor Steve Erasmus said it was built to keep animals off the airfield, not to keep people apart Few people believe that

Local resident Frank Lermont organised a petition against the squatter camp when the first shacks went up last year Yesterday both he and Mr Erasmus were sporting grimy hands from their share of the dirty work.

Mr Lermont said: "Squatters are unacceptable. Informal housing would be fine, so we will try to uplift Tamboville"

Cheers and ululations greeted Mr Erasmus when he called for all those present to sign a petition backing the National Peace Accord.

Mr Lazarus Masbela, 52, has lived in Wattville for 20 years "Today I understand the whites Before they were hidden away, and it was worse with the wall. Now it is like there is no wall and we can see they are real people. God has blessed us to be here today."

GOOD DEED ... a Brownie and a squatter child help each other clean up Picture: DAVID SANDISON

Whites breach racial barrier

23/9/91 Sowetan 23/9/91 (154)

WHITES in Brakpan breached their concrete wall on Saturday to meet black neighbours for a braai in the no-man's-land between them.

About 120 whites from the suburb of Dalpark joined some 400 blacks from the Tamboville squatter camp to collect 400 bags of garbage from the wasteland that separates them - and then they held a braai together

"This is very good It makes me feel very happy," said Godfrey, who recently left a backyard shack in the Wattville township to build a small wood-and-iron shack in Tamboville

But organiser Mr Steve Erasmus acknowledged that few of the white residents turned up and said plans to complete the 2,5km concrete barrier between Dalpark and Tamboville were unaffected by the get-together

"The wall is not the issue here It's not negotiable," said Erasmus, a member of the town council that is spending R80 000 to erect the two-metre barrier of concrete panels

"The message of this day is a message of friendship, of love It is saying to us Get together, be friends," he said

Tamboville community leader Mr Abe Nyalunga agreed the joint venture showed that blacks and whites could co-operate across racial, residential and wealth barriers

But he insisted that the wall was an affront to every black person in Tamboville and would have to come down

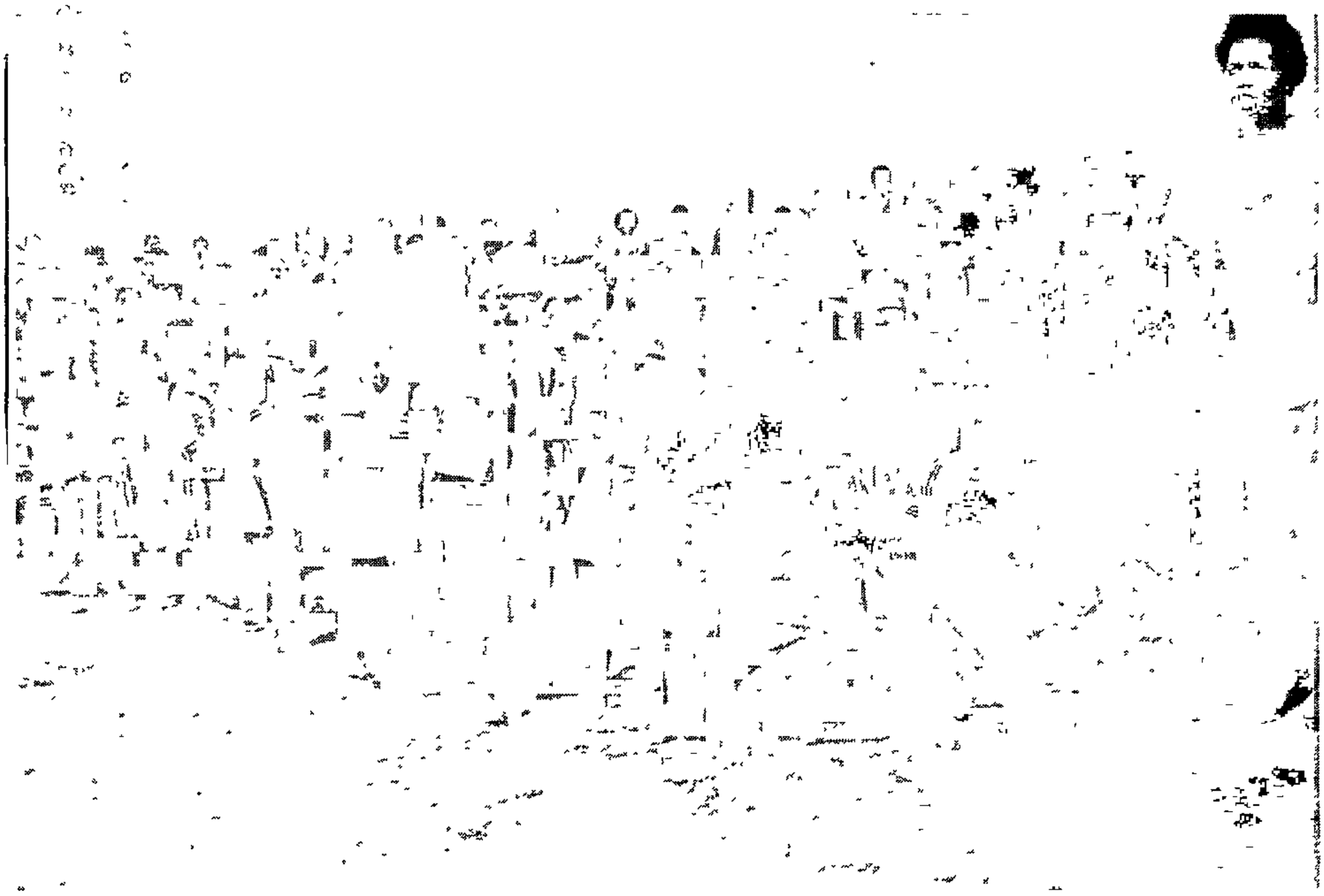
"The wall will have to go That is not an absolute and immediate demand, but it must go progressively as the people get to know each other here," he said

Erasmus said the residents demanded the wall when they saw that Tamboville was expanding towards them and paid for it out of local taxes

One white resident who said he did not want the wall was pensioner Mr William Peasley He said he had never been troubled by his black neighbours and completion of the wall would block his view

"This is a wonderful opportunity to show what can be done in this new South Africa," he said

- Sapa-Reuter



Planting the seed of goodwill: Tamboville residents joined hands with their Dalpark neighbours to plant a tree of goodwill. Relations between the two communities have been strained following the building of a wall by Dalpark residents to divide the two communities.

Pic MBUZENI ZULU

SOWETAN Monday September 23 1991

Rightwing protests SABC

Sowetan 23/9/91 (154)

FIFTY rightwingers marched on the headquarters of the South African Broadcasting Corporation in Auckland Park at the weekend and burnt a television set to protest racially integrated programmes and advertisements

The 50, members of the SABC Licence Payers Action Group, held the demonstration early on Saturday Traffic officials and police monitored the protest, which was peaceful

The group complained about the SABC's use of American programmes which depict blacks and whites together

It also protested the corporation's alleged bias in favour of the ruling National Party in news broadcasts

Mr Theo Vorster, SABC general manager of group communications, said the criticism was subjective He denied that the SABC promoted specific political aims through its programme content, advertisements and news broadcasts

Ethics

Vorster said the corporation complied with a strict code of ethics and could be considered conservative compared to overseas and other local broadcasters

Vorster said independent market research had revealed news items were regarded as well-balanced and truthful

He added that the SABC reflected national and international events based on the newsworthiness of an event, which was evaluated using accepted news principles

Vorster said the SABC reported facts and all the differing political views

The fact that every political organisation, including the National Party, accused the SABC of political bias suggested that the corporation was doing something right, said Vorster

With regard to "mixed" race advertisements, Vorster said the SABC could not forbid advertisements which featured both blacks and whites because such mixing was a fact of life

- *Sapa.*

A settlement is razed, a town chips in

PEACE TRAIN

Star 16/10/91 (154)

Doing the right thing is great — but what *is* the right thing? A group of Randburgers find themselves on a learning curve so steep they could fall off, reports DENIS BECKETT.

Worshipful mayors don't normally weigh in as fresh-faced as students See Mark Manley in Randburg's chain of office, and you might think he's carrying it for his dad.

Nor do mayors normally roll up their sleeves to pitch tents for squatters Or zoom around town in aged, open sports-cars. Or double as TV stars — Mr Manley presents "Lifestyle" on Sundays

So here is an unusual mayor Which is fitting.

Randburg is unusual South Africa's most booming town — adding 18 percent a year to rateable assets South Africa's most un-black town, a town without a township, devoid of black residents unless you count about 40 000 live-in servants, which, traditionally, nobody did. (A previous mayor said "We don't need street lights, everybody has cars")

A town that, years after the rural dorpies dropped white-by-night curfews, tried to start its own.

Gatecrash

Times have changed and so has the mood. Mr Manley heads a new-world council, free of Conservative brakepads The DP has the edge, the repayments at the sound of the word "boycott"?

Randburg wrestles with the issues, including symbolic issues such as the new Garden of Remembrance, built to honour the fallen in battle. The fallen of the Umkhonto side, too? Completion awaits while wrestling continues.

Into this ring of New South African anguish now springs an unexpected name. Zevenfontein.

For decades, Zevenfontein has been a scruffy sign on a rustic hill, pointing at scrub and rocks and nothing else. Until two weeks ago no one knew that behind the *bult* a high-density urban area had quietly arisen No one but the 500 odd families living there, and a landowner named Charles Ras.

Mr Ras — after what prior dealings is unclear, as he's not talking — got himself a bulldozer and a court order and a police escort, and razed the place The razing was drastic enough to cause vocal distress to several policemen

Doubtless less distress than it caused E V Mkhwanazi, whose heavily annotated ("Humou — somebody make lauf") copy of "Poetry For Our Times" is still flapping in the debris Or the owner of the vintage black Raleigh bicycle [illegible] ranged water, and procured tents by courtesy of the TPA.

After nightfall, Mark Manley and many Randburgers were uncomfortably erecting tents amid voices singing from the dark about "bulala AmaBhunu" — killing the Boers — when a motorcade rounded the *bult*. Twenty or more sets of headlights Tension shot into the stratosphere.

"Cultural weapons appeared like magic," says Mr Manley Was this a vigilante posse come to drive the message home? No, Randburg's combined churches, bearing blankets.

Within days, it was South Africa's answer to Band Aid in Ethiopia Medicines, schooling, foodstuffs, relief efforts of every kind.

Rebuilding

And questions! You can drown in them. Where to from here? There's reprieve until month's end, and then? Worse what help is right, what wrong? Where are you rebuilding self-respect, where creating dependency? Where do you wait for "the community", fractious, demoralised, largely ignorant, and led by a committee of uncertain provenance, to tell you where to use your knowhow? Where [illegible] your

Mayor Mark Manley in the debris of Zevenfontein, which has galvanised Randburg Picture Jacoob Rykliff

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A town that, years after the rural dorpies dropped white-by-night curfews, tried to start its own.

Gatecrash

Times have changed and so has the mood Mr Manley heads a new-world council, free of Conservative brakepads. The DP has the edge, the Nats are close behind. You have to look sharp to tell them apart, and all are keen to gatecrash Randburg into the partnership era

There are stimuli: local industry is growing like mushrooms in the rain, but where are the workers? Black employees bus in from nowhere less than 30 km away.

There are pluses with no resentful township history at hand, Randburg is ripe to start low-income housing from scratch.

There are minuses: even with a town council on its knees at his feet, what developer will invest in housing while the pattern is to drop bond repayments at the sound of the word "boycott"?

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Doubtless less distress than it caused E V Mkhwanazi, whose heavily annotated ("Humou — somebody make lauf") copy of "Poetry For Our Times" is still flapping in the debris. Or the owner of the vintage black Raleigh bicycle that might have made it to a museum if the bulldozer hadn't first turned it cubic Or the pigeon fancier whose coop was flatter than a matchbox with half his birds underneath and the other half all over the Transvaal. Or hundreds of children with suddenly no home, no furniture, no clothes, and — for some — no pets. That bulldozer wasn't waiting.

The SOS went out, with haste, especially as the water merchant defected and people were drinking from the Jukskei, something Paul Kruger reputedly enjoyed, but is now a cemetery ticket Randburg rallied. The council arranged water, and procured tents by courtesy of the TPA

After nightfall, Mark Manley and many Randburgers were uncomfortably erecting tents amid voices singing from the dark about "bulala AmaBhunu" — killing the Boers — when a motorcade rounded the *bult*. Twenty or more sets of headlights Tension shot into the stratosphere

"Cultural weapons appeared like magic," says Mr Manley Was this a vigilante posse come to drive the message home? No, Randburg's combined churches, bearing blankets.

Within days, it was South Africa's answer to Band Aid in Ethiopia. Medicines, schooling, foodstuffs, relief efforts of every kind.

Rebuilding

And questions! You can drown in them. Where to from here? There's reprieve until month's end, and then? Worse what help is right, what wrong? Where are you rebuilding self-respect, where creating dependency? Where do you wait for "the community", fractious, demoralised, largely ignorant, and led by a committee of uncertain provenance, to tell you where to use your knowhow? Where do you just take up your know and batter through the how?

An astonishing number of Randburg volunteers have embraced the pressures, in more of a rush than they thought, and landed on a learning curve so steep you can fall right off

Up at the roadside, some joker has placed a sign. "Come and see the New South Africa."

Mr Manley points at it and says: "That's quite right, actually. You have it all here — the worst, and the best, and all the uncertainty. All we know is that we have to try, and we need plenty of help."

Too true.

Mayor Mark Manley in the debris of Zeven

COMMUNICATION

More than a language learning experience . . .

Star 21/10/91. (154)

In the future South Africa, the ability to speak a black language will be a considerable advantage. Fortunately for those who feel they do not have a facility for languages, the TALK experience can help them learn quickly and easily

AS the New South Africa takes fragile root, a growing number of people is seeking ways of learning the languages of other groups in the country

There has, for example, been an explosion of adult education classes in northern Johannesburg for domestic workers and other black people wanting to improve their English.

Parallel has been a growth in the number of whites, mainly women, wanting to learn *isiZulu seSotho, seTswana sePedi and isiXhosa* But good intent is one thing· finding a way of getting to grips with the chosen language is another Recognising an important need, the University of the Witwatersrand' Centre for Continuing Education has stepped in to offer a unique learning experience both at the university itself and at a number of centres in the suburbs and townships around Johannesburg.

Its unique, because African speakers of the language being learned are brought into the classes to act as "facilitators" Each stumbling new student of, say, *seSotho,* has his own individual minder and friend, someone who will help him/her to begin speaking the language from day one.

The emphasis from the very start is on practical use of the language in recognisable, everyday situations not on dry book study of grammar which has turned so many people off studying other tongues The student is not required to learn archaic translations of "The pink umbrella of my aunt is on the stand in the hall" but he is very soon saying in his new language "Please help me I want to speak *seSotho/isiZulu/isiXhosa,* etc"

In my *isiZulu* class at a church in Bryanston, the six English speakers were joined by six *isiZulu* speakers From the start we had to make halting conversation. After two or three lessons we were together singing *isiZulu* songs, some of them with a refreshingly subversive" tinge, reciting *isiZulu* nursery rhymes and marking up *isiZulu* playlets.

The main advantage of the system, known as the TALK (Transfer of African Language Knowledge) project, is that we had to interact intimately with *isiZulu* speakers Whereas my old *isiZulu* phrase book instructed me how to say *Thula uma ngisakhuluma* (Be silent while I am speaking), *Suka* (Be off with you), *Ungangifulathelii* (Do not turn your back on me), and similar pleasantries pretty soon I had learned two essential words omitted from the phrase book — *Ngicela* (Please) and *Ngiyabonga* (Thank you)

At the end of our course of 12 three hour lessons we held a noisy and happy braai, at which the "facilitators' giggled as the *uMlungu* (whites) performed in *isiZulu* their own excruciatingly bad play about an everyday domestic crisis. But part of the joy everyone felt came from the knowledge that not only had we acquired various degrees of fluency, without the pain of learning how to decline verbs, etc, but we had opened up new channels of communication

Shirley Middlemost, a doctor at Baragwanath Hospital had taken a correspondence course in *isiZulu* before she did the TALK course. "I had the theory in my head, but not the verbal skills" she said.

"On the TALK course I learned the language just as a baby picks it up, frequently repeating useful phrases until I was fluent and the pronunciation was correct I learned how *amaZulu* greet each other, how they share meals and show respect.

"It's completely different from our culture· we're very inhibited. So it was more than just a language learning experience I believe it will become more and more necessary in the South Africa of the future for us to be able to speak a black language"

Margie Rontsch, a community worker from Rossmore was keen to learn *isiZulu* to get closer to some of the black people she encountered in her work "But the grammar approach was just death for me,' she said. "The TALK approach added a new dimension to my life. I know now how *amaZulu* think and feel about things and I don't feel an outsider when I hear people talking *isiZulu.*"

For more information, telephone project organiser Liz Johanson at (011) 648-7384 or the Wits Centre for Continuing Education (011) 716-5509/10

FRED BRIDGLAND

Sharing new channels of communication between blacks and whites are being opened

A company of whites

154

Sowetan 23/10/91

Party time for the 'volk'

Sowetan correspondent DALE LAUTENBACH discovers how South Africans in Namibia are still keeping the party white.

WINDHOEK — If it is true that you can judge people by the company they keep, South African Government representatives in Namibia have just laid themselves wide open for judging.

Who are their friends? White, as it happens, pure unadulterated stock of the *ete volk*.

It is often instructive to gauge someone's political mindset not when they are making self-conscious political pronouncements, but when they are having fun when their guard is down

Recently that guard came down shockingly when South Africa s chief representative in Namibia, Mr Riaan Eksteen hosted a South African Evening comprising a fashion show and a KWV wine tasting

There were two such evenings in fact, the first a sort of protocol event for diplomats and Namibian officials This must have been a considerably black affair or as we joked cynically "for dips and darkies , we being those not invited to this first evening as we were considered *ete volk*, we supposed

The second, at the same venue was rather less official Here were friends of the South African mission, business people, lawyers and the like I guess they represented the contacts made and valued by the mission, the people with whom social contact of a non-official nature had developed

And bar one face that I spotted they were all white.

Unwittingly underlining the segregationist nature of the guest list, Eksteen stood up to make his welcomes on that second night

In Afrikaans he said

FLASHBACK Smiles and dancing at the Namibian independence celebrations in march 1990 - but what has changed in white South African circles?

"I spoke English last night, tonight it s Afrikaans ' The audience applauded He stopped short of saying that the night was dedicated to ons volk but then he really didn t have to, it was clear enough

There have been other hints of the kind of attitude that still festers at the South African mission here By way of idle small talk at Republic Day celebrations I asked a secretary how big the staff complement at the mission was to be when everyone was in place 'Counting all groups, about 60 st

Funny I wonder where the other 'groups" were for the fashion show? With the "dips and darkies"? Or perhaps they weren t considered at all

Another telling interchange was when I replied to the Fashion Evening invitation Someone at the mission was concerned about whether I had received the invite as others had gone astray

Yes, the post has been a bit unreliable recently, I said. The voice sighed I suppose you have to make allowances, this is Africa "

By implication South Africa, of course is not Africa.

What is so disturbing about these sorts of messages being delivered, unconsciously or not, is that surely Namibia of all places is the ideal spot for South African officials to start confronting their racism or groupism or whatever you would call that separatist obsession that dwells just below the surface of the "new age" De Klerk thinking

Certainly racial mixing in Namibia is not something everyone has thrown themselves into happily There are pockets of resistance, but it is the minority who would adopt a strictly segregationist line

Others just haven't had or made the opportunity to make friends across racial lines and in places like restaurants of course, the legacy of economic apartheid persists

On the other side of the coin former white civil servants work alongside their new black colleagues Institutions like the police and defence force residual tensions notwithstanding show a remarkably mixed face

A London journalist wrote of Namibia recently that the white tribes are hardly aware of the new hand on the plough What he did not credit was how far the policy of national reconciliation has gone in avoiding the sense of a black hand ruling whites

The government has nurtured the image of a "majority government and democratic government" and gone out of its way to avoid the appellation of "black government"

In this remarkably easy atmosphere one might have expected the South Africans to practise a little post apartheid attitude, a little mixing outside the safe official circles of dips and darkies

The *ete volk* gathering the other night was a rather frightening measure of how far they have not moved and perhaps a measure of the fact that they do not even realise they have to move

It s all very well to say, as they do that De Klerk s the boss now and we re all South Africans no matter what colour

That's the political message but they seem unaware that messages are delivered in all sorts of telling ways and there remain some pretty crucial areas where the messenger has not even been dispatched yet.

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S 22563

HEATHER ROBERTSON reports on a UWC workshop that tackled unconscious prejudices:

Unlearning racial hatred

South 7/11 – 13/11/91 (154)

A GROUP OF MARIMBA PLAYERS in skins and beads are enthralling a crowd in Cape Town with their pounding rhythms "Look at those monkeys" comments a white spectator to an Indian man beside him.

On the day of Nelson Mandela's release, white and coloured activists were shouted down by a few black men who said "We are black and we have suffered, this is our leader, not yours," subsequently threatening them with an onslaught of the black race against "settlers and sellouts".

Mannenburg residents recently signed a petition in protest against the Tambo square squatters on a vacant plot in their area.

Racism, discrimination and prejudice are part of the psyche of South Africans It is the internalised disease inherited from 339 years of apartheid

Last month a group of adult educators at the Centre for Adult and Continuing Education (CACE) at the University of the Western Cape decided to take the racist bull by the horns by hosting a workshop called "Challenging Racism"

Twenty seven university staff and adult educators from churches, trade unions and educational institutions were taken through a gruelling five days where they were confronted with their own prejudices as well as institutional racism While this kind of work is not going to stop racial bigotry or prejudice, it does make an attempt to acknowledge the problem and pose solutions, even if only in the adult educational sphere

"We wanted to help adult educators develop a deeper understanding of racial oppression and internalised racism so that we could explore ways of developing educational practises that challenge racism," says Ms Antoinette Zanda, a course facilitator

In designing the course Zanda attempted to balance looking at personal attitudes and working towards structural change in the community

Many participants were frustrated that the course focused on individual participants because they wanted theoretical information on racism

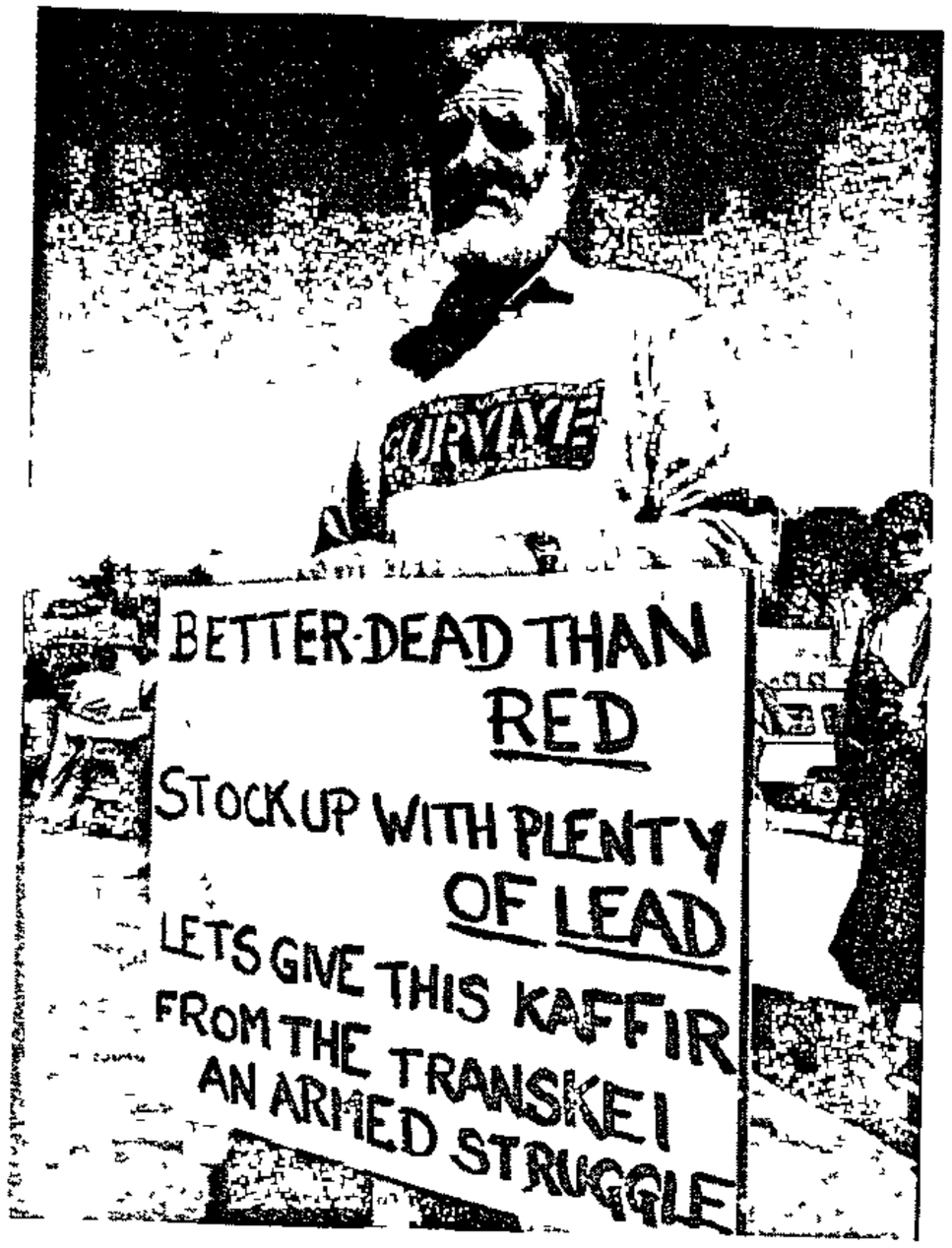
"But that would have defeated the object of the course," says Zanda "Theories are more comfortable than looking inside yourself"

Her approach is personal prejudices must be tackled before challenging racism on an ideological level

"It's easy to think that because you understand racism you yourself are not racist," says Zanda "People were shocked when they realised how they themselves perpetuated stereotypes"

Pethu Serote, an ex-teacher at the ANC's Somafco College in Tanzania, says she first resisted disclosing personal experiences of racism because they were too close to the bone

"It was a highly emotional experience to talk about experiences of racism that have touched my life and bring them out in a workshop But I have become stronger through the process of self discovery You need to be able to challenge racism at all levels as soon as you recognise it"



A DYING BREED? Will this type of sentiment continue

The workshop method, based on co-counselling where there is equal time for all participants, explored the root of discrimination, not only between black and white but also between ethnic categories such as coloureds, Xhosas, Zulus and Indians

Although people in these groups are prejudiced, it is only whites who are racist, argues Zanda "We do not consider discrimination between, say, coloureds and Africans as racism All people who experience racism are not capable of being racist."

Zanda said the difference between discrimination and racism is based on which group has control over society

"Discrimination happens when one person expresses a pre-judgement or a stereotypical assumption about other people and acts accordingly To be racist is to have institutional power such as laws, education and government behind your prejudices

"In this country only whites can be called racist They also have the ideology of superiority behind them which makes them operate from a position of being more advanced than other groups

"With internalised racism, when someone treats you in a racist way you start operating from a position that is inferior," says Zanda

Challenging racism has to happen on two fronts, says Zanda

"Racists need to look at domination, how they have internalised the belief that they have the right to dominate We try and encourage people to look at when and why they dominate

"On the other hand, people who suffer the brunt of racism often believe that they are the only ones operating from a position of inferiority Once in a group they are empowered by recognising others' experience"

Zanda ran anti-racist workshops in Canada for five years

"In Canada I also dealt with the issue of a white system which acts against Vietnamese, Chinese, Indians and Palestinians," she said

"In South Africa workshops of this nature are different because we are trying to change the power structure so that everybody can have access"

This method of challenging racism is remarkably similar to the Black Consciousness programmes of the seventies which emphasised black pride and self assertion

Zanda argues the reason why people dropped Black Consciousness was because whites became extremely threatened.

"White people benefited by encouraging coloureds and Indians not to get under the black umbrella There have been awards for ethnic groups in South Africa for maintaining a seperate identity"

But for her the bottom line is clear

"White people have two choices, either they support this kind of work and accept that both personal and structural change is necessary or they can sit it out and black people will achieve structural change anyway If they don't accept this gesture, they will be overcome anyway"

Even whites fear the AWB

S/Times 17/11/91

By JOCELYN MAKER

UNLIKE other white businessmen in boycott-stricken Phalaborwa, motor mechanic Willie Struwig, 27, is doing just fine.

Mr Struwig lives and works among the town's blacks.

Four months ago he arrived in Phalaborwa with his wife Truir, 25, and their baby son, to start a new life They could not find a house to rent so the Struwigs moved into a black-owned rest camp on the border of Namakgale township and he set up a car repair business.

He is happy living and working among blacks, but he lives in fear.

"I am terrified that the AWB will kill me and my family when they find out I am not being boycotted," said Mr Struwig.

"It's time for everyone to realise that this war must end. I am only a mechanic who wants to survive."

"The people are friendly and there is no tension between us I want to live in peace and don't want to become embroiled in politics."

He said he had no fear when he and his family visited black friends and many were good to them.

Chaos

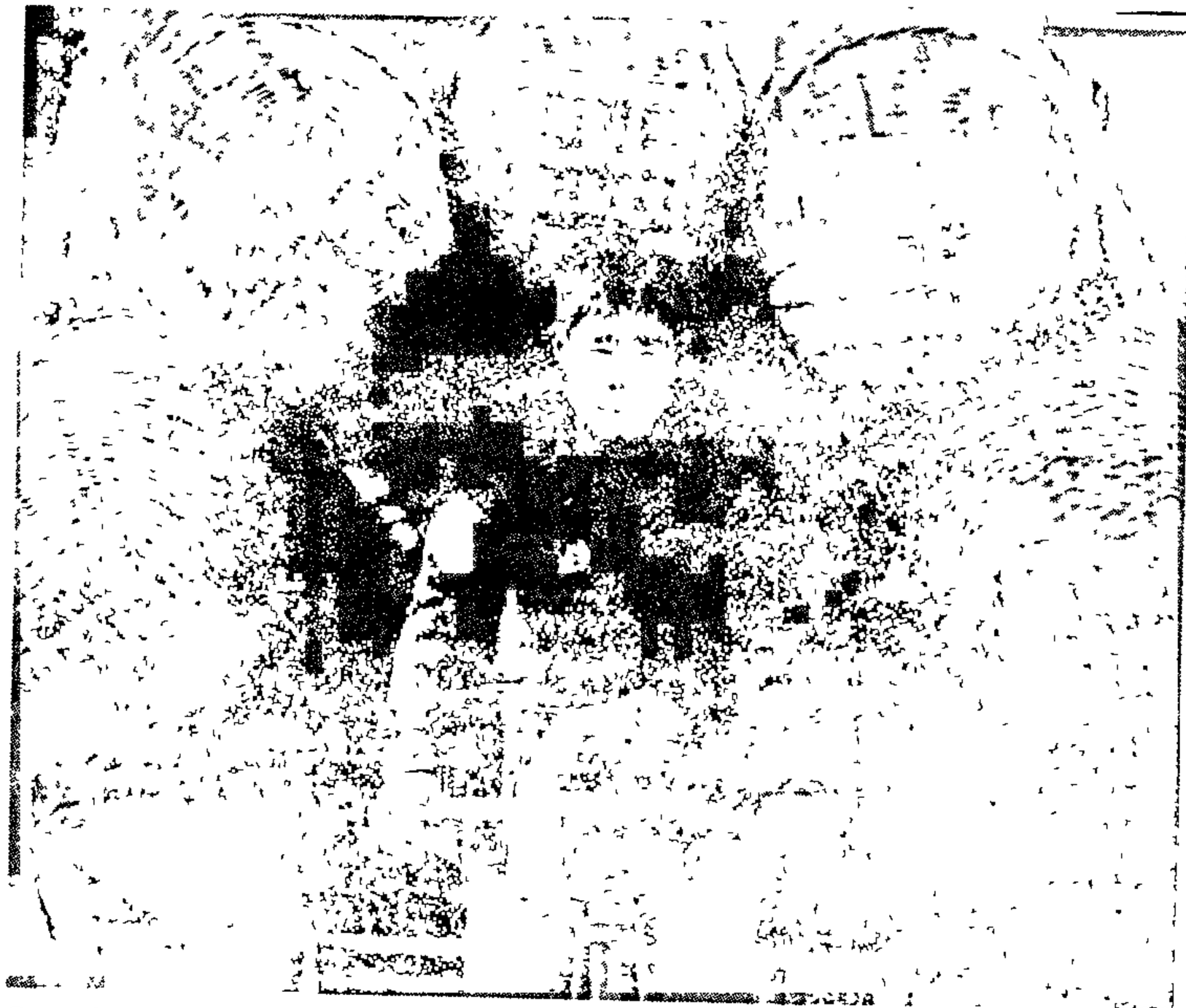
154

"I am more afraid of the white man. I am sure I will be hounded out by right-wingers in the same way they attack blacks who live in the white suburbs.

"This country is in chaos and we should all get down to making it the best place in Africa."

Mrs Struwig said her black neighbours were good to her family.

"There is another white man who lives here and he is just as happy."



Get a load of this. It's baskets galore as this Beijing man peddles his baskets in the streets of China's capital city.

Pedalling pedlar

Nonzwakazi's mayor makes history

COLESBERG - When the mayor of a small Cape settlement rose to speak to a meeting in Colesberg recently, another division tumbled into the South African dust. Sowetan 22/11/91

The mayor was Mrs Gladys Ngcanga of Nonskwazi, a township outside the Karoo village of De Aar; among the audience were many whites from nearby Colesberg, listening directly for the first time to a black community leader and rising spontaneously to their feet to join in the singing of *Nkosi Sikelele iAfrika*

The meeting in Colesberg's Town Hall was a "morning of goodwill" organised by the South African Communication Service, formerly the Bureau for Information, and the message from Ngcanga was that women should forget about apartheid, bloodshed and differing cultures. (154)

"These things will always be with us Instead we must enter the new South Africa with confidence.

"Soon we are going to have one educational system and, if we start now, it will be so much easier to adapt to the multicultural classrooms of tomorrow.

"The teachers as well as the children of all population groups are going to have to get used to the idea," she said to enthusiatic applause. - *Sapa*

Our mate, the mlungu

By LEN KALANE (154) C/Press 24/11/91

MEET Nico, the likeable white lad of Upington's black township, Paballelo

He is the township's handyman, and is known and liked by all and sundry in this little township on the edge of the Kalahari desert

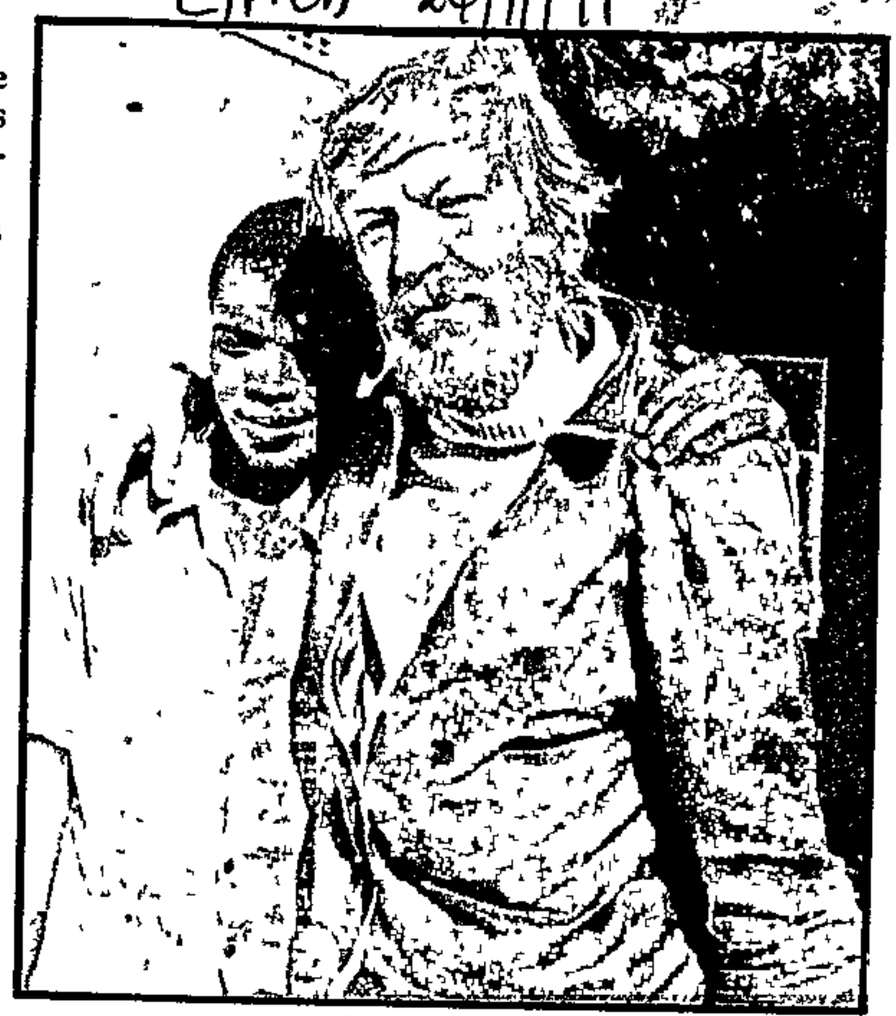
He speaks most of the township's main languages – Ovambo, Tswana, Sotho, Xhosa and the dominant Afrikaans, Paballelo's lingua franca His English is impeccable too

He fixes everything for the locals – fridges, vehicles and sometimes does a little gardening

He lives with them, drinks and even stays with them

In an interview he said white people from conservative Upington often asked what the hell he was doing in Paballelo His reply was "What colour were Adam and Eve?"

He came to the township, nobody knows how, just before the Upington "26" trial He was already part of the community when this little township came under the international spotlight due to the trial which resulted in 14 of the accused being sentenced to death for the murder of a local black constable The death sentences have since been commuted.



HE HIKED IN ONE DAY ... Local lad Nico and friend Meshack Mkhize. ■ Pic: ANDRIES MCINEKA

Nico (he refuses to tell his surname), is a bit cagey about his background He says he comes from Johannesburg, but landed up in Paballelo while hiking from Ovamboland

He was dropped at a spot near Upington, hungry and exhausted Paballelo was the nearest place he could walk to

"That was eight years ago and I never looked back," he says

"People around here have soul They have been very kind and nice to me and I don't think I want to move on I am here for keeps"

He lives with a widow, Angelina Mkhize, who has three kids, all boys

She too hasn't bothered to dig into Nico's past "He is a lovely white lad," she says."Do I need to bother where he comes from? He came to my house with one of my sons and I couldn't throw him out. He is now part of the family."

subsequently learnt some loans were made to Mr Sisbi and Mr

ed and when this audit was complete they would reflect he

contracted Aids after she was allegedly raped might only more details STAR 5/12/91

17 die in Natal orgy of violence

MARITZBURG — A total of 17 people have been killed and 10 houses burnt down in an orgy of violence in Mooi River's Bruntville township since Tuesday

Bruntville and Mooi River were quiet but tense yesterday as security force members patrolled the area

Many women and children have fled the township and there is concern for those left homeless

Efforts were being made late yesterday to find shelter for about 40 children who had taken refuge with their mothers at a petrol station near Bruntville

Small groups of women and children, carrying their possessions, some heading towards town and others hitching lifts on the N3 freeway

Township administrator Pieter Breytenbach, clearly shaken by the killings and destruction, toured Bruntville with Democratic Party MP for Mooi River Wessel Nel

"Our immediate problem is to try to find shelter for those whose houses were burnt down last night," said Mr Breytenbach By late yesterday arrangements had been made for them to spend the night in a church hall where they would be given food

Mr Breytenbach put the death toll at 17 and said 10 houses had been torched He said he had previously been encouraged by the progress made in the township

Mooi River town was virtually deserted yesterday as township residents stayed at home

Police spokesman Captain Henry Budhram said the unrest erupted at 5 30 pm on Tuesday when a group fired shots at the White City hostel, wounding a man in the stomach

Youths then attacked hostel dwellers and a house nearby Hostel dwellers retaliated, stabbing two men and two women to death and injuring a woman and girl (6) — Own Correspondent

STAR 5/12/91

Rightwingers guilty

Two right-wing students appeared before the disciplinary committee of Stellenbosch University relating to the disruption of a meeting addressed by Nelson Mandela on a campus in May this year Riaan Bredell and Albert Smit were found guilty and each got suspended sentences of R1 000 and R1 500

STAR 5/12/91

Youth congress

The ANC Youth League will hold its 17th national congress in Siyabuswa, Kwa-Ndebele, from Monday to Thursday next week

Condom theft case

A Catholic priest, Father

D818311

ARGT 3/2/92

Plan to house 15 000 families under fire

(154)

PORT ELIZABETH — The Northern Areas Management Committee (NAMC) is alone in its objections to a proposed R75-million informal housing scheme in Port Elizabeth

A range of community organisations and the Port Elizabeth municipality have given their support to an Independent Development Trust scheme to develop informal housing sites for about 15 000 black families living in shacks at Soweto-on-Sea.

However, the NAMC has said residents from the largely "coloured" Missionvale flood plain area, where the development is to take place, were not consulted

They also said homeless people from this area should be given preference when allocating the serviced sites

However, the NAMC has been roundly condemned by residents of Missionvale, the Northern Areas Co-Ordinating Committee (NACC) and the newly established Port Elizabeth North Civic Organisation (Penco).

The Missionvale Action Committee, in giving its support to the project, said residents in the area were not opposed to the development of the flood plain area.

Missionvale Action Committee spokesperson, Mr Morris Grootboom, said the residents of Missionvale had no objection to families from Soweto-On-Sea moving into the area

The NACC, meanwhile, has slammed the NAMC as being "a toothless dog" saying that with the Group Areas Act now gone, there was no reason why black families could not be settled in traditionally "coloured" areas

NACC publicity secretary, Mr Errol Haines, said. "The NACC does not just represent the coloured people of the Northern Areas, but anyone who lives in the community"

And, Penco has held a picket demonstration to call for the resignation of the NAMC, vowing that this year would see the "puppet" structure crushed.

The PE municipality made the land available for the project

Following a meeting, the NAMC chairperson, Mr Donald Cairncross said it would not declare a dispute over the issue until it met with the MEC for black local government, Mr Koos Theron, on Thursday — PEN

In search of 'old' South Africa, I found the 'new'

(154)

W/Mail 7/2 - 13/2/92

Has South Africa really changed? Weekly Mail reporter **JOSIAS CHABALALA**, *who recently returned to this country after 20 years, went to Pretoria to find out*

IT was in search of the old South Africa that I boarded an Arcadia-bound Pretoria City Transport bus at Church Square this week.

I had returned to South Africa a few weeks ago, after 20 years in the front-line states, Eastern and Western Europe.

How much, I wondered, had South Africa really changed? The Separate Amenities Act was gone, but had Pretoria's white residents noticed?

I nearly missed the bottom step and nervously made my way to the driver to buy a ticket to no place in particular, really.

As I held out a R10 note, the driver enquired in a normal tone where I was going.

For what seemed like a very long second, I was stuck for words. Where am I actually going? What bus stop should I name?

"Five stops from here," I said, rattled — then "up to the end of the route."

I had never seen blacks in a PCT bus — nor, I assume, had anyone else. But none of the passengers in the bus or those who boarded at the Square, all of whom were white, paid any attention to me as I took my seat.

I had decided on this experiment because I had noticed that as I entered Pretoria every day in a bus full of workers — all black — from Bophuthatswana we shared the road with buses full of workers — all white — from Mountainview, Wonderboom or Pretoria North.

A week ago I had travelled in Metro's third class coach and then a BTH bus with a white friend from the Netherlands and had drawn no more than furtive looks and very interesting comments from the commuters.

"This is how things should be. She is talking and laughing with that man (a reference to me) just in an ordinary way," said one middle-aged man

"We are already in the 'new' South Africa, Codesa is working," said another in Setswana.

Moving into the future ... Josias Chabalala boards a Pretoria bus and not an eyebrow is raised

Photo: KEVIN CARTER

In the past blacks would enter the city buses when they were carrying white babies or accomanying their employers' pets. Just using the facility for what it is intended would have earned one nasty words from both the driver and commuters alike, at the very least. Punches and kicks were the normal responses for being "cheeky"

With this mindset, I had asked one of my white colleagues in Johannesburg to accompany me with a camera — a proven weapon of protection or a stimulus to action, should things go wrong during my probings.

Not entirely convinced that the bus driver's reaction, and that of the passengers, was representative, the photograher and I went into one of the formerly excusive public toilets around the Square. I entered, following two white schoolboys, and had to squeeze past a large bearded white man at the door. I stood aside to let him out, but drew no reaction at all. Inside there were black and white people using the urinal, side by side.

I suggested we try eating at one of the cities posh "white" restaurants. There we ordered a meal, without even an eyebrow being raised by the white patrons - I was the only black in the restaurant.

I asked the owner, who is white, if the use of his restaurant by black clients would not adversely affect his business. He said no, not at the moment, though he perceived an ominous shift to the right in the city whose long term effect could not be calculated.

He said he observes many incidents in the street outside his restaurant where black people are rudely treated, or harassed in one way or another and is worried that racism and tensions in the town are on the increase.

A visit to the caravan park north of the city failed to confirm this, when we observed people of mixed race quietly getting on with their activities, seemingly oblivious to the colour of the skins of those around them.

The same scene confronted us at the famous "Fountains" resort, where although prices seem to have gone up (R5 a person for day visitors), we could find no sign of any racial tensions

The rumblings from the white extreme right notwithstanding, goodwill seems to be taking root in the capital city In search of the "old" South Africa in the heartland of classical apartheid, I may have stumbled upon glimmerings of the new.

University apologises to Jews

(154)

STAR 24/2/92

Staff Reporter

Offensive jokes published in the Potchefstroom University rag magazine did not find their way into print due to any anti-Semitic attitude among members of the editorial committee, the university said.

In a statement yesterday, the university said it had "unreservedly apologised" for the jokes which appeared in "Die Pukke" and which were extremely offensive to members of the Jewish community.

An internal investigation, commissioned by the principal, Professor Carools Reinecke, revealed that these jokes were not published as a result of an anti-Semitic attitude among members of the editorial committee or any other individuals on the campus

"It did, however, emerge that the screening mechanisms had not been applied in a strict enough manner."

Professor Reinecke met members of the SA Jewish Board of Deputies this month to offer the "unqualified apologies of the university"

Southside 18

The oppressed MASSES *want to be yankees*

(154)

Sitcoms featuring black American nuclear families are currently jamming local television channels as advertisers demand spots where consumerist values are touted **Karen Williams** reports

South 14/3 - 19/3/92

DURING THE eighties, sandwiched between the news bulletins, television gave South Africans the chance to fiddle while the townships burned

For 30 minutes each week the swart gevaar would be kept at bay by an upper middle-class black family with humour, a good wardrobe and designer children

The programme, of course, was "The Cosby Show" a portrayal of the upper middle class nuclear family who got a piece of the American dream

The show which aired its last episode in the United States last week was the series which showed South Africans that black was all right — as long as it was comic and rich

Within months of the first episode being shown here, the show's ratings spiralled to surpass even the trusted soapies like "Dallas" and "Dynasty"

But the black American sitcoms that are aired now have a similar message to the beer commercials shown in the country the future is young, black-and-white and has nuclear families all over

Currently, the airwaves are inundated with black soapies

"Family Matters" is about a black family, the father is a cop and a young aunt and a grandmother live in the family "The Fresh Prince of Bel Air" is about a young man who comes to live with his family, and "227" takes place in a slightly derelict apartment block where the close-knit neighbours fight any hint of poverty by strong family traditions and a little help from neighbourhood friends

But the recently-launched Contemporary Community Values (CCV) channel sees the black American sitcoms as ways to bridge the traditional black/white advertising gulf

"Television programmes used to be devised to appeal to different population groups, instead of espousing common community values," said Mr Sean Anderson, regional sales executive of CCV

"CCV aims to find a way of getting out of the old set of thinking," he added Now, the station hopes to emphasise community values to bridge the racial gaps, and black American sitcoms represent all the values they hope to promote

"Most of the sitcoms are also family-based and there is a big emphasis on family units, and often there is also an extended family situation"

Another common trend in the programmes is, no matter what, they survive and do so happily, and money is never a big problem

'Television programmes used to be devised to appeal to different population groups, instead of espousing common community values'

All families can relate to the nuclear family situation, Anderson points out, and extended families are especially appealing to black families who often find themselves in similar family situations

Anderson uses the example of 'Gabriel's Fire' and points out just about everyone can relate to the middle-aged black policeman sent to jail for 20 years for a crime he didn't commit

The protagonist also now does most of his work in the Bronx and in the slums of the United States, and Anderson points out there is not much difference between the situations portrayed in Los Angeles and conditions in downtown Johannesburg

"Research has shown that more than 50 percent of black children under 16 years have not had great exposure to the white world, outside the township Therefore, we have to be careful to make them relate to Cadillacs and 'Loving'," he says, and adds that these soaps have an enormous following among black households

"American sitcoms are not difficult to market in South Africa, because if you look at the universal white man, you will find he can quite easily relate to 'The Cosby Show' A programme like 'Gabriel's Fire' has a huge white rating"

But while to white audiences the sitcoms portray the "good" black people, the ones they wouldn't mind having next door, advertisers believe the show has a different appeal to black people

With the advertising market saturated by advertisements aimed at the black market, American sitcoms are spots where blacks can readily identify with American values

"The oppressed masses, the underprivileged, have Americanised aspirations and they identify with the programmes because they want to be American," said Anderson

But, more important than recognising the values of the family and upward mobility the shows espouse, audiences want to be entertained

"If you look at the population in racial terms, you will have to see they have the desire to be entertained in common and they share English as a common language," Anderson said

American sitcoms are both of a better quality than locally-produced programmes and they are also cheaper to import

To produce a local series would cost about R6 000 a minute A 13-episode series, running at 30 minutes an episode, would cost about R2,5-million

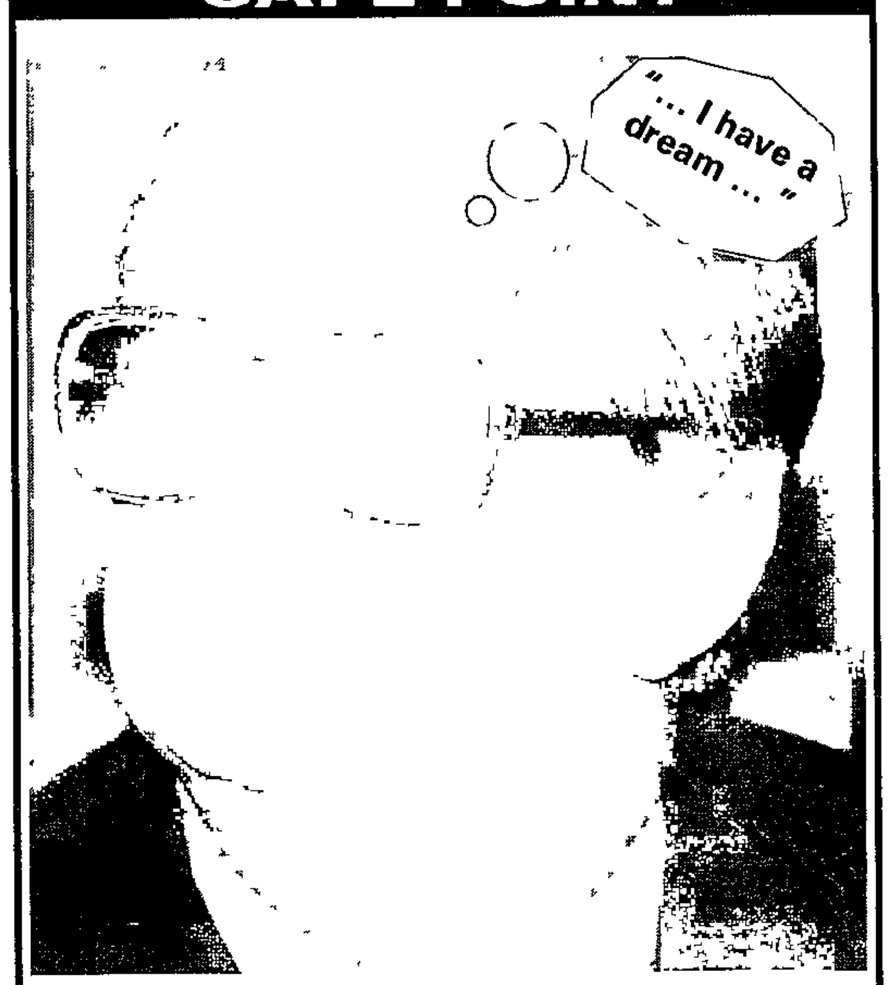
"To buy an overseas production would cost between R400 and R600 a minute and the R6 000-a-minute local production can't compete in quality with the overseas one," Anderson points out

American productions are also cheaper because they have a huge resale market producers can easily cover production costs when they sell their series Not many foreign networks would be enthusiastic to purchase a locally-produced Zulu production

South Africa has in the past attempted to produce its own cross-cultural programmes but these have been less than successful When they screened "Die Allemans" a few years ago, the show was slotted into the late night slot, and soon petered out

BLACK AND HAPPY AND AIRED ALL OVER: popular black American sitcoms are now being used by a local television station to bridge racial gaps.

CAPE POINT



Sweet dreams, Andries.!

snippets

Jama dances to the traditional tune

Dancer Mzonke Jama is passionate about his art. And, as writer MICHELLE SAFFER discovered, he also has strong feelings about the traditional roles of the sexes:

DANCE AND THE MAN: Dancer Mzonke Jama draws inspiration from traditional dances, as well as contemporary modern dance.

MZONKE JAMA is a young man who breaks boundaries without realising it But at the same time he is also a controversial traditionalist

He is one of the few male professional dancers and choreographers from the townships, but he believes this is part of a long tradition of dance

"In Africa dancing is the most important thing in life There is a dance for every occasion — men danced war dances "

His new ballet for Capab, "Sithandwa", is a call to people not to forget their traditions "People tend to neglect customs, saying we've outgrown them, that they're no longer necessary That's how we lose the essence of our culture "

And what is the essence of this culture that's being lost?

"Men in the African tradition are the most important people If men ignore that because of influences on them, they're throwing away their manhood " I must look astonished because Jama goes on smilingly to explain "I'm not suggesting men are dominant, because women in their own positions have a role — men can't take over that — and men in their dominant role have their own position It is two forces together

"But the problem is that the whole world as ordered by God, was that men must rule the world I find that women want to invade this, and this is where the whole conflict starts "

We both laugh, probably for different reasons

"It's not that we cannot take their ideas," says this likeable traditionalist

"For instance, if I were married to a woman and went to a meeting with men, and something couldn't be resolved there, I would go home and discuss it with my wife She may come up with a brilliant idea and I'd take it back to the meeting I wouldn't say, 'My wife said ' I'd say, 'I sat down with my family and we have this suggestion ' Then they may use that idea "

Meanwhile Jama is making waves in the universal cultural practise of dance "Sithandwa" is the second ballet he has written for Capab, and for this he collaborated with Gavin Coppenhall, who has studied African traditional religion, divining, and its music

"Vision-wise we're twins," says Jama "When we visualise things they blend together

"There are two ways of incorporating music into the writing of a dance You either have a score which you spend a long time getting to understand until the music is in you, or you can work with a composer

"When the composer is there, the electricity between you and him —" Jama breaks off enthusiastically "You can feel exactly what you want You can say, 'That's it!' That's where the originality comes about "

And Jama's works are original — he blends ballet with contemporary and modern dance

Thinking of how different dancers relate to each other in a defined space is when choreography becomes difficult

"You have to make a pattern in your mind and quickly scribble it onto a paper so that you don't forget it If it is complicated then you can show your dancers a piece of paper and say, 'Look, this is what I want'

"There are times that what they do makes you change your mind because it's beautiful, then," Jama laughs, "you have to compromise "

Jama has come a long way from the drawing, singing, poetry-writing 11-year-old who started off at a joint project between the Institute of Race Relations and CAP

Mapping out a musical future

THE FIRST graduates of Music Action for People's Progress (Mapp) jazz diploma will be graduating on Friday night

The 22 graduates started the two-year Jazz Diploma Course in 1989 and the graduation ceremony will be the first held by Mapp

It will be followed by a performance of Chorimba, a joint Mapp-Langa Adult Choir production

During the two-year fulltime diploma course, students were taught a range of topics, including being trained on different instruments, musical theory as well as performance skills

Mapp was formed in 1986 by a group of activists and musicians, with the objective of promoting progressive music institutions

By 1989, the organisation initiated an experimental music school and by 1990 a fully-fledged Music Academy was established The Mapp Jazz Diploma is a result of the two initiatives

Chorimba, which will be performed at the graduation, is an innovative musical brew that combines choral, jazz and marimba music

The graduation will be held at the Joseph Stone Auditorium on March 13 and starts at 8pm

BRIEFS

TV talk

THE Film and Allied Workers Organisation Forum hosts a talk at 4 30pm on Friday March 13 at Community House, Salt River Australian Tracey Naughton will speak on community and public access to television — the Australian experience

Dizzy for Sun City

SUN CITY has confirmed Dizzy Gillespie's arrival later this month Gillespie will perform with Miriam Makeba at the Superbowl for three performances (from March 20 to 27), said a statement from Sun City

The concerts will be presented in association with the South African Musician's Alliance (Sama)

Spiral premiere

OUDE Libertas Theatre's summer season closes with the international premiere of The Spiral a performance in movement and mime theatre by Paris mime duo Christopher Goetsch and Rogan Novak The show runs from March 18-21 at 8 15pm

The Spiral was devised in Paris and Poland last year, and is a contemporary blend of movement and mime theatre based largely on Goetsch and Novak's experiences of southern Africa and communist Europe

The show comprises a series of episodes tracing the life memory of a universal character, and the production incorporates silence music, mask and costume to portray Man's eternal conflict both humorously and more seriously

Township jazz club

JAZZ lovers in Guguletu have formed a Sunday night jazz club at the Yellow Door to provide an alterantive venue to meet other than in the city centre

The club was formed by Guguletu's jazz lovers who also wanted to attract musicians to perform in the township

Currently, the jazz quintet Vuya is playing at the club

The band consists of drummer "Stix" Mrwebi, bassist 'Ringo' Nduzo, Mapp guitarist Colin Miller, Errol Allie also on guitar, and Buddy Wells on sax

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Cosaw offers writing classes

THE CONGRESS of South African Writers will be hosting a poetry workshop and a creative writing course in short stories soon

The short story writing course is aimed at developing the skills of aspiring short story writers, and will run in two sessions

The first section will formulate group aesthetics, technique and medium familiarisation Emphasis will be on group participation and group work Assignments will be set for individuals

The second half of the course will deal with the individual as critic and writer At the end of each day's session a guest speaker will speak on a literary topic pertinent to the course

Participation will be limited to 12 people Writers Ms Joan Baker and Mr Keith Adams will facilitate the course which will start in April 1992

The poetry workshop runs from April 24 until the end of May

Poets who will participate include Sandile Dikeni, Phil du Plessis, Barry Feinberg, Keith Gottschalk, Peter Horn, James Matthews, Abner Nyamende and Rushdy Siers

Lectures will include topics such as simile and metaphor, sound in poetry, women and culture — a feminist aesthetic, memory work, how children discover their body and the impact of politics on private life A part of the course will concentrate on familiarising the young writer with him/herself, social bio-graphy and sources of creative ability

The main emphasis will be on workshop sessions on various topics and skills as well as criticism sessions A maximum 12 people will be admitted to the workshops, and applicants will be selected on the basis of their talent

- For more information on the short story course contact Geraldine Engelman tel (021) 696-8405, or write to Cosaw, PO Box 418, Athlone 7764
- If you want to participate in the poetry course, send your application together with three of your best poems to Peter Horn, Cosaw, PO Box 418, Athlone 7764

Ne

Exiles find niche in Gauteng

New life as ANC men train for the job market

STAR 21/3/92 BUNTY WEST (154)

KRUGERSDORP is Conservative country. But right there in the heart of the town are 82 former African National Congress exiles learning how to re-adjust and adapt to the changing South Africa.

The "returnees" are all taking courses at Krugersdorp's Chamdor Training Centre and they are learning mainly practical subjects such as carpentry, welding, plumbing, brick-laying, painting, vehicle mechanics — and security.

Christopher Majola (29) says he is delighted to be a part of the scheme. "During my 10 years in exile in Zambia I was always homesick. When I returned in January it was wonderful to be back," he says

Although he completed his education in Zambia he could not get a job in South Africa. So he turned to the National Co-ordinating Committee for Repatriation of South African Exiles (NCCR) for help. They secured him a place at Chamdor.

Monthly payments

Moss Chikane, NCCR's national co-ordinator, with the help of business within and outside South Africa, approached the training centre and arranged for exiles to learn a variety of practical skills.

All meals and accommodation are supplied by the centre during training Some 7 500 exiles have been repatriated over the past year and while the ANC has provided grants in six monthly payments, the exiles are, in the main, still without work.

"The courses, while not promising them a job, will give the men confidence — teaching not only much needed job competence, but social skills and time-keeping awareness We see it as a complete rehabilitation programme," said Chris Kruger the centre's business director.

Bongi 'nKosi Nxumalo (54) fled into exile in Tanzania in 1988, leaving his wife and six children.

"For 2½ years my wife did not know if I was alive or dead because there was no way of getting in touch with her I arrived back in April 1991, but my life was still in danger so I came to Johannesburg where I worked on a voluntary basis for the ANC."

He has now been appointed leader of the group at Chamdor.

NP campaigns for Indian support

B/Day 26/3/92

Political Staff

CAPE TOWN — The NP has launched a recruitment drive in the Indian community

It is being spearheaded by Sathie Naidoo, the NP MP for Durban Bay, and this week thousands of questionnaires compiled by him will be distributed through newspapers to the community in Natal (154)

The questionnaire asks respondents if they support President F W de Klerk's reform initiatives and the NP, and if they would like to join the party

It points out that a newspaper survey indicated that 70% of Indians supported De Klerk and asks "Are you one of them?"

Drawing on De Klerk's comment after the referendum that "the door on apartheid is finally closed", Naidoo urges· "Let us rally behind De Klerk and help govern SA better."

The questionnaire says the NP is committed to protecting political freedom, own languages, own values, own religion and strong regional and local government

Blood, sweat and tears

Sowetan 30/3/92 (154)

By AGGREY KLAASTE

NATION building is a process that combines deep commitment, sweat and perhaps tears.

It is a valuable experience as it is not simple nor popular The words I read out when Nation Building was launched in October 1988 at Shareworld are hauntingly prophetic "We are saying instead of fanning the flames for the next explosion, implosion in fact, let us start building now I have a feeling in my bones that the next upheaval will surely lead to the wastelands

Everything tells me so The economy is depressed, there are many frightened and unhappy people All it needs is a match to the dynamite stuck for things to blast off "

The irony is, while I was right I did not realise the match would come from such unlikely quarters The first match was lit by President FW De Klerk on February 2 1990, when he released political prisoners and unbanned political organisations

The match was lit by among others, shadowy groups described variously as the Third Force, by black and white radicals panicked into thinking the ANC was making a deal with the National Party, by peasants operating in the milieu of complete dislocation

The destabilisation of black life, the collapse of the civic order, the tearing apart of the social fabric have resulted in a social pathology that was historically primed for a lit match

The Nation Building festival was started to capture the spirit of the initiative It has succeeded and has become one of the biggest cultural events in South Africa Very soon it will become the biggest cultural week on the continent

The events that celebrate Nation Building take place from the end of September to the end of October annually

The highlights include the massed choir event, an electric choral concert with 1 000 black and white voices singing separately and together, the prayers for the nation and family life and parenting, which is assuming a national aspect

We are proud of Nation Building not only because it has given a soul to *Sowetan*, but because it has become an idea used by most South African leaders It is an idea that has given us international exposure

Finally it is the idea that has made us an unbreakable link with our market, our communities

Democrats unite to fight racism

Sowetan 9/4/92 (154)

Exiled PAC member BENNIE BUNSEE is in the country for a few days. He is based in London where he is a consultant on racial affairs. In this article he comments on the fight against racism in Britain.

THE biggest anti-racist forces in the history of the black struggle in Britain, called the anti-racist alliance, was launched recently.

It is an attempt to bring together all the anti-racist forces to deal with the escalating racism and racial attacks in the country Central to its launch has been the black section of the Labour Party, the most advanced political movement in the black struggle in Britain today

There are over 4 million black people in Britain and these suffer from racial discrimination in employment, housing, education, health services, and so on

The alliance is supported by 70 members of Parliament, 14 large trade unions, women and youth organisations, civil rights groups, black organisations, artists, writers, performers and sports personalities It is led by the 40 black organisations which comprise the Black Liaison group

Since its launch the ARA has engaged in several activities on various fronts, including rallies, public meetings, anti-racist festivals and conferences One of its biggest events was a huge demonstrations held in London last February to protest against the killing of a black youth, Rolan Adams

Murdered

He was brutally murdered by a gang of white youths, believed to be members of the British National Party, a fascist group with violent Nazi-like tendencies The BNP has been terrorising black families in Thamesmead and Greenwich, two boroughs in south east London with large black populations The families were eventually forced to abandon their homes and seek accommodation elsewhere

The alliance is of historical importance on two fronts, that of a white-black alliance, and also an alliance between black organisations and the broad labour and trade union movement with its millions of members Key to the alliance is that it is under black leadership, based on the principle that the victims themselves must define the nature of the struggle.

No other struggle in the Western hemisphere where black people are in a minority has been able to achieve such a broad based national alliance under its leadership, not even in the United States of America where the black struggle against racism has been longer and deeper.

The ARA's constitutional provisions specifically state that at least half the posts in any local, regional or national executive must be black

In the past there was an uneasy alliance between black and white people, mainly because black people felt that whites did not truly reflect their interests Perhaps the most significant thing is that the broad trade union movement is supporting it The trade union movement is the core of the democratic forces in the country

One of the main reasons for the forging of the alliance is to combat racial attacks and violence against black people All over Britain and Europe there has been a rising tide of racial attacks and murders against them In Britain alone there are 70 000 racial attacks against black people every year According to the British Home Office, an attack takes place every half hour

Mass demonstrations

Last December 1991 and January 1992 four black people were brutally murdered in Manchester and the east end of London, sparking off mass demonstrations

The rise of extreme rightwing and fascist groups all over Europe have alarmed democratic forces Racism against black people is now a respectable thing in Europe

Almost all the European leaders and politicians have openly supported racist forces and been forced to compete with them in winning the racist votes of whose nakedly racist National Party is a major political power in France But similar racist and fascist groups have made advances in other parts of Europe

The ARA itself last week held a "Week Against Racism" targeting extreme right wing and fascist candidates standing in the general elections on the basis of "No platform for fascists"

While last year saw the formal establishment of the European Common Market as a political and economic union of European states, right from its inception immigration has been a key issue For immigration read black people since it is only white immigrants who are welcomed and ultimately absorbed

There are 16 million black people in Europe. They were initially brought into Europe immediately after the war as cheap labour to build the shattered economies of Europe Their labour and skills played a crucial part in rebuilding Europe Today they suffer from institutional racism in all areas of life, being denied equal opportunities to advance

But black people in Europe are forging links with one another as Euro-racism grips the Europe states

SA firms realise change as only hope for survival

JOHN VILJOEN, Staff Reporter

MAJOR South African companies are taking encouraging steps to tackle racism and counter the deep-seated effects of 300 years of white domination.

This is according to training consultant and former exile Mrs Margaret Legum She returned to the United Kingdom this week after spending two months in South Africa conducting workshops on understanding racism in the workplace.

Mrs Legum, who left South Africa in 1958, co-wrote a book with her journalist husband Colin Legum in 1962 warning of impending sanctions and predicting the violent overthrow of the apartheid state.

After its publication the couple were banned from visiting South Africa for 25 years

Mrs Legum sharpened her insights on dealing with racism while selecting and training British professionals for two-year stints in poorer countries under the Voluntary Service Overseas programme

She uses this knowledge to conduct three to five day workshops for companies, academics and community organisations

At the end of a two-day research seminar at the University of Cape Town this week Mrs Legum said she saw encouraging efforts by big business in South Africa to counter racism

Large companies were keen to tackle racist attitudes because they realised they could not go on excluding the majority and hope to survive

This feeling was coupled with a genuine pleasure at the fact that the South African political climate now allowed them to pursue equality.

But these efforts had to be hugely increased so that a system based on a genuine acknowledgment that black and white were equal could be put in place, she said.

Getting blacks into positions of authority would be a slow process But she hoped efforts at achieving equality would move quickly in South Africa, as the frustrations of 300 years were enormous

During the workshops, delegates work through a model which tackles the personal, institutional and cultural components which manifest themselves in racism

The aim is to allow people to rid themselves genuinely of the ideology of superiority.

Ms Legum said individuals were not responsible for racism but rather products of it.

But the challenge was that there was no middle ground between perpetuating racism and acting against it There was no way to avoid being involved — simply ignoring the problem allowed racism to survive.

War on racism group

(154) ARG 10/4/92

Whites urged to change attitude

(154) By MONK NKOMO

WHITES should help build the nation and stop thinking that blacks would kill them or repossess their properties in a new South Africa, says *Sowetan* editor Mr. Aggrey Klaaste Sowetan 2/4/92

Addressing the *Pretoria News*/Burgerspark Business Club in Pretoria on the concept of Nation Building yesterday, Klaaste appealed to the business sector to help change the attitudes of those who still had apartheid in their minds

"The vicious system of apartheid, including the pass laws, has destroyed black families and the black man's culture," said Klaaste "The Government attacked our souls by making our tribes look very bad"

He appealed to blacks and whites to show the world that people in this country could live harmoniously together

He commended the Afrikaner nation for having built their "volk" since 1922

"It will be a sick and criminal thing to go back to the past Most Afrikaners are dead frightened of black people They think we are a violent nation They think we are necklacers The problem is that they do not know us

"The Afrikaners must help us rebuild this nation which has been torn apart by apartheid laws," Klaaste said

154

The fog lifts off the grey areas

154

W/Mail 8/5 - 14/5/92.

HILLBROW — the heartland of Johannesburg, the suburb that went grey long before the Group Areas Act was scrapped — is often portrayed as a slum, a mugger's paradise and a catchment area for the lost, the lonely and the forgotten

The city fathers frequently come up with plans to "improve" Hillbrow, to drag it into line like some delinquent child But do the people of Hillbrow want what the council has in mind?

A recent *Agenda* focused on Johannesburg's inner-city suburbs and what the council has planned Various officials and businessmen, with varying degrees of pomposity, suggested that those that didn't fit into the city's First World shape had better ship out One white woman, living in the city centre, said the problems would only be solved if "they got rid of the blacks"

But Hillbrow is not Sandton, nor is it Soweto It is one of the most densely populated flatlands in the world, facing the problems associated with any big city — with a couple of uniquely South African ones thrown in

Its population, traditionally, was transient and diverse young white couples saving for a home in the outer suburbs, gays grateful for the tolerant attitudes displayed towards them, pensioners who can't afford higher rents elsewhere, the immigrants who used Hillbrow as a staging post before moving to other areas or cities — a melting pot of class, creed and language It offered residents anonymity, tolerance and convenience

During the 1980s a new type of "immigrant" — blacks from the townships — started moving into central Johannesburg, Joubert Park and Hillbrow/Berea Problems such as overcrowding, exploitation by unscrupulous landlords and police harassment followed

Many shops — even bank branches — closed, to be replaced by pool halls, amusement arcades, pawn shops and other signs of skid row

The result was an uneasy mix between those whites, many of them elderly, who were forced by economic circumstances to remain in Hillbrow and the ever-growing black population The elderly, particularly, are a favourite target for muggers and robbers

But since the removal of the Group Areas Act and the start of constitutional negotiations the fog is lifting and the population profile of Hillbrow is changing again

The pool halls are closing, to be replaced by ordinary shops — butcheries, for example — which cater for the day-to-day needs of residents

Paddi Clay, who wrote a book on Hillbrow in the early 1980s, says the major change over the past 10 years has been the demographics of the area "People used to move out of Hillbrow when they started a family Now blacks are moving in with families

"Many are single parents hoping to send their children to schools in the city There are more children living in Hillbrow now Before it was teenagers coming in from outside"

Another change Clay perceives is the decrease in the number of white gangs operating in the area "There used to be Lebanese and other gangs around — white teenagers letting rip Now the gangs have moved out or have disintegrated"

With this more stable population various businesses have sprung up to serve the community's need For example, a number of public telephone "shops" have opened, which provide reliable phone lines for the many people who do n have phones in their f

Some traders we caught flat-footed by rapid change in the ket Simon Chait, of Kuper and Co whic owns the Nedbank Pla says the spending pow of the people living Hillbrow has change and certain retailers wh adapted to the change a doing well

He says some restau rants, Mi Vami for exam ple, which catered to traditional trade hav changed their menus t target the new clientele

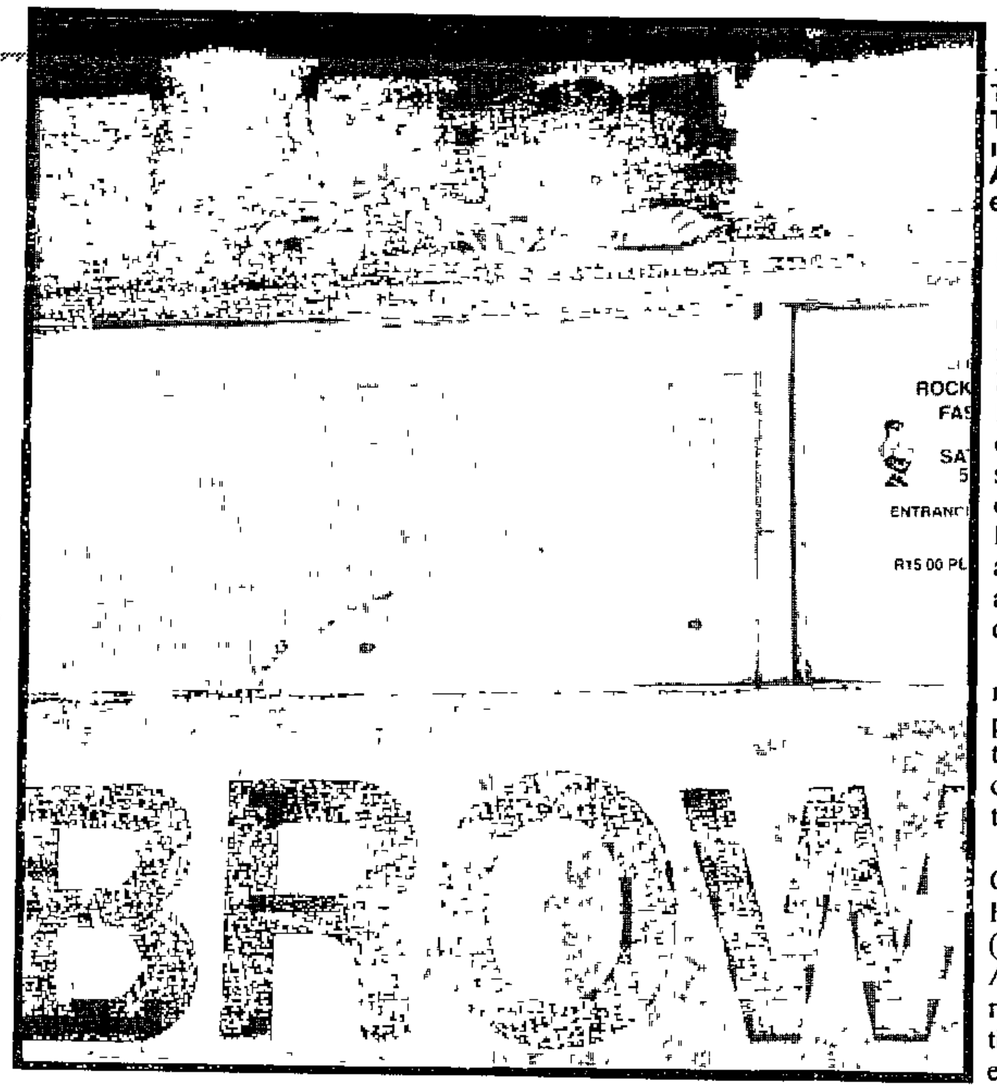
The pavement outsid Checkers is a regul Hyde Park Cor (London version) th African National Cong ress often sets up a there, once there was elderly man on a person al crusade against the council — his hand-stencilled posters complained that although most ratepayers in Johannesburg were English the council was dominated by Afrikan-ers

Pretoria Street is a bustling street market from midmorning until almost 10pm Hawkers flog anything from music cassettes to vicious-looking knives to kiddies toys And, of course, there are the ubiquitous vegetable sellers They all go home late at night, leaving the yellow lines painted on the pavement to demarcate their turf

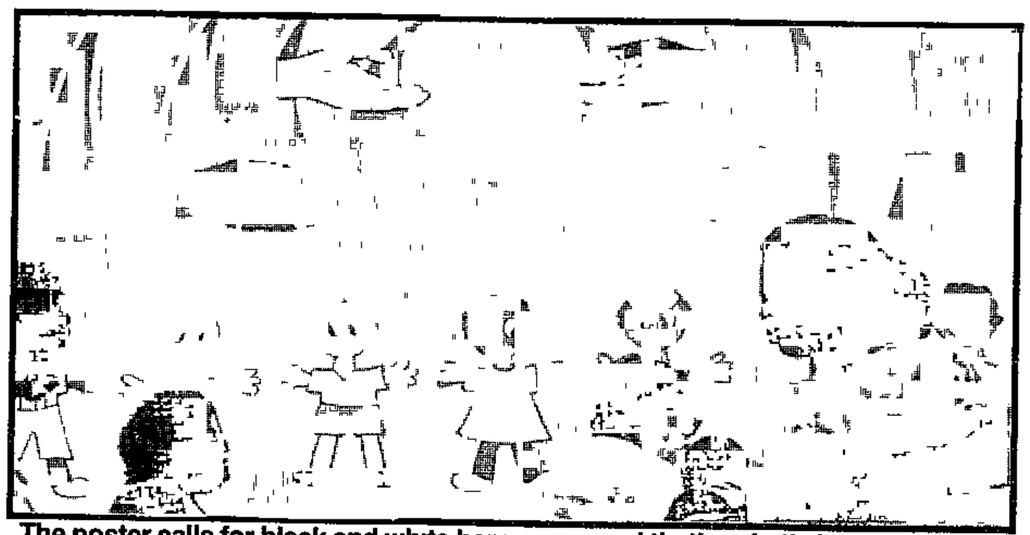
Shopowners seem to have come to terms with the hawkers, and council workers clean the streets around midnight to prepare for each new morning

After keeping a low profile for a while the Hare Krishnas are back, as are the Scientologists The Hare Krishnas' colourful procession wends through the streets every Sunday members in their saffron robes bopping to their drum, a ragtag bunch of street children and drunks toyi-toying along behind

Highpoint, the scene of the New Year's Eve revels, is a favourite spot at nights for buskers — and for the Salvation Army's brass band on Sunday mornings And it's still safe to walk to the café alone at 3am — if you avoid the dark alleys, which any city-smart person would do anyway

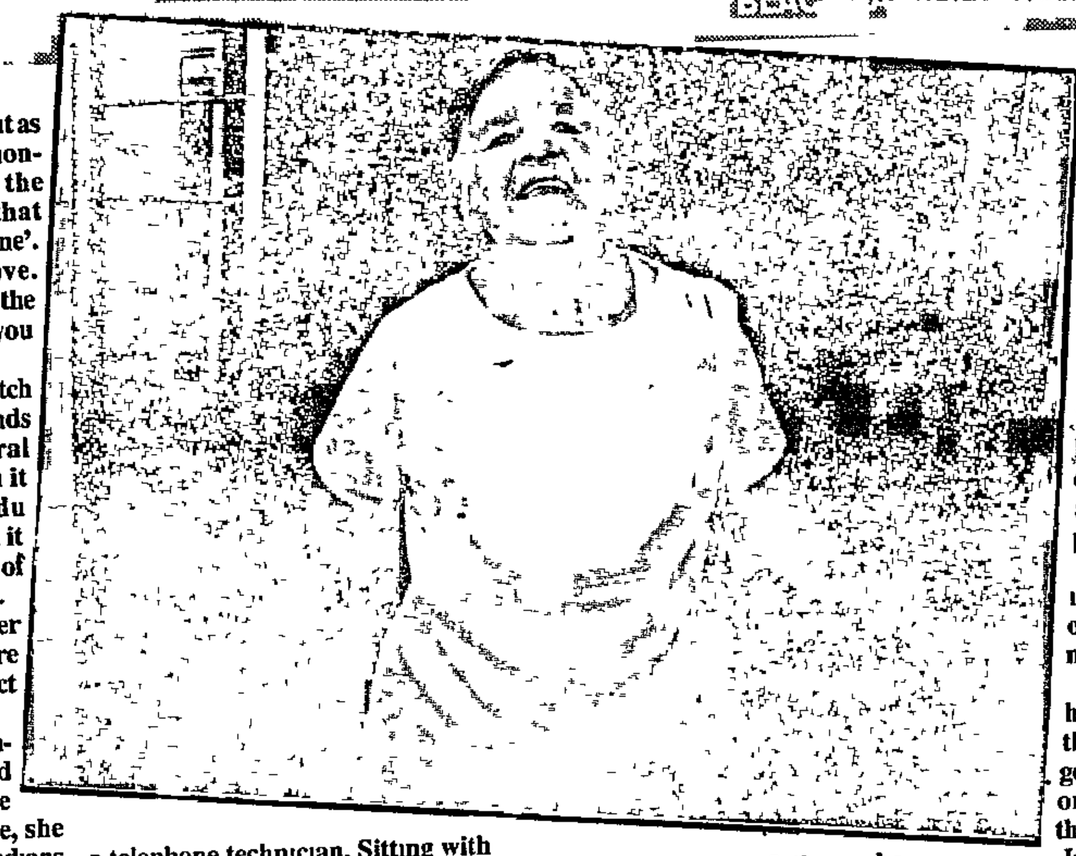


The new generation ... These two children in one of South Africa's more integrated communities



The poster calls for black and white harmony ... and that's what's happening

'I'LL BACK TO NORMAL IN MAYFAIR' WHERE BLACK FAMILIES WERE ONCE HARASSED



Hesta Steffin's not scared of living in Mayfair, even though, she says, it's turned into 'Koeliefair' Photos Steve Hilton-Barber

SURROUNDED by the portraits of three generations of her family, Hester Steffin tells how she came from Parys in the Free State 60 years ago to live in the then all-white Johannesburg suburb of Mayfair. Today, she lives in a rapidly changing social milieu, as the former Afrikaans working-class suburb turns into a cosmopolitan area dominated by Indians and coloureds.

"I was only a young girl of 16 when we arrived. On Friday I will be exactly 78 years old and never married," Hester says with a chuckle.

She has no children and lives alone in the house bought by her parents, but she "never worries".

"It's still safe here and I have burglar proofing," she says.

A coloured family moved in next door last year. A Portuguese family has just moved in across the road. Now she no longer knows the people living around her, she says.

"I can say there are only 20 whites left in this street today," she says.

"This used to be Mayfair but has now become Koeliefair," she says, smoothing over her icing-pink crimplene dress in anticipation of being photographed.

She says a close friend moved out as the area became increasingly non-white. "I said, 'you flee from the Indians and what good was that because now your son works for one'.

"If I could I wouldn't move. Wherever you go to live now, it's the same. So staying here is what you make of it."

Opposite her house, an old Dutch Reformed Church building stands unused, awaiting structural changes which will transform it into either a mosque or Hindu shrine. According to residents, it has been bought over by a group of Indian businessmen.

Although Hester was a member of the church when services were still held there, this is one subject she will not utter a word about.

The majority of the white families who opted to stay put and live among blacks did so because they could not afford to move, she says. Not because "swartes en Indians is alright".

For some, like Daphne Shanahan, staying has meant losing contact with close friends and relatives. Shanahan is a young housewife and her husband a telephone technician. Sitting with her 15-month daughter, Samantha, on her knee, she says they moved into the house a year ago from Brixton where they lived in rented back rooms.

Her mother and stepfather, who were living in the house before, decided to leave the area with the rest of the family.

"Because they did not want to live among the non-whites moving in around us," says Shanahan, "they rented the house to us. We don't mind living here. I said to my mother, 'what can we do about mixing with these people, it's our future'."

Since they moved in, three coloured and one Indian family have moved in next door.

"Ag no," she says, her broad smile revealing the glint of numerous gold-plated teeth, "we get on fine with them, and they are friendly."

Just off the upper end of High Street, a modern-looking mini-complex is undergoing final touches. The new shops reflect the area's growing prosperity and include the

W/mail 8/5 - 14/5/92

Finally home ... After years of being relocated in the Cape Flats townships, Sedick Francke has returned to the district of his birth Photo. Eric Miller

Upper Crust Bakery and a halaal Pizza Hut. The flip side of these developments are the large number of unemployed men, both white and black, milling around the shopping areas.

Some down-at-heel whites have turned to begging, waiting at strategic points outside shops and cafes, asking for "a few pound" and eagerly explaining their life's hardships to anyone who stops.

Daphne Shanahan's relatives moved but she's happy to stay

Two years ago, the race ratio in Mayfair was approximately 60 percent white and 40 percent black, says Ebrahim Sarang, acting chairman of the Mayfair Residents Association. "Today the situation reflects 90 percent blacks and 10 percent whites. I think people are less concerned with colour."

When Sarang moved to Mayfair from the "inner city", he was immediately harassed by the police. (154)

"At the time non-whites were still being harassed for moving into the area. One week after moving into my house I was called on by the security police. It was then that I decided to join Actstop."

Sarang recalls the days when the only option for people wanting protection of their property rights was to join Actstop. Since the scrapping of the Group Areas Act, however, he and a group of residents had split from Actstop to form their own association, with an emphasis on community work.

Tea parties, family days and braais, instead of protests, became the order of the day at residents' meetings, as the ad hoc body evolved over 18 months into an official, elected Mayfair Residents Association.

"We strive to encompass the needs of everybody in the area, irrespective of race," says Sarang. But he adds that, because people are no longer experiencing racial tensions, they have become "contented homeowners who have access to schools and other facilities, and take little interest in the community".

Sunmail 8/5 - 14/5/92

Mamelodi loves to mingle

Citizen 31/5/92 (154)

By GODFREY MDLULI

HOSTELS on the Reef are perceived to be the "headquarters" of the bloodshed that is gripping the East Rand and Soweto

However, hostels in Mamelodi, near Pretoria, paint a very different picture

During weekends inmates from the hostels, which according to a council spokesman have a total of 14 176 beds, can be seen playing soccer with enthusiastic spectators cheering them on

Other hostel-dwellers mix freely with Mamelodi residents at taverns and shebeens.

Publicity secretary for the Mamelodi Civic Association P Malefo attributes this peaceful co-existence between local inmates and residents to the fact most are "card-carrying members of the civic association and other local structures like the ANC and the PAC".

"Residents do not look down upon hostel-dwellers as people coming from the rural areas," he said

Malefo said he saw one of the problems of ongoing violence between hostel-dwellers and residents on the Reef as the fact that most hostel-dwellers came from one specific area, whereas in Mamelodi hostels there were people from various regions

However, Malefo said they were aware of "forces of darkness" who were trying to cause divisions

Church moves to end racial divide

AFTER 17 years of negotiations, the unification of the racially-divided Apostolic Faith Mission church appears to be close to realisation

In a statement issued at the weekend, the AFM said it had accepted a declaration of intent to unify the white and black divisions of the church Sowetan 1/6/92.

The declaration of intent stated that the AFM accepted the biblical principle of unity, rejected all discrimination, accepted the principle of a single structure, and accepted that membership be based on freedom of group worship - *Sapa.*

FW hits out over mass action threats

ANC threats of mass action to force the Government's hand towards an interim government would not contribute to a negotiated settlement in South Africa, President FW de Klerk said yesterday. Sowetan 1/6/92.

De Klerk commented on the threats during a speech in Vereeniging during the unveiling of a memorial in honour of "Boer" negotiators in the treaty that led to the Peace of Vereeniging on May 31 1902

He said he believed negotiations could succeed, but he could not ignore the partial failure of Codesa 2 and a hardening of attitudes shown by some participants - *Sapa*

'Doesn't it make sense to get along together?'

(154)

STAR 9/6/92.

SEEKING the right road to their Utopia — this new South Africa we keep hearing about — people of all races would find a stirring source of inspiration in the words of a black woman from the Deep South

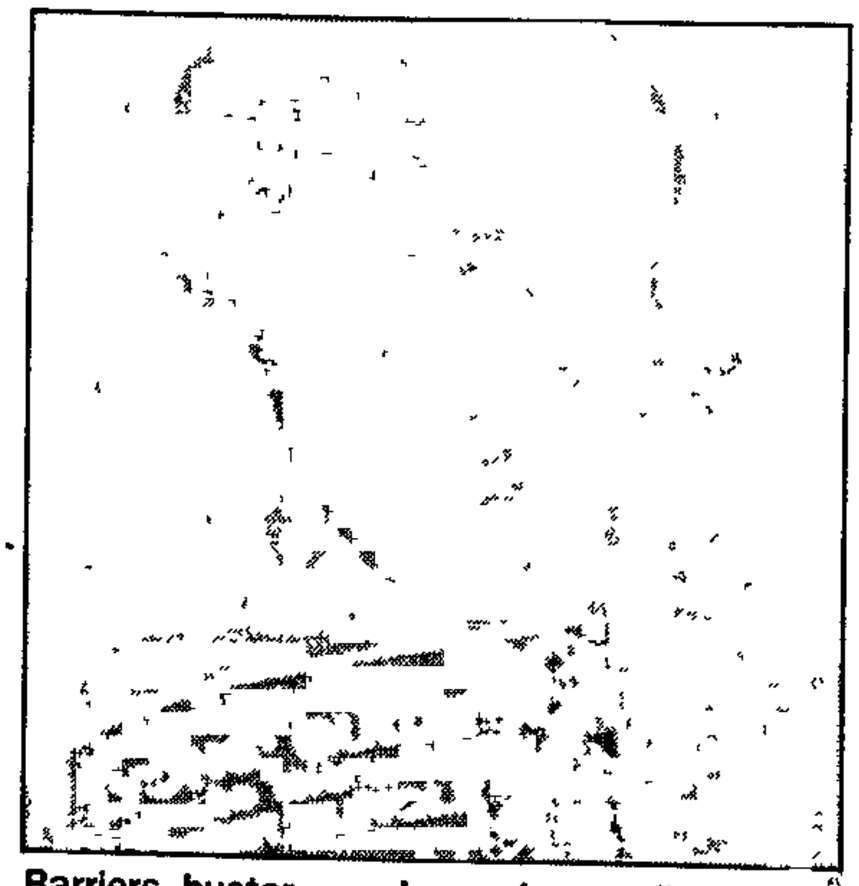
Born in Alabama, of humble origins, this small bundle of dynamite lived through it all, the birth pangs of true equality in America's southern states, in the '50s and '60s In fact, Laura Lyons' experiences of racial prejudice go back even further a cuff across the head by a white clerk in a department store because she'd had the temerity to enter the premises

That left a deep scar Later, she recalls, blacks were bussed past five white high schools to the school set aside for them Then, with the first stirrings of conscience in the Eisenhower administration and finally full-blown educational integration under JFK, she would find herself as a university student taking part in the sit-ins that brought equal learning opportunity to a head

Today Mrs Lyons, who holds a masters degree in human behaviour from NYU, pursues a career dedicated to breaking down barriers and uniting people, particularly in the workplace South Africa has become a main target area

"There is so much goodwill here on both sides of the colour line," she says, "There's such a positive feeling, the country's undoubtedly on the right track We're not talking politics here, but it's time for white South Africa to move into the 21st century and take its rightful place in the community of nations It's a tremendous opportunity to participate in the healing process"

She quotes Rodney King the young man whose brutal assault by



Barriers buster . . . Laura Lyons displays a copy of her guide to the "career jungle"

police sparked the bloody and destructive LA riots "It was profound," says Laura, "and you find yourselves in much the same position here today He said 'Can't we get along? We're stuck together for such a short while Doesn't it make sense to get along and make it work for us?' That says it all, doesn't it?"

This is Laura's third visit to the country in the last 18 months She came this time at the invitation of the SA Nurserymen's Association, but is on a lecturing tour that includes talks to major corporations, and will be returning for yet another visit in September

The author of a book, "Lyons' Guide to the Career Jungle", she is an internationally acclaimed motivational speaker Today she lives in the Caribbean Virgin Islands with husband Edward, recently retired from the US Air Force

Management of a major US banking chain described her book as "a practical, easy-to-read guide for effectively navigating through the workplace"

Where did it all start? She joined the US Peace Corps after school and worked for two years among abandoned children in Turkey Then a year in Nigeria doing similar work "A child born less than perfect in Turkey, is simply dumped," she says

"Your people have demonstrated the resilience, resourcefulness and stamina to overcome 40 years of apartheid and 15 years of sanctions They've survived it all It shows how good can often come from adversity"

What in a nutshell is her message for South Africa? "It cuts two ways Firstly, whites must stop using black deficiencies as an excuse for holding back on the process of change But, *equally*, blacks must stop giving whites reason for keeping them back

MICHAEL SHAFTO

Mediation body meets

B/Day 3/6/92

CAPE TOWN — The committee investigating implementation of the Short Process Courts and Mediation in Certain Civil Cases Act met for the first time in Cape Town yesterday, Justice Minister Kobie Coetsee announced

The Act provides for mediation by an impartial party in a short process court or magistrate's court before judgment is given in certain civil actions

The Act is intended to save costs and resolve matters quickly in a forum providing an alternative dispute resolution procedure

The Minister will be empowered to appoint an independent, objective, impartial person — an advocate, attorney, law lecturer or retired magistrate — to act as a mediator or adjudicator in a short process court

The committee — chaired by Justice Department Deputy-General J G Geyser — would advise the Minister on the establishment of the courts, managing pilot projects, drafting the rules of mediation process and setting up the courts — Sapa

154

No prospect of Myl Fancourt payouts 'y

LINDA ENSOR

CAPE TOWN — There were no prospects of investors in any of the Club Mykonos companies, Mykonos Weskus Beleggings, and Fancourt receiving interest payments yet, Masterbond's provisional curators said in an interim report submitted to the Cape Town Supreme Court this week.

The provisional liquidation of Marina Martinique would also mean a considerable delay before debenture and participation bond investors received a dividend However, there was hope for capital payments to Silverhurst, Finanzhaus and Spectravest investors

The report disclosed that about R155m of funds invested in Masterbond debenture bonds had been unallocated prior to the provisional liquidation of the group Initially it was thought that R139m was unallocated, curators Willem Wilken, Arnold Galombik and Jozua Malherbe said

They had obtained the advice of senior counsel on how to deal with the R155m in unallocated funds, accumulated in an undifferentiated account and lent to debtor companies without issuing debenture certificates to investors

The debtor companies which received the R155m had been identified as Club Mykonos (R27m), Fancourt (R22m), Marina Martinique (R28,7m), Phindaland (R2m), Finanzhaus and Spectravest (R58,4m), Silverhurst (R13m) and others (R3,9m).

Senior counsel had advised that monies received by the debtor firms should be pooled and apportioned on a pro-rata basis to all unallocated investors as amounts were received

The report disclosed that Club Mykonos share block owners' rights were in doubt as the validity of the unregistered lease on the land was open to dispute Investors' rights depended on the validity of the unregistered 99-year lease

A negotiated settlement was essential for Club Mykonos as there were a number of conflicting interests and claims, the curators said.

Club Mykonos Langebaan owed R79m to investors for funds borrowed, R49,6m to unsecured creditors and R70m in surety mortgage bonds

"Unless there is a compromise between the secured investors, the purchasers of the time share and share block unit of CML H protracte gard to th ties befor tors will

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Church council plans joint rallies to end violence

WILSON ZWANE

THE SA Council of Churches will soon invite representatives of political parties, trade unions and homeland governments to attend joint rallies aimed at ending unrest

Leaders of the organisations — with the exception of the ANC and Inkatha — yesterday attended a meeting of a committee which was appointed in April at a summit on violence convened by the SACC

The committee comprises representatives of the ANC, Inkatha, the PAC, Azapo, Cosatu, Nactu and two homeland parties

A source close to the council said the committee resolved to ask church leaders to invite black political organisations to joint rallies soon, probably next month B/Day 3/6/92

The source said the committee had stressed that joint rallies should be aimed at promoting peace, not political differences "The organisations are not precluded from holding their own political rallies," the source said

He said the committee also resolved to recommend the formation of a "multiparty commission" to visit hostels and squatter camps with a view to finding mechanisms to curb violence in these areas

Although a date had not yet been finalised, church leaders would ask the organisations to reconvene later this month to discuss violence which continued to affect SA's townships, the source added

From Page 1

154

Mediation comes home

Radford Jordan is a former senior lecturer in political studies at Wits University

Professor Frank Sander of the Harvard Law School, an internationally recognised expert in alternative dispute resolution (ADR), recently spent two weeks in SA He came at the invitation of Adrasa (the recently formed Alternative Dispute Resolution Association), which hopes he will prove to have given ADR decisive help in taking root here.

ADR was born in the US more than a decade ago It offers various techniques for resolving disputes more quickly and cheaply than recourse to courts of law Of these, the most important and the one that contrasts most strongly with adjudication in the courts, is mediation

In the course of a packed conference at Sandton on "Streamlined Justice", Sander drew the following comparisons between adjudication in a court of law and mediation

- ☐ Looks to the past/looks to the future,
- ☐ Deals with facts/deals with the relationship between the parties,
- ☐ Tries to assess liability or fault/seeks to restructure or repair relationships,
- ☐ Provides a winner and a loser/seeks to provide an accommodative outcome;
- ☐ Handled largely by attorneys/offers an important role to disputants, and
- ☐ Results in a general rule or precedent/results in custom-built solution in the instant case

There is no category of dispute where mediation has not proved its worth Where mediation seems to have failed, ADR has other strings to its bow, notably informal arbitration and the "mini-trial" Sometimes recourse to one of these proves in the end to be unnecessary, after the mediator appears to have failed, the parties have second thoughts, come together on their own and arrive at a settlement

The programme arranged for Sander by Adrasa was a heavy one He visited the Appeal Court in Bloemfontein and judges in the Transvaal, the Cape and Natal Imparting knowledge of ADR is the breath of life to him Much as his programme demanded of him, he gave the impression that he would have wished to do no less

ADR was pioneered here by the Independent Mediation Centre (Imcsa), which has specialised in industrial mediation but has also extended its work to community disputes Sander agrees that Imcsa's work is of a calibre second to none in the world.

It is not surprising that ADR should have struck roots here. Sander sees its debut in the US as the result of an article contributed to the *Stanford Law Review* about 20 years ago on African methods of settling disputes So its arrival here is something of a homecoming

There are two great question marks that hang over ADR's future here The first is whether a climate of reconciliation is able to build up in the country, Codesa could well be the start of this

The other arises from the conservatism of the legal profession, the body of people who can excel at ADR if they choose to embrace it, but whose lack of response could well result in its falling into hands less competent but more willing

How to love your squatter: Hout Bay shows way

STAR 20/6/92 (154) STAR 20/6/92

DARIUS SANA

HOUT BAY — As whites in the north of Johannesburg prepare to take up arms against black squatters, affluent Capetonians are showing that rich whites and poor blacks can live in peace

Hout Bay, an idyllic fishing village 20 km south of Cape Town, is an unlikely location for a black squatter camp set against a backdrop of mountains, and populated mainly by wealthy commuters, it looks like a resort on the Cote d'Azur

For years under the apartheid system, groups of homeless black people lived illegally on the rural fringes of Hout Bay, until they were all evicted and put on to one plot on the south side of town in March last year.

The reaction of white residents to this new community of 2 000 black people, many of them unemployed, was "we have to get rid of them", says local Democratic Party MP Colin Eglin

But hostility and fear have turned into mutual acceptance after a year of negotiation and liaison between the black and white communities, which Eglin says should serve as a prototype for resolving similar situations across South Africa

Estimates of the number of black people living in shacks and shantytowns in urban South Africa vary between 3 million and 7 million Most have no electricity or running water supply, according to the Urban Foundation, an independent Johannesburg-based research group

Many whites see squatter camps as dens of crime, bred by soaring black unemployment But Eglin says the sensitive and conciliatory line taken by the white residents of Hout Bay shows that the juxtaposition of "desperately poor black people and relatively affluent whites" need not be a hostile one

The Hout Bay Ratepayers' Association approached the squatters soon after the move 15 months ago, and the two communities formed a liaison committee. The result was a "marked reduction in tension" and a gradual acceptance by the white residents that the black community was there to stay, Eglin says

At a recent ratepayers' association meeting, the association's vice-chairman, Joe Lazarus, said the interests of the squatters and the ratepayers "do not diverge much" on fundamental issues such as upgrading facilities and preventing a new influx of squatters

At Diepsloot, just outside Johannesburg, the first signs of a similar attitude emerged this week White residents there have always said they will oppose by force the Government's proposal to establish a site nearby for 3 500 homeless people from Zevenfontein This is planned for next month

But the Greenbelt Action Group (GAG), a north Johannesburg residents' association, hints that these attitudes are changing, too Six months ago GAG gave a press conference on why the group was strictly opposed to any Government "urbanisation"

This week GAG spokesman Rick Massey said "Nobody is afraid of urbanisation as long as it is done in a planned manner"

In this, white land-owners and dispossessed black communities may be coming closer to the line taken by the Urban Foundation It says the Government needs to take a holistic view and establish a negotiating mechanism — as the Hout Bay communities have — for dealing with such disputes, instead of dealing with each problem as it arises on an ad-hoc basis — Sapa-AFP

☐ PROFILE

Dousing the fire of SA's political demons

(154)

By FRED KHUMALO

C/Press 10/5/92

WHITE people's fear of losing authority and black people's anger at the status quo are the threats that could mar SA's march into a peaceful, nonracial future, says Paul Maseko, the newly appointed head of the Institute for a Democratic Alternative for SA (Idasa) in Natal.

Maseko is determined to grapple with these political demons

He wants to bring about reconciliation and understanding between people presently at loggerheads.

"Apartheid has ensured over the years that different groups have come to live in racial exclusivity and it's not going to be easy to build bridges of understanding and trust," said Maseko.

However, the ever-enthusiastic Maseko says Idasa has begun with "chipping away" at the political and ideological stumbling blocks by holding regular forums and seminars

The forums were aimed at bringing about in-depth discussion of constitutional and developmental issues and brought together people with divergent political opinions and from different cultural backgrounds. It was hoped that a new understanding would emerge between them

Maseko said· "I strongly believe that political wisdom is not a matter of specialised knowledge, but something in which everyone has a share.

"I've always believed that it is important that people with opposing views talk to one another, so that they can understand exactly what their differences are Sometimes they find that they do not differ that much," says Maseko, breaking into one of his hearty laughs

He says even though people differ on some aspects, they should try and rally around the aspects which they agree on

These could then be used as "steps towards building unifying perspectives"

However, Maseko is wary of these discussions becoming food for the thoughts of the educated political elite only

In an attempt to spread discussion among people from all walks of life, he said Idasa was taking whites into the townships and other black residential areas to try and help them learn about the living conditions of their black fellow countrymen

BRIDGING GAPS ... Paul Maseko, Idasa's top man in Natal. ■ Pic: DESENI MOODLIAR

Maseko also emphasises the importance of democracy in the workplace, because "the economy is the decisive area of society's life".

Idasa had also held seminars with the view of teaching both workers and management the importance of democracy and how it can impact on production.

In addition, Idasa had a cultural youth project going which involved putting youths from different race groups together at a neutral venue and trying to develop a rapport between them. Many had spoken of how they became aware of unconscious prejudices which they harboured towards each other

Revolution? No way!

Sowetan 21/5/92

REVOLUTION is no longer the route to a better South Africa - the country's young people believe they can improve their future through money, education and top jobs

This is according to the results, released yesterday, of a research study applicable to South Africans aged between 13 and 24.

After interviews in some 860 white and black households, it emerged that more than 80 percent of those questioned believed it was extremely important for the future of the country for blacks and whites to make an effort to get along together

A similar percentage said they were proud to be South Africans

Some of the survey's main findings were that material values rather than political ones motivated most young people

Almost all those questioned had high aspirations, often irrespective of current educational attainment

Mr Nick Green, chairman of the research group, said "The agenda of South African youth seems to be largely non-political, although they endorse reform"

"Typically, they tend to think it is proceeding a little slowly

"But personal goal-setting is usually qualification and career-orientated The young South African living in formal housing is a materialist, not a Marxist.

"And, by and large, he appears hopeful that negotiation and the process of change will deliver the benefits"

Green said only a minority of those included in the survey believed that violence was the only way to achieve change

"But in general we see endorsement of the work ethic, of the idea that a good education is the passport to a fulfilling career and that the trappings of material success are worth striving for" - *Sapa.*

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Humour on the streets helps overcome 'open beach' blues

B/Day 15/5/92

WHEN the Durban City Council abolished beach apartheid three years ago, the decision met with considerable resistance

Conservative factions made dire predictions and during the first Christmas season of "open" beaches they appeared to have been justified Incidents of tension were highlighted in the media and letters poured into newspapers complaining about overcrowding, misuse of facilities, improper dress, litter and a general lowering of standards

The council recognised something had to be done, and hired Kibao Communications to devise and implement a programme to counter the problems

The answer was "Beachwise" The concept was based on the idea that the difficulties were not due to deliberate mischief-making or malice but rather that people were unfamiliar with the accepted norms of beach behaviour

The main plank of the programme has been a 20-minute musical street theatre production highlighting typical situations which arise on an outing to the beach The players portray a wide range of characters — from a rural bumpkin to a harassed lifeguard

The humorous skits are interspersed with songs such as "Lost Child" The show is multilingual

Co-exist

Says Kibao's Lylie Musgrave "We worked on the principle that if people can laugh at themselves and with each other, they will be able to co-exist happily on the beaches

The show is performed at schools, community centres, shopping centres and work places throughout the greater Durban area and at the beachfront.

The show is backed up by specially produced audio cassettes and live DJ shows Tapes are distributed free through the Black Taxi Owners Association and Shell (154)

The programme has now completed its second year and the council and the tourist industry acknowledge the campaign has been successful

City council executive director of culture and recreation Paul Geldenhuys says "It is evident in things like dress standards

"There is a marked improvement in co-operation with officials and in observing the various signs such as those warning not to swim

"But we have more work to do in areas such as crowd control, access and parking, cleaning up litter, lighting fires, cooking and breaches of by-laws such as drinking in public and loud music"

Bridging the cultural and work skills gap

STAR 12/5/92

(154)

Shafto's People 12/5/92

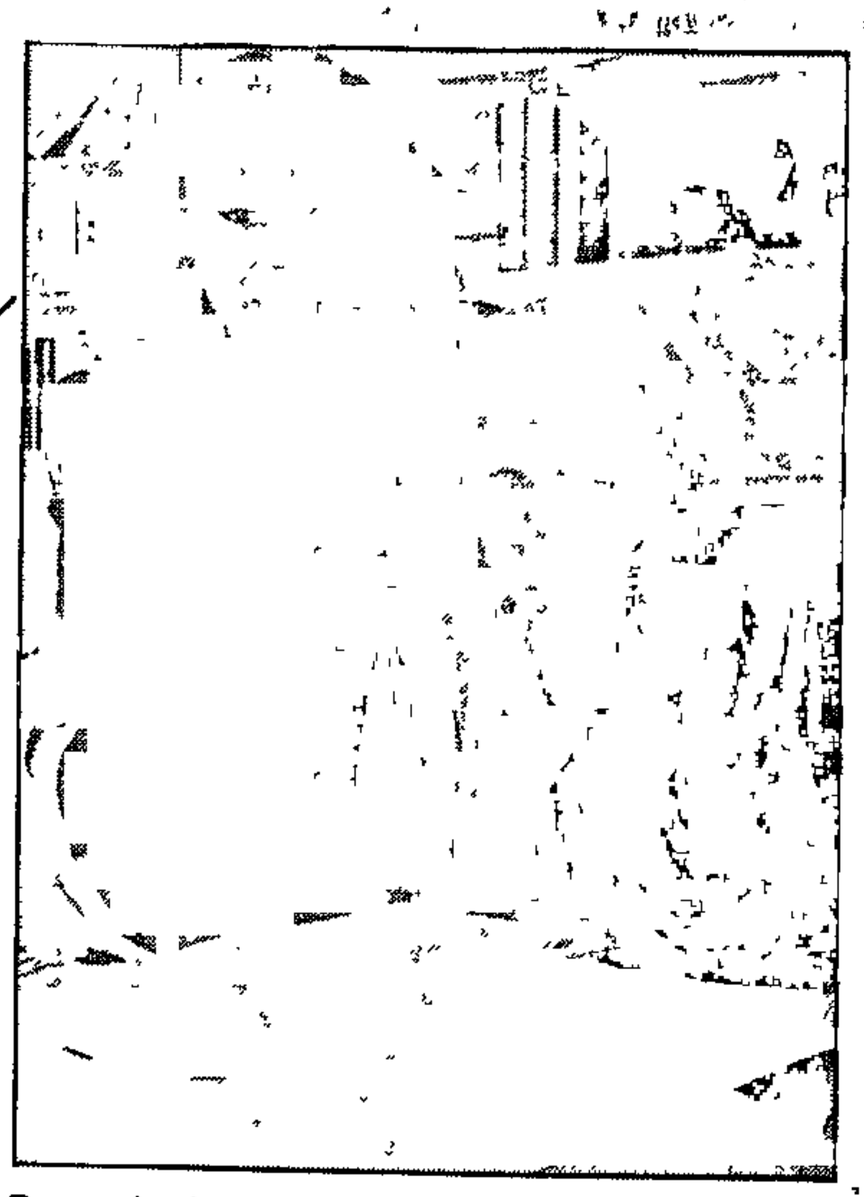
At first sight they seem the most unlikely of friends They are from backgrounds that could hardly be more diverse Soweto-born Bridgette Motsepe and this typical Johannesburg northern suburbs PR type, Mara Minnaar

Yet they've put together a formula they believe is a role model for the new South Africa — and, what is more, results are proving them to be 100 percent right

Mara and Bridgette, two really genuine friends as well as business partners — "we take turns in making the tea," jokes Mara — are the driving force behind the Secretaries' Challenge course The course, a quarterly skills bridging concept, is fast gaining popularity and respect among secretaries in the black sector

But to go back to the beginning . and how it all began

Bridgette, working as a personal assistant with the National Soccer League hierachy, wasn't over-impressed with slightly casual, somewhat laid-back Mara Minnaar when she was appointed by the NSL to promote and arrange the soccer body's Miss Personality Award back in 1986 And when Mara asked her, without giving the possible racial implications so much as a second thought, to make the tea, Bridgette thought Oh-oh, here was another whitey she would never get on with



Dynamic duo . Bridgette Motsepe and Mara Minnaar giving black secretaries a head start in the new South Africa.

"I just didn't think she was slick enough, chic enough," says Bridgette "Was I ever wrong! Let's just say I had a lot of growing up to do"

So started a specially warm friendship, and when Bridgette left the NSL and was recommended for a position with a major cosmetics company by her newfound friend, the two began also to think in terms of a possible business partnership Today, each of these thirty-something lasses runs her own independent company, and four times a year they co-operate on their joint venture, the Secretaries' Challenge

Bridgette, single, says married Mara is a workaholic Mrs Minnaar protests she's not "But we get a lot of satisfaction out of the secretaries project and so, we believe, have our proteges, It's a way of starting a new tomorrow in black/white relationships for everybody," she adds

Bridgette explains Because of cultural differences, whites employing a black secretary find it difficult to criticise, and the secretary herself is not able to accept the criticism "We have to learn to interact"

Mara takes over "The point is, there *are* many black secretaries who are competent and command respect at all levels, there are many others however who are frustrated and not fulfilling their potential due to lack of skills."

The Secretaries' Challenge takes the form of an intensive one-day course at which highly qualified speakers cover a wide range of subjects designed to send the employee back to her company better equipped to deal with her job and with a more positive attitude which in turn affects everyone with whom she comes in contact.

The last seminar was held in April, with a keynote address from Francis Kendall of Amagi Books, and among others Francis Beasely on sexual harrasment, Joy Cameron-Dow on professional excellence, and Charleen Grobler of the National Council for the Physically Disabled

Their first course was meant for about 150 it snowballed to 370 before the due date The next is in August, and they expect 50 percent of the April delegates to come again. What they are most proud of is the sort of reaction of a group from the East Rand who, after the confidence gained from Secretaries' Challenge, started up their own part-time pottery business, 10 of the staff being men!

You can call Mara on (011) 886-1145

Red Cross given access to jails

TIM COHEN

PRETORIA — Government signed an agreement with the International Committee of the Red Cross yesterday which will allow the committee to interview political prisoners privately to monitor their treatment.

The agreement was signed by Correctional Services Minister Adriaan Vlok and head of the Red Cross in SA Tony Pfanner B/Day

In terms of the agreement, Red Cross representatives will be allowed to visit prisoners who have been convicted of common law crimes linked to internal tension or of offences against state security, unsentenced prisoners in the same categories, and foreign nationals 9/7/92

The committee may interview prisoners privately, and will have access to every part of prisons they visit It will report on each visit and discuss its findings with the Department and Minister of Correctional Services, the agreement says Focus will be on the treatment of prisoners and conditions in prisons

Correctional Services Commissioner Lt-Gen Willie Willemse said in a statement yesterday "The fact that the Red Cross is allowed access to SA prisons must be seen as evidence of the sincerity with which the department has been striving towards meeting internationally acceptable standards for the treatment of prisoners "

Whites warned of danger in Sebokeng

B/Day 9/7/92

WILSON ZWANE

LAWLESSNESS and anti-white sentiment had reached unprecedented levels in the Vaal Triangle township of Sebokeng, police said this week.

Police spokesman Capt Eugene Opperman said yesterday law and order in Sebokeng had deteriorated to such an extent that only "intensified" policing could restore normality Crime and violence in the township surpassed that in other Reef townships, and Opperman warned whites against venturing into it.

There have been numerous incidents of white people being attacked and harassed in the area and scores of vehicles have been ambushed and set alight while travelling along the Golden Highway which borders Sebokeng

At the weekend a human rights lawyer, in the township to defend an ANC member at a court hearing, was stoned and forced to flee from a mob

Opperman said that until recently the township had been as bad as the East Rand's Phola Park squatter camp and Alexandra township, north of Johannesburg. Now Sebokeng was the worst, he said

He said the intensification of police anti-crime operations in Phola Park and Alexandra early last month had resulted in fewer unrest incidents in those areas

Police were convinced that political leaders in the Vaal Triangle were unable to stop their supporters committing acts of lawlessness, such as the searching of motorists at makeshift roadblocks

"And to make law and order prevail in the township, police need the co-operation of the people — which is not forthcoming because the people who give information to the police are assaulted," he said

Recently, Business Day journalists travelling in the township were stopped by comrades at a roadblock The car was searched for firearms

One of the "comrades" told the journalists whites were not welcome in Sebokeng and would be targets for necklacing.

RAY HARTLEY reports that four people, including a police constable, died in unrest-related incidents yesterday

The constable was killed instantly and his colleague seriously wounded in an AK-47 attack in Katlehong, Opperman said

The bodies of a man and a woman who had been burnt after a bus was set alight by thugs were found at Vosloorus

In another incident, a man was shot dead in Alexandra by unknown attackers Spent AK-47 and 22 cartridges were found there

Police have appealed to the public to assist in locating the weapons used in the Katlehong attack

Repairs for violence-torn areas

B/Day 9/7/92 (154)

WILSON ZWANE

THE national peace committee will ask local and regional dispute resolution committees to identify projects for reconstruction and development in violence-torn areas.

Major funding agencies have put their weight behind an initiative aimed at reconstruction and development in unrest flashpoints, committee spokesman Val Pauquet said yesterday.

The committees would be asked to identify projects for reconstruction and development, and be invited to apply for funds for the projects.

It could not be established yesterday how much money the peace committee had allocated to socio-economic projects.

Pauquet said permanent sub-committees of the national peace accord, to be called socio-economic reconstruction and development committees, would soon be set up in SA's trouble-torn areas.

These committees would initially be chaired by the chairmen of regional dispute resolution committees.

This week three development agencies — the Independent Development Trust (IDT), the Development Bank of SA and the Kagiso Trust — said they had had discussions with the peace committee about helping violence victims.

IDT trustees had approved a "substantial" amount of money for reconstruction, spokesman Jolyon Nuttal said

Mock trial dispute may be arbitrated

B/Day 9/7/92

WILSON ZWANE

THE national peace committee has asked lawyers to arbitrate in a dispute between government and Inkatha, and the ANC

The dispute was declared by Inkatha and government yesterday at a meeting of the committee executive It arose from a mock trial held by an ANC official in Maritzburg on June 26

President F W de Klerk, his government and 10 Inkatha leaders were allegedly sentenced to death at that trial 9/7/92

Yesterday's meeting of the committee executive had been convened to — among other matters — discuss the ANC's response to the trial The ANC communicated its reponse to the committee last Friday

Sources at the meeting said the committee failed to resolve the matter, which they described as a serious infraction of the national peace accord, and referred it to arbitration

The sources said Inkatha and government declared a dispute after rejecting the ANC's explanation that the purpose of the mock trial was to symbolise the demise of apartheid, not to offend De Klerk, government or Inkatha leaders

A team of lawyers from the Transvaal Law Society, whom the national peace committee had recently enlisted to investigate infractions of the accord, had been asked to arbitrate "as a matter of urgency"

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international excellence and the first to win a Gold Lion at Cannes

"His partnerships with directors David Cornell (now a major US producer) and Keith Rose took these men

He worked for what was then Rightford, Searle-Tripp & Makin and then went into partnership with David Cornell to start his production career

Church role as mediator in talks promoted

B/Day 9/7/92

(154)

Own Correspondent

DURBAN — Newly appointed Archbishop of Durban Wilfrid Napier says churches should be trying hard to arrange a meeting between leaders of the ANC, Inkatha, government and the SAP to resolve the constitutional impasse

He told delegates at the SA Council of Churches' national conference in Durban yesterday that the Church had to play the role of mediator while standing very firmly for the truth

"I think a man who needs to hear the truth over and over again is President (F W) de Klerk," he said

Bishop Stanley Mogoba of the Methodist Church said "One of the ways to weaken the third force is to ensure there is unity" The Church could help create unity by bringing political leaders together

● Comment: Page 6

Mandela, Pik to address council

Govt backs UN mission to revive talks

B/Day 9/7/92.

(154) PATRICK BULGER

GOVERNMENT yesterday agreed that a UN-sponsored mission could visit SA to help get stalled constitutional negotiations back on track.

The visit is one aspect of an attempt at international mediation in the SA conflict. The attempt will get under way in earnest next week when the UN Security Council meets in New York to hear views on the violence and the breakdown in talks.

The session — the result of weeks of diplomatic activity initiated by the ANC, the PAC and the OAU — will likely be addressed by ANC president Nelson Mandela, Foreign Minister Pik Botha and PAC president Clarence Makwetu, among others The Security Council also traditionally affords an opportunity for behind-doors discussion among protagonists

It will hear views on violence, the negotiations breakdown and suggested forms of a UN presence which range from government's support for UN observers to the PAC's call for a UN peacekeeping force.

The security council debate was initially opposed by the SA government, which favoured a UN mission and even UN involvement in violence monitoring activities, a diplomatic source said.

Botha informed UN Secretary-General Boutros Boutros-Ghali yesterday of government's decision to accept a UN good-will mission headed by former US secretary of state, Cyrus Vance. Botha said the visit had been proposed by Boutros-Ghali and urged that it take place before the Security Council convenes on Wednesday.

"I assume that the mission will consult all relevant parties, organisations and experts during its visit It was my understanding from our telephone conversation that this was also your view," Botha told Boutros-Ghali in a letter released last night.

Botha said government "considers it of the utmost importance that the negotiations should be resumed urgently and that the leaders of the major parties should jointly accept responsibility for further steps to curb violence".

President F W de Klerk opened the way for international involvement in reviving talks when he said in reply to the ANC's breakoff of talks that government was prepared to allow an international presence on a joint violence monitoring mission The concession went some way towards meeting ANC demands for international involvement in violence monitoring

Government's view was relayed at a meeting at Abuja, Nigeria last month to

☐ To Page 2

UN mission

☐ From Page 1

(154)

Boutros-Ghali who subsequently canvassed the views of other parties, including the ANC, the PAC and Inkatha

Diplomatic sources said SA received support for its opposition to a Security Council debate from at least one permanent member The five permanent members are UK, US, Russia, France and China, any one of which may veto the passage of a binding resolution on SA

ANC leaders were last night locked in discussion with local diplomats on what form UN intervention in SA could take

TIM COHEN reports that Deputy Constitutional Development Minister Tertius Delport said government was open to any reasonable proposal for the resumption of negotiations but accused the ANC of backing off from its Codesa commitments

Delport said government was open to businessmen playing a mediatory role, to a reconstituted Codesa and to international monitoring of the process

However, he accused the ANC of wanting a simple majority to have the full and final say over a new constitution Government believed it was imperative that substantial minorities should have guaranteed participation so that they cannot be ignored To describe this as a "minority veto" was a gross simplification

RAY HARTLEY reports that ANC international affairs director Thabo Mbeki said yesterday the ANC was "very keen" to restart negotiations once the government had taken steps to curb violence

It would be "the simplest of things" for the government to end the violence he told the AGM of the International Executive Service Corps in Johannesburg

Mbeki hinted talks would resume if government fenced off hostels and guarded their entrances, prosecuted those involved in killings, and removed special forces like Koevoet from unrest duty

B/Day 9/7/92

Icy cold oasis of peace

S/Times [Cape metro] 5/7/92.

KURT SWART looks at some of the possible reasons why the Western Cape seems to have escaped the violence affecting most of the country. (154)

THE absence of an Inkatha presence, a more unified and democratically-minded population and even local weather conditions have been cited as reasons why the Western Cape remains a relative oasis of peace in a country racked by political violence

Opinions canvassed this week point to various factors contributing to the tranquil ity of the Cape, although it was noted that violence does exist with tensions and divisions that could be exploited by forces promoting instability

This week's incident on the Grand Parade, when police opened fire on marchers, was the first of its kind in central Cape Town since ANC president Nelson Mandela's release rally was marred by police shootings and looting in February 1990.

With hostels a flashpoint for violence, as was highlighted by the Boipatong massacre, both the Black Sash and the ANC cited better relations between hostel dwellers and township residents as an important moderating factor in the Cape

The Western Cape police said their contribution to the peace was their "refusal" to take sides in the taxi violence, and the vital mediating role the force had played in resolving the conflict.

The police claim was disputed by the ANC and other conflict-monitoring groups

Prof Herman Gilliomee, of UCT's political studies department, said "I would imagine we are peaceful because there is not much political competition in the Western Cape between Inkatha and the ANC or the Nats and the ANC I also think the severe Cape winter has a role to play in keeping things quiet."

ANC regional assistant secretary Willie Hofmeyr said one reason for Western Cape calm was that the local white community had been more open to democracy and contact with people of other communities than in the rest of South Africa

"Cape Town has had in some ways a more unified history, as symbolised in the peace march of 1989 where a broad range of the community came together This was unlike anything else in most of the country"

He said a major factor for the relative lack of violence was the effort made by the ANC and other organisations to defuse potential conflict situations in Cape Town.

"Cape Town has a long history of the democratic movement organising in hostels which have become a flashpoint elsewhere, although there was fighting in 1976 when young comrades clashed with hostel dwellers."

Mr Hofmeyr said relations between the ANC and the police had improved after February 1990, but the violence in the country as a whole and "specifically the role the police played in the taxi war violence" had undermined the improved relationship

"Today we are back to the situation where there is very little trust in the police There have been many allegations and evidence of police complicity and partiality in the taxi war violence"

Another factor was the absence of a strong Inkatha presence in the Western Cape "Put it this way — there is very little violence in the country where Inkatha has not been involved" said Mr Hofmeyr

One of the reasons why the Cape is peaceful is that we have constant negotiations with various parties in the Peninsula, said police spokesman Capt Attie Laubscher

'In the so-called taxi war it was a police initiative which brought the two sides together

We have an open-door policy and regular contacts with organisations and leaders We didn't take sides in the taxi conflict and we'll never do this We are also in contact with the ANC and have a special unit to deal with problems

'We are very lucky to have responsible leaders in the Western Cape, and the maintenance of peace and order in the Western Cape is a high priority for our regional commissioner Gen Nic Acker," said Capt Laubscher

Tribute

Black Sash national vice president Mrs Mary Burton said one of the reasons there had been a resolution to Cape Town bloodiest conflict was the attention focused on the taxi war by the Goldstone Commission

"There is some hit squad activity here — some community and ANC leaders have been assassinated — though on a lesser scale than in the rest of the country

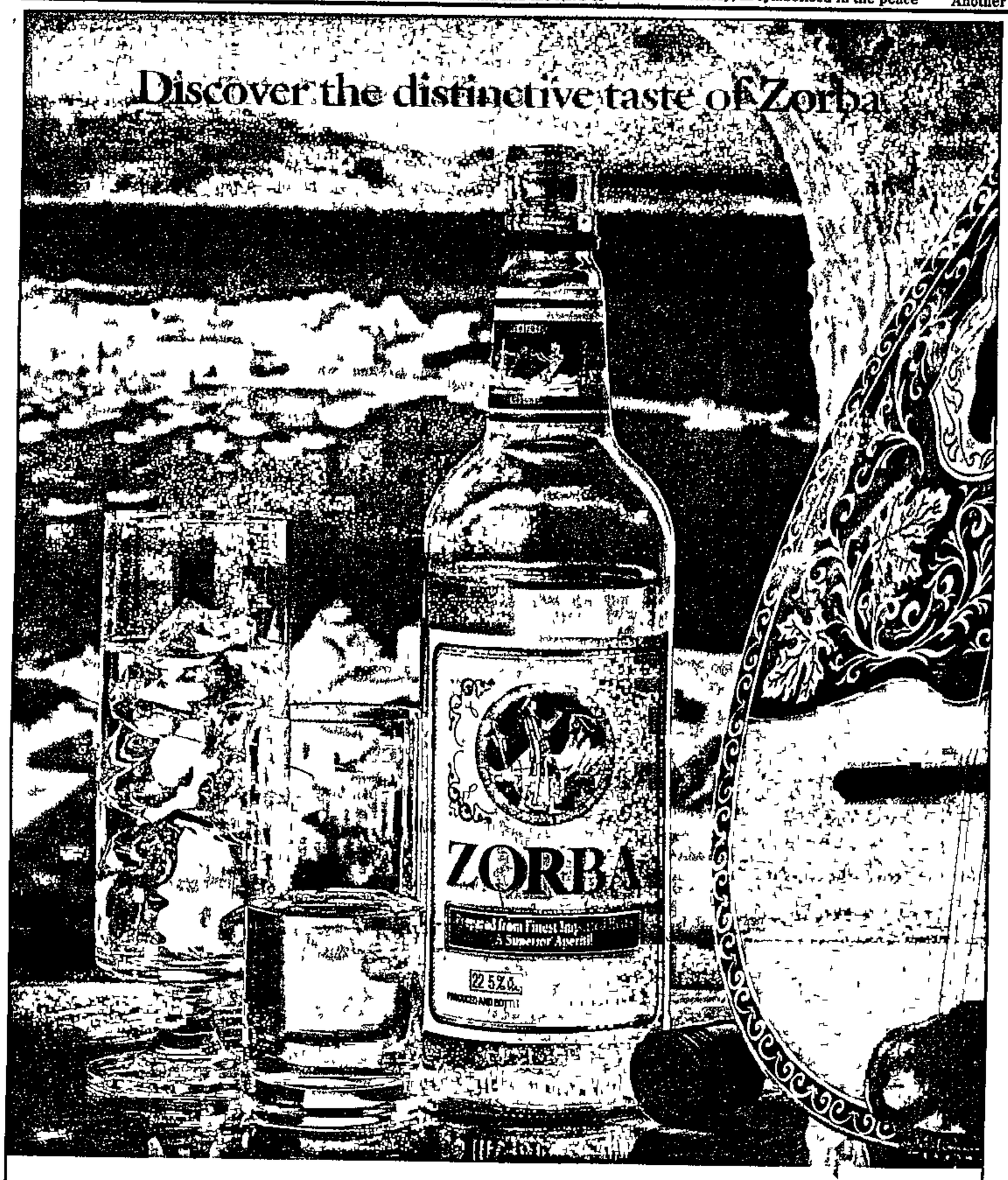
Probably another factor is the (now scrapped) coloured labour preference policy of the government and that there are less single sex hostels in the Cape Most have been converted into family units

Also the people who live in the townships are largely Xhosa speaking and this creates a more homogenous environment'

Mrs Burton paid tribute to the moderating role played by the Western Cape Hostel Dwellers Association The most serious flare up was in 1976 when there were clashes between Langa residents and the hostel dwellers

There was a potential for division and violent conflict in the Western Cape, as shown by sporadic strife between squatters and shack dwellers

"If people are using Inkatha to create divisions, the absence of Inkatha in the Cape would be a factor But there are other divisions that can be exploited, like the taxi war, and there is a lot of anger from township residents towards the police and the local black town councillors," said Mrs Burton



Keeping conflicts out of court

B/Day 11/5/92

(154)

Alternative Dispute Resolution — ADR, by A T Trollip (Butterworths, R53,90)

THE "bloodless revolution" in SA, embodied in the somersault of attitudes from terrorism to peaceful negotiation and from counter-terrorism to co-operation, is being reflected in almost every institution. We are seeing the beginning of "revolutions" in our attitudes to labour, education and style of government, health, welfare, land use, business and law.

That is why a book on a new attitude to legal disputes is timely. It explains in detail and in simple terms the concept that keeps a business or an individual out of court.

Tim Trollip says SA is among the last of the sophisticated nations to adopt alternative dispute resolution (ADR), though it needs the process more than most Western countries and is well suited to its use.

He explains that good faith plays a major part in dispute resolution among Eastern and African communities In Western cultures, precision in documentation and the application of "principled legality" apply.

The author, a lawyer with SA's largest legal practice, says that our form of litigation "has a propensity for developing a life of its own, a life out of touch with the real objectives of those involved and not driven or directed by the parties to the dispute. The outcome of any litigation is a great deal more unpredictable than most lawyers will admit."

The advantages of ADR, as recently introduced in the US and Britain, is that the dynamics of resolving legal disutes are switched from a "win-or-lose" adversarial approach to one which seeks the best mutual, material and commercial settlement. Emotions such as revenge, and legal technical points and precedents, are put aside in order to find a solution that benefits as many as possible of the parties affected.

"ADR techniques are not soft options, but involve a change of emphasis and a different challenge. how to get the best possible settlement rather than the best trial result Parties co-operate in the formulation of a procedure and have greater control over results. ADR offers pragmatic alternatives to the increasingly high cost of litigation," he writes.

He lists some advantages as:

- ☐ Greater participation by the parties to the dispute. The problem remains in their hands and is not taken over by the courts and converted into an orthodox legal issue,
- ☐ Saving of costs,
- ☐ Less formality, more flexibility. The parties, assisted by a neutral, professional arbitrator, can agree on their own procedure;
- ☐ Confidentiality There need be no washing of dirty linen in public;
- ☐ Providers of banking, insurance and other services can attain and maintain a competitive marketing edge by publicly pledging that they will resort to ADR processes as a dispute resolution method, and leave prosecution as "a last resort".

There are, of course, disadvantages in ADR already noted by some of SA's larger corporations.

Their perception is that ADR is automatically a process of compromise, so that the party with a very strong case suffers.

But then every litigant believes he must win, and it can be argued that a compromise often works to the benefit of the "big boy" in the long run

Other disadvantages are apparent, and Trollip, wisely, lists some of these as limitations on the ADR process. They include.

- ☐ A lack of "legitimacy" of authoritative judicial decisions,
- ☐ The possibility of participants being "pressured" into accepting less than they are entitled to,
- ☐ Irreconcilable differences, whether of principle or prejudice, belong in the courts, not in any ADR centre,
- ☐ There is a danger that ADR processes will reflect existing power imbalances, says the author, although some in the establishment fear the very opposite.

Overall, however, as logic suggests and the track record in America and Europe confirms, ADR has a major role to play, especially in resolving commercial disputes

Trollip's book sets out, in simple form for the layman, how arbitration and mediation work, and how to go about settling a dispute with the agreement of one's opponent.

HWT

DP drive to recruit blacks

STAR 11/5/92

(154)

By Jullenne du Toit

Democratic Party leader Dr Zach de Beer yesterday said the party would have a darker face from now on

He was speaking at the official launch of a new recruitment campaign at his house in Saxonwold, Johannesburg

"It is with the brown and black people of South Africa that the DP must seek its future," said Dr de Beer

The DP has begun to concentrate its recruitment in black areas Recruitment teams were sent out at the weekend to Pimville, Diepkloof and Protea in Soweto and were very well received, according to DP Free State organiser Rhett Kahn

There are about 1 000 DP members in Soweto, said one of the recruiting officers

Dr de Beer said his party had a clear mission to safeguard human rights in South Africa and would not be sidelined by the National Party or the ANC

He pointed to the recent disclosures of Government corruption, saying the DP had a clean record after 40 years in politics.

SACC searches its soul on its political role

W/Mail 10/7 - 16/7/92 (154)

By CARMEL RICKARD

SOUL-SEARCHING about the role of the "mainstream" churches during the current political impasse dominated the South African Council of Churches' annual conference in Durban this week.

A crop of resolutions to be debated today asks delegates to take far-reaching decisions about how the SACC will push for change

One draft resolution proposes that the SACC leadership should halt all further meetings with members of the government, as "communication" does not appear to help bring about change and merely gives Pretoria legitimacy

Another draft resolution urges that members of the churches belonging to the SACC should support all actions aimed at ending the present political dispensation as soon as possible. If passed, this could throw the weight of church members behind the mass action campaign of the African National Congress, the Congress of South African Trade Unions and the South African Communist Party, which the church leadership has already promised to back

Underlying a number of the proposed resolutions and some of the discussion was the continuing debate over whether the church should play a mediating role or the role of "speaking with a prophetic voice" — or both.

Other resolutions still to be debated included a call to members of the security forces, who might have information about destabilisation, to come forward and speak the truth. Another resolution relates to withholding taxes, or portions of tax, to indicate disapproval of the way in which the government spends state income.

A clear sign of the SACC's deep mistrust of the government was the response of one of the discussion groups to a proposed new Bill The Internal Peace Institutions Bill deals with the National Peace Secretariat and dispute-resolving committees at local and regional level. It also provides for remuneration to those involved in the work of the commission

Several speakers yesterday raised severe misgivings about the government's motives in proposing the Bill. One warned the state was trying to set up a network of paid informers Yet Methodist Bishop Stanley Mogoba, vice-chairman of the National Peace Committee, said the committee had asked that financial help be provided for grassroots peacemakers, many of whom had to take time off work to attend meetings. He said problems should be raised with the secretariat so that action could be taken to modify the proposed legislation.

In his presidential address at the start of the conference, Methodist Bishop Khoza Mgojo urged that the conference consider how the SACC had come to be perceived as "the ANC at prayer" He said that if the SACC was to be effective, it could not afford to be perceived as taking sides with any political group. However, the SACC had to condemn "what needs to be condemned", regardless of which group was responsible.

He said the different political groups had to be told clearly by the church that "they need not kill in order to convince ... They say they kill in order to expand democracy — but how can they bring democracy to those they have killed?"

Mgojo also addressed strong words to the government, saying many had died at the hands of the security forces and "mysterious murderers".

ANC alliance's options limited as crisis goes to UN

B/DAY 14/7/92.

SIMON BARBER in Washington

154

THE UN Security Council meets tomorrow to help SA out of its current impasse. To most of the permanent members, and several of the impermanent ones as well, this is not a proper use of the council's time Unlike the Balkan crisis, SA's problems do not constitute a threat to international peace

Nor, at this stage anyway, do they involve a conflict between sovereign states, real or aspiring However much they may affect the surrounding region, they are at root a domestic matter In taking them on, the council is setting itself an uneasy precedent Few countries can honestly relish the prospect of the UN presuming to act as arbiter of their internal disputes

Nonetheless, if UN Secretary-General Boutros Boutros-Ghali and the permanent members can keep their heads — and hitherto they have — this week's session should prove a valuable exercise With all 19 Codesa members, plus the nine African foreign ministers deputed by the OAU, having the right to speak, the superficial theatre will be unedifying — a throwback to the days before the UN found itself custodian of the New World Order and was merely a Hyde Park Corner for the self-styled wretched of the earth Beneath the surface, however, important business should be transacted.

The principal function of the meeting and of the resolution that emerges from it must be to restore the primacy of those within the ANC alliance — principally, one assumes, president Nelson Mandela — who wish the Codesa process to succeed along the lines the parties have mapped out for themselves

Seen from this remove, the collapse of Codesa II and the post-Boipatong hysteria are symptoms of the quite understandable difficulty the ANC is having in making the transition from liberation movement to political party, from strugglers to electoral competitors within a constitutional framework

The nature of the difficulty is illustrated by a couple of draft papers allegedly prepared for the SACP's June 20 consultative conference The authenticity of the first, which Ken Owen discussed in his Sunday Times column two weeks ago, has been established The second, which landed on my desk last week, may be genuine but could equally be a plant I assume it has already been circulated at home Whatever its provenance, its analysis — which is offered in the first person on behalf of an unidentifed "we" — seems acute.

The author contends there are now three basic "strategic outlooks" within the liberation alliance The first, which he describes as "Don't Rock the Boat", sees "the path to democratisation as depending primarily upon negotiated pacts between elites Elites deliver their constituencies The job of constituencies is 'to be delivered' "

"This perspective is grounded on the assumption that there is essentially a strategic convergence between responsible leaders on the side of both the regime and the national liberation movement. This 'moderate centre' must be allowed to congeal, it must be given the space and time to get on with the task"

The second outlook the author calls "turning on the tap", and is "essentially a militant version of the first" Under this approach, mass action is conceived as a tool of the negotiating "elite" to strengthen their hand at the table Like the first strategy, option two is said to appeal to those who view the ANC as a "government in waiting" and who "see themselves as future bureaucrats" when the waiting is over

This "begins to suggest that soon the national liberation movement must transform narrowly into an electoral machine Once more mass action will be confined to periodic spurts, this time in elections — yet another version of turning the tap on and off"

The third strand is "The Leipzig Way" — the mobilisation of truly spectacular demonstrations of the kind that brought down East Germany's Erich Honeker This, says the author, is preferable to methods one and two in principle, and enjoys considerable support among less sophisticated, grassroots comrades. The trouble is in the practicalities "How realistic is this option?"

Not very, in the author's view "Internationally, as we know, there has been a very rapid and absolutely radical change in the balance of forces It was essentially this fundamental change that allowed mass demonstrations in Leipzig and Prague to act as catalysts for the rapid demise of governments" However, that same change has meant that the world balance of forces is now foursquare behind negotiated transitions, and thus "entirely unfavourable" to mass insurrection in SA.

Nor are the government and its "repressive machinery" about to fold To the contrary, developments since 1989, particularly the disengagements from Angola and Namibia, have "parseemically (sic) relieved the pressures on the SADF. Today, there are almost certainly more guns in the hands of the popular masses than ever before But we are further (and we are arguably never that close) from insurrection than we were three or four years ago"

There are several further problems with the Leipzig option One is that it will succeed only in "winding the masses up" and then demoralising them when it does not bear the expected fruit. Second, "because the insurrectionary logic tends to be one of disengagement from the negotiation process, it is liable to open the way to the regime unilaterally steering the process of transformation"

Another problem — and this seems a particularly interesting point — is that the "insurrectionary orientation" has already "tended to become an elite, conspiratorial fixation" among certain groupings within the alliance, most notably the Youth League, proponent of the Leipzig variant it calls the "extended political strike" In other words, the author suspects that the third option's principal backers may see it as much as a means of seizing control of the liberation movement as of overthrowing the government.

Unfortunately, having critiqued what he sees as the three major strains of the alliance's thinking, the author stops short of offering any specific alternatives He does, however, stress the need for achieving a unified line and does not rule out a strategy of rolling mobilisation that will leave the movement "maximally poised to exploit a sudden insurrectionary moment should one occur"

Whoever wrote the paper — and such is its tone that it hardly seems calculated to generate a Red Scare any more than the other, certifiably genuine document now in circulation — its analysis, albeit mechanistic, makes sense It suggests what ought to be fairly obvious anyway, namely that the ANC front, having failed to win a Sandinista-like ouster of the existing powers, has run into an ideological and strategic hard place and is flying apart at the seams This possibility, rather than government's overweaning constitutional demands and failure to "control" its police, may be at the root of the present breakdown

What is needed now is to help the proponents of option one, even two, regain the upper hand This is where the Security Council can help

Those within the ANC who favour negotiation need bolstering in the eyes both of their constituents and their rivals The council, as the official voice of the international community, can contribute to that It can also indicate that there are limits to what the ANC can reasonably expect the government to concede.

If Mandela is the statesman he is billed as, this is why he has appealed to the UN

Vance's team arrives today

TIM COHEN

PRETORIA — Veteran troubleshooter Cyrus Vance arrives in SA today with four assistants in an attempt to broker peace talks and jumpstart the stalled negotiations process.

Government and the ANC yesterday welcomed Vance's mission, the product of a UN Security Council resolution which invited the UN secretary-general to appoint a special representative.

Vance has been given a broad mandate by the resolution, which calls for the representative to recommend measures which will help to end the violence and create conditions for negotiations

Responding to suggestions that the ANC was averse to Vance's appointment, ANC spokesman Carl Niehaus said the ANC was happy with the decision

The ANC expects Vance to investigate violence and although he will not be directly involved in discussions on resuming negotiations, the issues are related. Government has said it is satisfied with the appointment, although it sees Vance's mandate being wider than the ANC does

Sapa reports from Cape Town that Vance will be met at Jan Smuts Airport by Foreign Minister Pik Botha and senior government officials, before starting on his schedule of meetings with political, religious, business and labour leaders.

He is expected to remain in the country until July 30 Details of his itinerary are expected to be released at a news conference immediately after his arrival.

He is expected to meet government ministers and President F W de Klerk tomorrow and the ANC, PAC Inkatha and DP on Thursday It is understood his discussions

☐ To Page 2

B/DAY 21/7/92

Vance

B/DAY 21/7/92

☐ From Page 1

will also include Sacob, the Afrikaanse Handelsinstituut, Saccola, Cosatu and other national peace accord signatories

Vance, who was US secretary of state under Jimmy Carter, is renowned as a troubleshooter and mediator

Vance played a key part in negotiating the Camp David agreements on the Middle East and assisted in transforming Rhodesia into Zimbabwe Most recently he has been involved in negotiating the cessation of hostilities in Croatia

A Time magazine article said Vance's recipe for arbitration was "Master the facts of the situation listen exhaustively to both sides, understand their positions, make sure they understand the principles that must dictate a solution and don't give up"

Vance will be accompanied by UN officials Virendia Diyal, Hisham Omayad, Shola Omoregie and Carol Davis

Goal is a climate for negotiations

Vance arrives expecting 'full co-operation'

(154)

B/DAY 22/7/92.

RAY HARTLEY and TIM COHEN

UN SPECIAL envoy Cyrus Vance arrived in SA last night for talks with political leaders aimed at ending violence and restarting constitutional negotiations.

He was met at Jan Smuts Airport by Foreign Minister Pik Botha, ANC secretary-general Cyril Ramaphosa and Inkatha representative Suzanne Vos.

Vance will meet President F W de Klerk today and the ANC, PAC and Inkatha by the end of the week.

His visit flows from last week's UN Security Council meeting It takes place as government prepares for a "bosberaad" this week at which new proposals aimed at restarting talks will be formulated These proposals could include a major role for the international community, a senior government source said yesterday

Vance said last night "I intend to meet the SA authorities and parties concerned and listen to their views most attentively on how best the purposes of the Security Council can be met"

He would strive to make recommendations to contribute constructively to peaceful transition in SA

He said he would also look at measures to assist in ending the violence and create conditions for negotiations He expected the fullest co-operation from all parties

"The people of SA have in their endeavours the best wishes and support of the international community," he said

He said he hoped his visit would render an escalation of international involvement unnecessary He would not comment on government claims that mass action was contributing to the impasse in negotiations and was contrary to the UN resolution.

A senior government source said the bosberaad would involve all three of the recently formed pre-Cabinet committees — finance, social services and constitutional affairs.

He said government, which considered itself not only a participant but also the custodian of the negotiations process, was duty-bound to counter the disintegration of negotiations which might occur as a result of the ANC's mass action campaign

The source indicated government was not opposed to a large UN monitoring group of up to 3 000 people who would observe political gatherings and police under the auspices of the peace accord.

However, government was against the process of negotiations being placed under pressure to reach fruition as constitutional negotiators believed ANC members must be given time to vent their frustrations

The Constitutional Affairs Department, Foreign Affairs and the State President's office are expected to meet Vance today with the main objective of providing him with a thorough understanding of the state of the negotiations process

Government briefs Vance delegation

B/DAY 23/7/92

TIM COHEN

PRETORIA — UN envoy Cyrus Vance spent all of yesterday at the Union Buildings being briefed by a full panel of Ministers involved in the negotiations

Meanwhile the Vance delegation, which is rapidly becoming the focus of the negotiations process, has been inundated with requests for meetings from organisations, including two unnamed right-wing groups

Vance and three advisers met President F W de Klerk and several foreign affairs and constitutional development officials early yesterday morning

A lunch with De Klerk developed into an extended working session

Also present were Foreign Minister Pik Botha, Public Enterprises Minister Dawie de Villiers, Justice Minister Kobie Coetsee, Law and Order Minister Hernus Kriel and Constitutional Development Minister Roelf Meyer

Vance, accompanied by UN Secretary General staff member Virendra Dayal and UN political affairs department members Hisham Omayad and Shola Omoregie, also met Finance Minister Derek Keys and Health Minister Rina Venter

No official government comment followed the discussions, although it is understood that no concrete proposals for a physical UN presence in SA were discussed

Government sources said yesterday they gained the impression that Vance intended to discuss the SA situation in broad terms before coming to a conclusion about any possible UN involvement

Vance made it clear that the measures envisaged in the UN resolution were positive The resolution calls for the special representative to recommend measures which would assist in ending violence and encourage negotiations

The discussions included an exchange of ideas on the SA economy

There are increasing indications that possible UN involvement in SA will be more modest than has been suggested, particularly because of the UN's unhappy experiences in Bosnia-Herzegovina

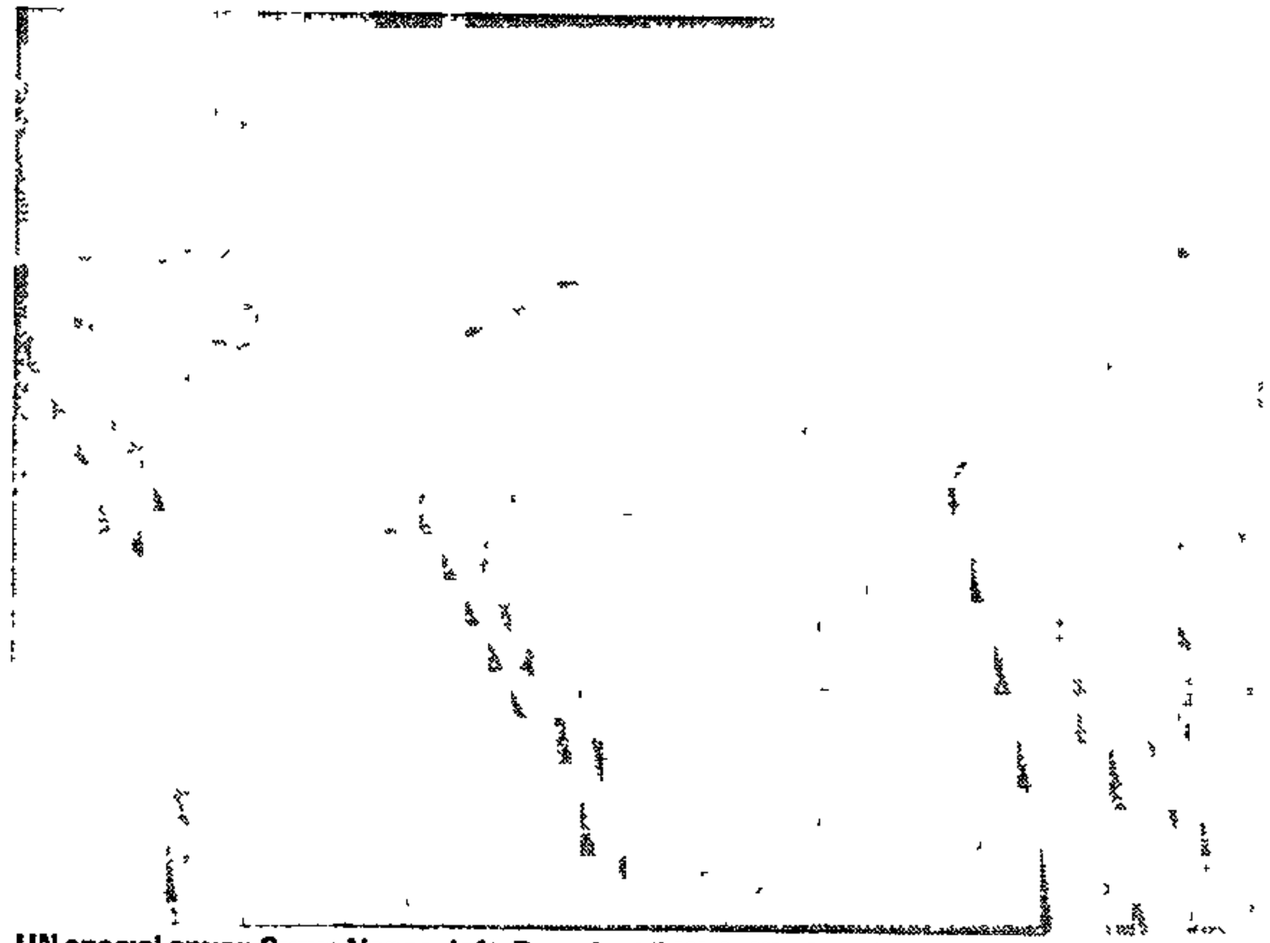
Although this was not directly discussed yesterday, the former Yugoslavian states, which Vance visited recently, have involved the UN in a seemingly intractable and expensive commitment

Vance will meet the ANC, the PAC and Inkatha today and members of the Goldstone commission tomorrow

Our Durban correspondent reports that PAC president Clarence Makwetu warned yesterday that any attempt by Vance to revive Codesa would be futile and would be rejected out of hand by the PAC

Makwetu told an Idasa forum "Our message to Vance is that negotiations should be held at a neutral venue and must be conducted under the chairmanship of a neutral person"

● Comment: Page 6



UN special envoy Cyrus Vance, left, President F W de Klerk and Foreign Minister Pik Botha at the Union Buildings in Pretoria yesterday. Picture AP

Riotous Assemblies Act alive and well

STEPHANE BOTHMA

B/DAY 23/7/92

PROSECUTIONS under the Riotous Assemblies Act continued, despite pending recommendations on illegal gatherings and demonstrations by the Goldstone commission, police confirmed yesterday

Although most of those arrested this week for taking part in the ANC's campaign to occupy government buildings were charged with trespassing, several protesters were charged with staging illegal demonstrations

Perpetrators were charged in terms of unrest regulations Witwatersrand police liaison officer Col Dave Bruce said

The SAP confirmed that the Riotous Assemblies Act of 1956 was still in force, and was used if demonstrators caused disturbances or refused to disperse

In January, commission chairman Judge Richard Goldstone established a special committee to look into mass demonstrations

☐ Sapa reports that Goldstone said yesterday the Justice Department would promulgate regulations within days to give the commission powers to offer adequate witness protection

BENCHMARKS

CARMEL RICKARD'S *weekly look at the law, the lawyers and the courts*

Mediate - but not just yet

154

W/Mail 24/7-30/7/92

AFTER 10 months in the United States, we came back to find our house afflicted by that common travellers' disease, tenant damage. Weeks of unsatisfactory correspondence and phone calls followed before we decided to try mediation, theoretically a good idea but difficult in practice.

Community and privatised mediation centres flourish throughout the US, providing an essential, affordable service for every member of society. A vast network of ordinary people, including schoolchildren, train as mediators and offer their skills to the community as volunteers or full-time. This service helps individuals in disputes and the community, when conflicts are defused before becoming violent. A culture of conciliation can emerge if people experience how mediated discussions can resolve disputes.

The Illinois law setting up community mediation centres underscores this potential: "Unresolved disputes which individually may be of small social or economic magnitude are collectively of enormous social and economic consequence. Many seemingly minor conflicts between individuals may escalate into major social problems unless resolved early in an atmosphere in which disputants can discuss their differences."

Suppose our problem had arisen in the US. What would we have done? First, called the local community mediation centre to explain the dispute in general terms and ask that they try to arrange mediation. If we had not yet suggested mediation to the other side, officials at the centre would. They would outline how mediation worked, explain it was voluntary and ask the other party if he or she was willing to try this method. Given the go-ahead, they would arrange a time, a neutral venue and a mediator.

In South Africa it takes far more effort, unless you can pay the rates for the skills of professional mediators (usually lawyers with special training) through an agency like the Independent Mediation Service of South Africa or the Alternative Dispute Resolution Association of South Africa.

If you live in Johannesburg's Alexandra township it might be easier. The Community Dispute Resolution Trust has helped the local community establish the Alex Justice Centre, which has many features of the typical US community mediation centre. The mediators come from the community. They have training in skills and ethics to deal with a wide range of problems, and to decide whether a dispute is suitable for resolution through mediation. A similar project will start soon in Hillbrow, and CDT officials hope a pilot centre in the Cape and Natal will follow.

Several other schemes sound promising but are inappropriate to small community disputes. The Short Process Courts and Mediation in Certain Civil Cases Act, which came into effect last weekend, could play an important role in the whole legal scene, but is far from what is needed to bring mediation to every community.

Everyone seriously trying to end the conflict and create a more tolerant society in South Africa would agree on the urgent need for thousands of well-trained "grassroots" mediators throughout the country. But although hundreds of such mediation centres are desperately needed, it would be fatal for the government to rush through enabling legislation. Until a widely accepted new constitution and Bill of Rights is in place, the legal system had best keep its hands off.

Lawyers can contribute by helping train mediators and setting up mediation centres through, for example, the Community Dispute Resolution Trust. And imagine how it would help restore confidence in the legal profession if, once centres are established, members of the community who happened to be lawyers joined their neighbours in volunteering for training and then offered their services (for the same nominal fee paid any other community mediator) to help resolve disputes in their neighbourhood.

Drive to revive peace charter

Clerics push to restart negotiations

B/DAY 28/7/92 (154)

PATRICK BULGER

CHURCH leaders yesterday launched a major initiative among business, labour, government and political groups to restart negotiations and help create a more favourable political climate ahead of next week's general strike.

The initiative follows the failure of Cosatu and employer body Saccola to reach an accord to avert next week's two-day strike and church concern that mass action and the standoff between government and the ANC could irreparably damage political and economic prospects

A church delegation headed by Southern African Catholic Bishops' Conference presiding bishop Wilfred Napier is due to meet President F W de Klerk today and will meet the ANC later in the week. The church delegation includes all the major religious denominations and the meetings are being facilitated by the SA Council of Churches (SACC).

Yesterday, the church leaders met delegations from Saccola and Cosatu as part of an attempt to revive aspects of the failed charter for peace, democracy and reconstruction which the two bodies could not agree upon last week.

An SACC source said the church leaders impressed on the business and labour delegations that the accord should be revived. In particular the church leaders felt those aspects of the charter dealing with political transformation should be built upon

However, the meetings delivered little chance of next week's general strike being called off. Cosatu spokesman Neil Coleman, while describing Cosatu's meeting with the churchmen as constructive, said it was unlikely the strike would be called off.

ANC spokesman Carl Niehaus said negotiations with government would remain on hold and mass action would go ahead until the ANC's demands were met.

He confirmed that a meeting was being arranged between the church leaders and ANC president Nelson Mandela, who arrived back from overseas yesterday

It is understood that the church leaders will hold an early morning meeting among themselves today before meeting De Klerk. They will present him with a brief memorandum dealing mainly with the draft charter's proposals for political transition

These include speedy movement towards a political settlement based on universal suffrage, a transition period governed by democratic principles, an elected constitution-making body which will serve as a transitional parliament and the need for an electoral commission

The church leaders feel agreement on these political principles are prerequisites for a resumption of negotiations

"We feel that the crisis is so desperate that we cannot afford not to have another effort to try and rescue the situation A positive spinoff could be that the general strike takes place in a better political climate," one church leader said

He said the church leaders would make suggestions that might break the deadlock

The church initiative is similar in tone to the successful attempts last year by business and religious leaders to help set up the national peace accord which led several

☐ To Page 2

Church leaders

B/DAY 28/7/92

☐ From Page 1

months later to the formation of Codesa

At the weekend the church leaders said they would call on government to initiate discussions on multiparty control of the security forces They would also ask government to allow international, political and non-political monitoring groups to assist the national peace accord and would ask for the Goldstone Commission to be strengthened

Church leaders said political parties had to accept the consequences of their choice for democracy (154)

"This will include acceptance of the fact that democracy means that both the will of the majority prevails and that minorities have effective participation, with effective checks and balances contained in a bill of rights," they said

Mediation's an art, says **Ron Kraybill**

Bringing accord to changing SA

STAR 30/7/92. (154)

SOUTH Africa has been the scene of the world's most rapidly developing "conflict resolution movement" This nation has accomplished in less than ten years what it took the United States several decades to develop, an active network of mediators and conflict resolution experts capable of assisting in conflicts in industrial, community, and political settings.

The Independent Mediation Service of SA has successfully mediated hundreds of conflicts between unions and employers in recent years Numerous other organisations are at work in the community and political sector Wilgespruit in Roodepoort, Community Dispute Resolution Trust in Johannesburg and now opening centres in other areas, the Vuleka Trust in Natal, the two decades-old Centre for Intergroup Studies in Cape Town, which recently mediated a settlement in a major "taxi war" Additionally, there are the dozens of new Local and Regional Dispute Centres now springing up as the National Peace Accord structure is slowly put into place

But the conflicts facing this nation have deep roots and the resources of the conflict resolvers are slender. The parties involved in the most difficult and complex conflicts remain poorly educated about the field of conflict resolution and often reject mediation

One common reason for this appears to be that one or both parties to a conflict believe that involving a mediator implies failure or inadequacy on their part

The truth is that the more knowledge of conflict resolution that leaders have, the more they recognise the need for impartial facilitators

Impartial facilitators and mediators engage in a range of tasks that are difficult and often impossible for anyone associated with either side to accomplish

- Get negotiation going Getting a commitment to begin is often one of the most delicate parts of negotiation. If the side goes to the other and says "We want to negotiate," this may be viewed as a sign of weakness
- Work out the framework for the negotiation before it begins. How many representatives will each side send? What issues will be discussed?
- Facilitate meetings. Good negotiators function like good meetings, with a sense of purpose, order, and structure Like any good meeting, negotiations need a leader to start things off
- Deepen the level of analysis and reduce adversarial posturing. Almost never do both parties grasp the full realities of the situation that brings them to the bargaining table They see the legitimacy of their own concerns, of course, but rarely do both parties understand the concerns that drive the other side.
- Expand the range of options available for resolution "Never let the parties begin negotiating with only two options on the table," a veteran mediator once told me. "Let each side put out their favourite solution, then help them come up with some additional possibilities to consider as well before they start negotiating"
- Serve as "agent of reality" One or both parties often get locked into battle, and lose sight of the real issues in a blind commitment to win at all costs When this happens, mediators must work with each side in reviewing the benefits of co-operating
- Use impasse-breaking tools The most powerful tool for breaking impasse is the caucus, a private meeting with each side
- Find face-saving ways out Sometimes both sides have invested so much in the battle that they cannot withdraw or admit a miscalculation to the other side
- Anticipate and guide the parties in addressing strategy issues before they become problems

Resolution of any conflict depends in the end on the commitment of the parties themselves to addressing the issues at stake But skilled mediators can greatly increase the odds of finding a satisfactory resolution □

● *Ron Kraybill is Director of Training at the Centre for Intergroup Studies, Cape Town*

Church delegation plans last-ditch bid to cool political tempers

B/DAY 30/7/92 (154)

PATRICK BULGER

CHURCH leaders want President F W de Klerk and ANC president Nelson Mandela to meet in a last-ditch attempt to cool political tempers ahead of next week's general strike

A church delegation will meet senior government constitutional negotiator Gerrit Viljoen today to relay details of its talks on Tuesday with Mandela and ANC secretary-general Cyril Ramaphosa.

A church source said the clerics were pushing for a meeting between the two leaders Failing that, they wanted Mandela and De Klerk to make statements to cool the political climate

The source said that while the two parties had serious constitutional differences, these could be bridged in negotiations.

But the breakdown in trust between De Klerk and Mandela was a serious obstacle to negotiations. And the ANC told the churchmen something had to be done to bring the violence under control before negotiations could resume.

ANC spokesman Gill Marcus said yesterday there were no plans for a meeting between Mandela and De Klerk, our political staff reports from Cape Town

Church leaders from all major denominations under the auspices of the SA Council of Churches have been trying to restart constitutional negotiations and lessen the detrimental effects of mass action They have met employer body Saccola, Cosatu, government and the ANC and are attempting to arrange meetings with Inkatha, Azapo and the PAC

The meetings are intended to produce a code of conduct for the two-day strike

The church leaders said although there were serious differences between government and the ANC, they sensed a desire to move towards renewed negotiations

They said they had urged Cosatu and Saccola to take up the issues raised in a draft charter on peace, democracy and economic reconstruction that the two groups failed to agree on last week.

They said they urged De Klerk to act on the violence and clarify constitutional issues causing the deadlock. They discussed their concerns with the ANC that mass action could lead to violent action

"We were informed that it was the wish of the ANC to take part in negotiations but that the continuing violence and the constitutional deadlock caused the withdrawal and led to the choice of mass action"

They said the constitutional differences separating the parties were that government wanted Codesa to decide on a constitution that would be difficult to change, while the ANC wanted Codesa to decide only on the principles of a new constitution and rules governing an interim period

They also pleaded for immediate action from government on the recommendations of the Goldstone commission

International beehive ready to swarm

W/M mail 10/7 - 16/7/92

154

Amid all the hectic international activity centred on South Africa this week, the world's four key organisations are urgently trying to co-ordinate their roles.

By **ARTHUR GAVSHON** *in London*

HUNDREDS of would-be peacekeepers are on standby around the world, ready to swarm into South Africa to avert further confrontation between the government and the African National Congress

Four key organisations which span the globe are urgently consulting on how best to co-ordinate roles for the teams of fact-finders, observers, monitors and intermediaries they hope to send here.

Diplomats at the centre of the talks say the United Nations, Commonwealth, Organisation of African Unity and European Community face a variety of options One they clearly want to avoid is undertaking four separate operations

Among those gaining favour is the idea of a single mission representing all four groupings, perhaps under Commonwealth auspices, alternately, for the Commonwealth and OAU to help bring about an end to the violence while the UN and EC help to get negotiations back on track.

While President FW de Klerk has reluctantly accepted that a degree of international participation is inevitable if the peace process is going to be restored, it is understood that, with the insistence of some ministers in his government who oppose any international intervention, he is aiming at strictly limiting the roles that outsiders might play

De Klerk has stressed the willingness of his government to accept only "observers" or "fact-finding missions" from abroad. But the UN, Commonwealth, OAU and the EC want to participate fully in the National Peace Accord as monitors, intermediaries and facilitators in the talks

In the wake of the Boipatong massacre, however, De Klerk has come under unprecedented international pressure — privately and publicly — to accept outside help He has already yielded to some extent by authorising the reinforcement of the Goldstone Commission with the introduction of jurists, academics and policemen from abroad

A major difficulty seen by international authorities is that De Klerk and Nelson Mandela expect different things from the international community. De Klerk would want it to urge the ANC back into Codesa, Mandela would want it to condemn the government's handling of the security situation and its perceived attempts to perpetuate white supremacy in new constitutional forms

UN Secretary General Boutros Boutros-Ghali has scheduled a full-scale Security Council debate on South Africa for next Wednesday. Foreign ministers representing several OAU countries are expected to participate and to bring up allegations of state complicity in the political violence.

Boutros-Ghali called the emergency meeting after consulting with the Security Council's five permanent members — the United States, Britain, France, Russia and China — all of whom supported him Boutros-Ghali also offered this week to send former US secretary of state Cyrus Vance to meet with all the contending parties in South Africa on the sort of role the world body should play South African officials at the UN said Foreign Minister Pik Botha had welcomed this proposal in a telephone conversation with Boutros-Ghali on Tuesday evening

James Baker, the incumbent US Secretary of State, has said he too may visit the country soon

Commonwealth Secretary General Emeka Anyaoku is apparently still awaiting a response to his offer to send a team of Commonwealth experts The team would be led by eminent persons with military and specialist police backup who could fit into the Peace Accord structure.

With all this hectic activity, diplomats say the business of co-ordinating sometimes overlapping proposals from the four organisations is proving complicated For example, each would like to play a leading role and would like to be credited with any constructive achievements This, in a sense, explains why Britain, as president of the EC, now intends deferring the planned mission of three EC foreign ministers — British, Portuguese and Danish — until early September, thereby avoiding any involvement in the feuding between the government and ANC

Visit to squatter camp postponed

(154) STAR 19/8/92

Staff Reporter

Koinonia — a group promoting goodwill among different communities by organising visits by whites to black townships — has postponed a planned Ivory Park encounter because of the East Rand taxi war.

The get-together was organised for this weekend, but will now take place on September 18, 19 and 20.

The decision to postpone the encounter was made despite the signing of a ceasefire agreement between the taxi associations of Ivory Park, Tembisa and Alexandra on Monday.

The ANC PWV region yesterday hailed the agreement, spearheaded by the North East Rand Regional Dispute Resolution Committee

The taxi problem has been at the heart of a recent spate of killings, particularly in the Ivory Park informal settlement area where a number of people have died

Koinonia's Ivory Park encounter will be the first effort to take whites into a squatter camp

Koinonia was formed in Mamelodi, near Pretoria, in 1982 by Dr Nico Smith to promote what he called "pockets of hope" within South African communities.

Female-priests issue tests synod

STAR 20/8/92 (154)

THE Anglican Church has embarked on a conscious drive to provide an example of free speech and tolerance to South African society in how it handles controversy and dissent

Archbishop Desmond Tutu set the tone when he opened the Church's three-yearly provincial synod by declaring in Mbabane "The kind of society we want .. must be one where people count because they are created in the image of God, who has a deep reverence for our autonomy as persons — who respects our freedom to choose

"We must say to everybody. 'Improve your argument Don't raise your voice.' To intimidate or coerce in any way is already to concede that your point of view is untenable and cannot win over others. As the Church of God, we must help to cultivate a culture of tolerance.

"Our diversity . makes, not for separation, but for a deep and abiding unity; it is precisely because we are different organs that we constitute a body, and so we must celebrate our diversity ...

"We must demonstrate that it is gloriously possible for people of different cultures, gender, race, upbringing and points of view to cohere, to form a vibrant community This is absolutely necessary where for so long many have suffered under the immoral obsession with racial separation and injustice"

The test of his exhortations came in the debate on ordaining women as priests. A synod hall is far removed from the tense and fear-ridden streets of the Transvaal and Natal townships Nevertheless the issue was one ready-made for confrontation, for threats of walkouts and schism.

The protaganists have deeply held convictions the issue has split Anglican churches elsewhere, and the passion it generated when last dealt with here in 1989 far outstripped that caused by Church support for sanctions

Archbishop Tutu pleaded with the synod as the debate began "Wouldn't it be wonderful if especially South Africa could see that we disagree, and disagree vehemently, and yet remain in one fellowship, not excommunicating one another because of different points of view?"

The resulting four-hour discussion was low-key Even when an overwhelming vote in favour of allowing the ordination of women was announced, the atmosphere was sober The archbishop, a strong supporter of the move, quickly reassured opponents that no bishop would be compelled to ordain women.

In recent years the archbishop has developed an increasingly close relationship with his most senior colleague, Bishop Michael Nuttall of Natal (Bishop Nuttall calls himself "Number 2 to Tutu") The day after the vote, the two acted to keep the Church together by asking the synod to approve a resolution assuring opponents of women's ordination "that there is a cherished place for them in (our Lord's) Church, which would be impoverished without them"

Two days later, one of the Church's most prominent and vigorous opponents, Canon Roy Snyman of Port Elizabeth, took the synod by surprise when he described his struggle to reconcile the decision with the "total defeat" of his views

After deep thought, he said, he had decided he had to accept the decision. "I believe all of us must ask for humility and submit gracefully and in grace. If we can't, we must opt out totally But heaven knows where an Anglican would go And I know I belong here" □

● *John Allen is media secretary to Archbishop Tutu*

Kiwi 'Mr Fixit' fires from hip

STAR 21/8/92.

(154)

Chris Laidlaw (above), New Zealand's "race relations conciliator", speaks to JO-ANNE COLLINGE about his impressions of South Africa.

BEFORE last weekend's rugby test, former All Black Chris Laidlaw was told by an acquaintance in Johannesburg that if South Africa won, the climate for political negotiations would improve. He showed no inclination to laugh

"Magnanimity comes from a sense of cultural well-being," reflects Mr Laidlaw, the former rugby captain and New Zealand ambassador who will shortly complete a term of office as his country's "race relations conciliator"

Mr Laidlaw has just been back in South Africa, 22 years after his somewhat ill-starred visit as a member of Brian Lochore's team Then, he says, he set foot at Jan Smuts Airport "with misgivings" — and soon after, he was a key proponent of the sports boycott. He reached this position because "promises which were given to us then about the desegregation of rugby and society — but particularly rugby — were never delivered on".

Unrepentant, even quietly triumphant, about the boycott, Chris Laidlaw remains a nightmare for that defensive breed of South Africans who are constantly telling their foreign critics to put their own racial houses in order. He has been doing precisely that for several years, and his experience could hold some valuable lessons for the future South Africa

Appointed three years ago by the New Zealand government as race relations conciliator and a member of the Human Rights Commission, he is constantly involved in a complaints-driven process to counter discrimination

New Zealand is often falsely drawn as an Anglo-Saxon society. In fact, it embraces substantial minorities, with the Maoris alone accounting for between 12 and 13 percent of the population and Pacific Islanders, Asian immigrants and refugees from many quarters adding several more percentage points

"The demand from the Maoris is essentially a demand for greater cultural space or independence," says Mr Laidlaw This doesn't mean "homeland"-type talk — it means increased status for the Maori language and more scope for practising their traditions, for instance in educational curricula, health care and social welfare services

Having had some contact with ultra right-wing groups in South Africa, Mr Laidlaw believes that a formula has to be found to provide them with a sufficient sense of cultural security to avoid "having to put up fences"

Although New Zealand, in the British mould, has no constitution and entrenched bill of rights, it has laws underpinning equal opportunities and laws against the preaching of racial superiority. Soon legislation will be passed outlawing racial denigration and incitement of racial hostility

Looking at our country through the filter of New Zealand's own minorities dilemmas, Mr Laidlaw sees and experiences the nuances and contradictions of the transition from apartheid

He says he discerns no great "racial hatred" in the right wing's claim for a volkstaat, the demand to be separate is not hate-speak, he believes. But he feels "totally uneasy at the sort of mass action by white South Africans" which he witnessed at Ellis Park and regards it as a warning that, despite administrative unity, rugby could retreat into narrow nationalistic activity

During his term as ambassador in Harare, Mr Laidlaw facilitated early contact between the ANC and the South African Rugby Board He sees the unity ultimately achieved in rugby as fragile — and continuing international goodwill as being dependent on local rugby "getting off its backside and being seen to be doing something" to integrate the sport □

VERWOERDS JOIN ANC

'We hope that our work within the ANC will, in some small way, make up for the hurt caused to so many people by Dr Verwoerd, the Verwoerd name and the policy of apartheid which he personified'

MELANIE VERWOERD

Dr Hendrik Verwoerd

ST Times 23/8/92

TWO members of the Verwoerd family have joined the ANC. They are grandson Wilhelm, 30, and his wife, Melanie, 25, who is an executive member of the ANC's Stellenbosch branch. Wilhelm's father, Professor Wilhelm Verwoerd, is Dr Hendrik Verwoerd's eldest son. (154)

A geologist at the University of Stellenbosch and a member of the Conservative Party, Professor Verwoerd refused to comment on his son and daughter-in-law's decision to join the ANC Dr Hendrik Verwoerd's widow, Betsie, 92, lives at Orania, the Afrikaans "homeland" near Kimberley She could not be reached for comment

Wilhelm Verwoerd, whose grandfather outlawed the ANC in 1960 when he was prime minister, said he had only recently joined the ANC and did not want to discuss his membership of the organisation "at this stage"

By EVELYN HOLTZHAUSEN

Apartheid

But his wife, Melanie, an executive member of the ANC's Stellenbosch branch, said "I know our membership might be hurtful to the Verwoerd family, but I hope we can talk about this and learn to accept one anothers' points of view

"We hope that our work within the ANC will, in some small way, make up for the hurt caused to so many people by Dr Verwoerd, the Verwoerd name and the policy of apartheid which he personified," she said

"We decided to join the ANC because it is the only organisation in which we believe we can be comfortable and really work for change

"We don't think that everything the ANC does is right There are elements of its policy with which we disagree"

Orania founder Professor Carel Boshoff, who is married to Mrs Anna Boshoff — one of Dr Hendrik Verwoerd's two daughters — said Wilhelm and Melanie's decision to join the ANC was their personal decision

Wilhelm and Melanie, who both have BA degrees in theology, were married in Stellenbosch in 1987 A former Rhodes scholar, Wilhelm is studying for a doctorate in philosophy at the University of Stellenbosch

They have one child, Wilme, 2 Melanie, who is studying for her master's degree in philosophy at the University of Stellenbosch, is expecting their second child in December

Melanie, who matriculated at Bloemhof Girls' High School in Stellenbosch, said she grew up in a *verlugte* home

Her father, Dr Philip Fourie, is a senior lecturer in applied mathematics at the university and her mother, Lenie, is a secretary in the computer science department of the Department of Forestry

She said her parents supported the National Party

"They said they respected my decision to join the ANC, but would not do so themselves"

Exiles

Wilhelm was two years old when Dr Verwoerd — known as the architect of apartheid — was fatally stabbed in the heart by a parliamentary messenger, Dimitri Tsafendas, on September 6 1961

He was too young to remember his grandfather, said Melanie.

She said her husband had undergone a political "awakening" when he went to Utrecht in Holland and then to Oxford as a Rhodes scholar in 1986

There he met ANC exiles and came to understand their point of view

Melanie said Wilhelm, whom she knew as a teenager, had sent her banned political literature from London and she, too, met exiles when she joined her husband at Oxford

The differences in their political opinions to those of the Verwoerd family were no more clearly illustrated than on the day of the referendum earlier this year

She and Wilhelm arrived at the polling station sporting "yes" vote stickers while her parents-in-law campaigned for a "no" vote

Later that day she attended an ANC rally at the Kayamandi township outside Stellenbosch and was elected a member of the Stellenbosch ANC executive

"I think Wilhelm's family believe that our political point of view stems from naivety and that when we 'grow up' we will come to our senses

"They do not often discuss politics, but we feel the pressure which comes from being members of the Verwoerd family"

She and her husband were at Oxford when ANC president Nelson Mandela was released

They could have remained in England but decided to come home to work for political change

"We met Mr Mandela when he visited the university last year and we knew we had made the right decision

"He asked us about Mrs Betsie Verwoerd and asked us to give her his regards What impressed me most about him was his lack of bitterness," she said

Previously active in the fight to improve conditions of work and pay for domestics, Melanie is now campaigning for better housing for Kayamandi residents

"The biggest lesson I have learned is that the more you get to know black people, the more you realise just how little there is to fear

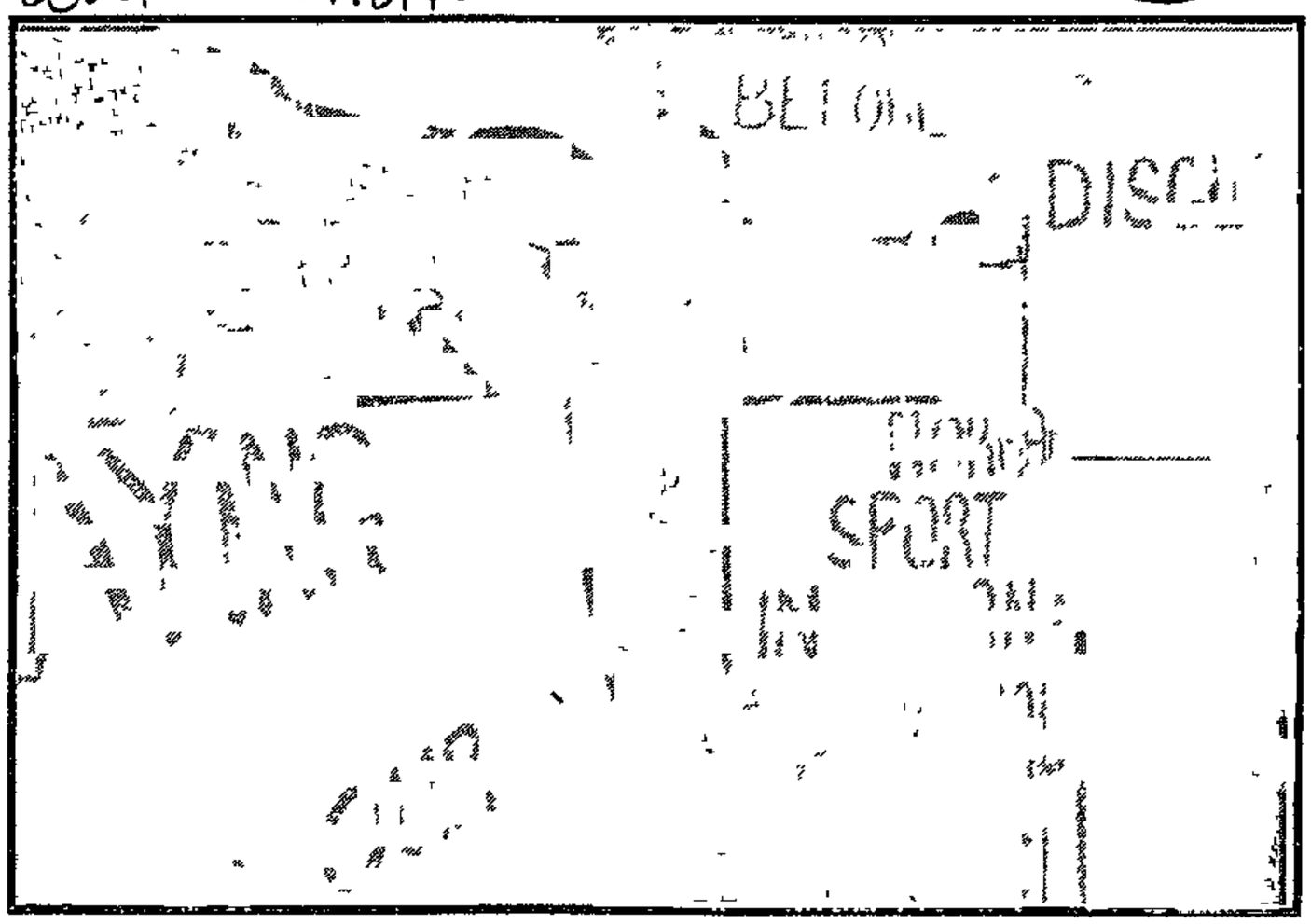
"If I can work to break down racial prejudice — especially in a conservative town like Stellenbosch and especially with a name like mine — I believe I will have contributed in some small way to put right at least some of the wrong which has for so long been perpetrated on the majority of our people," she said

WORKING FOR CHANGE ... Melanie Verwoerd wants to break down prejudice in Stellenbosch

Picture: TERRY SHEAN

Conflict resolution specialist **Dr Don Beck** is back in the country (his 40th visit) to speak at a conference on Multicultural Conflict Management, organised by the Human Sciences Research Council. He discusses the problems and urges leaders to rethink strategies:

Sowetan 27/8/92



Members of the South African Council on Sports stage a placard demonstration protesting against the arrival of the Australian rugby team in Cape Town last week.

A RUGBY metaphor seems appropriate in South Africa today

We had the example at Ellis Park of what should have been a grand and unifying event suddenly showing up so many of the fault lines in South African society - essentially an obsession with the past when you should be building the future

Then at Newlands we saw the effects of isolation South African rugby has not kept up with the world game, its techniques and strategies are outmoded

I suggest that, just as South African rugby players need to learn new skills and new approaches, exactly the same is true of the political leaders

A new South Africa will not be built using the designs and methods of the past - neo-apartheid or a continuation of "the struggle"

To stay with the rugby metaphor, it is now half-time Codesa 1 and 2, the referendum, mass demonstrations, recriminations and political posturing in all kinds of guises occurred in the first half

In spite of noble effort, good intentions and moral certitudes, things have got a whole lot worse instead of better It might be time to devise a new strategy for the second half

Instead of quarrelling over comparative political or economic models or dredging up injustices from the past, or even focusing on present inequities, it would be more useful to shift discussion to a careful and systematic process and recipe for meeting the real needs of all South Africans in the future

The task is to engineer a new society that addresses the realities of value system distributions in this country

Ethnic, racial, cultural and economic stereotypes need to be replaced with a sensitive understanding of the diverse levels of human development along a First World to Third World continuum To deny the existence of these differences (which are perfectly natural and nothing to be ashamed of) is foolish and naive The distributions do not follow strict racial lines There are probably as many black First Worlders in South Africa as white

Once the stereotypes have been disposed of, it should be possible to craft a national consensus around a plan to facilitate the development of the many, rather than redistribute the wealth of the few

A "healthy society" is the desired outcome, not "black majority rule" or "continued white privilege".

The bulk of the South African population is stacked in the Third World to Second World (authoritarian) transition This huge bulge is poor and ill-housed and has minimal education and job opportunities It struggles daily just to survive But these people have seen the bright lights of Egoli and want a better life for themselves and their children

Yet if the management of the entire society is determined exclusively by the needs of this population mass, the First World component will be compromised Wealth and technical skill will head offshore and the very resource needed to uplift the have-nots will disappear, shattering the raised expectations of millions

And if the central operating principle to determine South Africa's future is located exclusively within the "haves", the rich will tend to get richer and the poor will have to make do with crumbs from the table of affluence

Herein lies the dilemma, the cause of the current political impasse

From one principle flows the demand for wealth redistribution and communal, authoritarian command structures controlled by a few power-driven elites Prosperity is supposed to "bubble up" through Government spending and the activities of bureaucrats

From the second principle emerges an emphasis on self reliance, the free market and a strong bill of rights, enforced by an independent judiciary, which will protect the individual and private property Prosperity is supposed to "trickle down" a class-based distribution staircase

Those who have crossed Rubicon 2 recognise that real progress and prosperity can come only when both operating systems work in concert, in synergy Unless the First World component is mobilised to create wealth and maintain standards, the have-nots will inherit nothing and society will continue to deteriorate But unless the needs of the bulk of the population are met, the quality of life of the haves will suffer and emigration becomes an option

The development South Africa needs can be likened to a series of dams and locks, which move the entire society upstream Each stage will require a different ratio or mixture of self reliance and collective effort

It will take all South Africans, working in concert, to create and maintain such a developmental process - every bricklayer, teacher, entrepreneur

So, just how racist has SA made you?

SOWETAN 29/8 – 2/9/92. (154)

What is the point of a workshop that measures your level of racism? **Quentin Wilson** found out after attending the project organised by clinical psychologist Dr Julian Sonn:

Ever wondered how racist South Africa has made you? It may not be pleasant to acknowledge that subtle racist attitudes lurk somewhere deep within yourself

But if you wish to become a cleansed New South African, Dr Julian Sonn provides the soap

Sonn, a clinical psychologist, is back home in the Cape after 19 years in America Heading a team of three, his mission is to set up forums where people can talk about how society has shaped their discriminatory thinking

These talk shops not only aim to help participants understand themselves better, but also those around them People can then begin to address their socialised bigotry

Sonn's philosophy is based on three assumptions

RACISM READERS: Julian Sonn, Valerie Batts and Angela Bryant

- Oppressive behaviour (such as classism, sexism, racism and ageism) has been learned — and so can be unlearned.
- Blame and guilt are not helpful and, in fact, tend to impede the unlearning process
- All of us, if we want to, can continue to peel away the layers of our oppressive behaviour for the rest of our lives

According to Sonn, "No human being is born with racial and sexual attitudes Prejudice is not biological It is a learnt attitude and can therefore be unlearnt "

His workshops ideally span a four-day period, but I only had 90 minutes to go through some of the steps of this "unlearning" process

As a born-and-bred white South African male, I feared the worse Just how bad had I become after spending years in a cocooned white suburban lifestyle?

I was asked a series of questions by Sonn's colleagues, Ms Valerie Batts and Ms Angela Bryant What did I expect to get out of this workshop? In what ways had I been kept out of touch with the realities of township life? At what point did I recognise that apartheid was wrong? Why did I get involved in extra-parliamentary activity? Was it just to allay a sense of white guilt?

Apart from these questions, they hardly did any talking The spotlight was on me and their job was to get me feeling comfortable to talk openly about myself

Although time was far too short for a detailed assessment of my own oppressive behaviour, it helped me to identify the influences in the past which have framed my mindset

It was a relaxed environment They were not there to mark my answers right or wrong or to keep some kind of score I felt it was an opportunity to understand myself better, a chance to analyse why I have become the person I am

There was no formalised questionnaire Instead Batts and Bryant functioned as facilitators their questions were based on what I was saying and they listened intently without taking notes It was left to me to make sense of myself

While it is a convenient perception that apartheid was set up by a clump of lunatics long ago, a scary consequence is that a complex arrangement of social forces has got us all goose-stepping to its tune

And while the country is in transit, the responsibility is on all of us to learn a different melody

The atrocities of nazism were pinned on Hitler and a dozen of his generals The truth is that a large chunk of Germany actively supported him or was silent when the time came to stand up against him

The same can be said for apartheid's atrocities When future generations learn in their history text books about the "apartheid regime", they will also learn that the people in South Africa let them get away with it for an awfully long time

And this is the strength of Sonn's workshops They provide an overdue opportunity for ordinary South Africans to come together, understand each other and recognise the active or passive manner in which we all, to some degree, have allowed apartheid to function

Once we have all reached this point, we can begin to break down the oppressive attitudes that form the laager of a dying system

One of Sonn's selling pitches is the impact this sort of understanding can have in the workplace It can contribute to better relations between employees and thus improved productivity

Unlearning racism

(154)

Sunday Times senior writer **EVELYN HOLTZHAUSEN** spent three days on a course on "Changing Racism Recognising, Understanding and Appreciating Differences" Aimed at changing deeply rooted racism and sexism, the course offers South Africans of both sexes and of all races new ways of seeing things and dealing with people

S/Times [Cape Metro] 6/9/92

I HAD never thought of racism or sexism as something I could "catch" in much the same way as you might contract flu.

But, after three days as one 10 participants in a course in Cape Town on "multiculturalism", conducted by South African-born clinical psychologist Dr Julian Sonn and two African/American "facilitators" from the United States, I realise just how "infected" I am

Working on the premise that "racism", "sexism" and other "isms" which lead to prejudice, are not genetic but "learned" responses, the course taught me how discrimination can be unlearned

I will have to learn to recognise, understand and appreciate differences in people as well as to accept that other cultures are never "less than" mine, but merely "different"

The course was the first conducted in South Africa by Dr Valerie Batts, a doctor of Clinical Psychology from Duke University in North Carolina, Dr Angela Bryant, who has a doctorate on Law from the University of North Carolina and Dr Sonn, who has re-settled in South Africa after 18 years

They were invited by Dr Sonn, who intends to conduct a series of similar courses throughout the country

In my group was an African man, an Indian man, four white women and four white men

The names used in this article are pseudonyms

Michael said on the last day of the course that he would try to recognise, understand and accept that some whites had felt as trapped as he had as an African by the cruelty of apartheid's laws

"I realise now that not all whites are to blame for apartheid," he said

He would try as well, in future dealings with white people, not to lump them all together as "the oppressor"

Heritage

To Jeff, a management consultant, accepting multiculturalism would mean actively seeking out areas in his company to ensure no decisions are made on racist or sexist principles

Kenny, a member of the ANC, said he would try to be less judgmental of people of other races and cultures and he would be more aware of the diversity of cultures among his own people

I will attempt, in future, not to be "colour blind" — for that is to deny others their cultural heritage

The process of "unconscious racist infection" was illustrated by the example set by a white mother who, out on a walk with her young daughter, might tighten her grip on her child's hand at the approach of a black man

This non-verbal signal would teach the white child that the approaching black person represented a danger, and was to be feared

Some members of the group remembered the nurturing they received as children from black "maids" and how, as they grew up, the intimacy of that relationship had changed

It soon became apparent to all of us that we had grown to accept degrees of "misinformation" or "contaminated" information and feelings about other cultures and people and that this had formed the basis of the prejudice with which we were all now "infected"

I learned that the "target" group, those subject to racism and sexism, were more aware of being targets than those who are not targets

To survive they have been forced to "learn the rules" to be able to thwart them

Members of the group were asked to consider how different cultural groups had different "world views," and to take these different perspectives into account in their dealing with people from other cultures

Among the "different world views" — none of which are inferior or superior to each other — that we considered were that black people tended to act in groups, while whites act as individuals for black people time is eternal, whereas for whites it is "here and now" black people see authority in relationships, while whites perceive authority in hierarchy

Failure

Participants in the group were warned to look out for "modern racism"

"By modern racism we mean things like the appointment of a black person to a position in which he or she does not have the training to cope

"By doing that we set the person up for failure and believe we are justified when they fail in saying 'See, we give them responsibility but they can't take it'," explained Dr Batts

It was, however, an off-the-cuff remark, which I believe taught me the degree to which it is possible to act from an awareness of what others might think or feel

"There are many ways to skin a cat," Dr Bryant remarked And then she added "none of which favour the cat."

PEOPLE'S LIVES *Alexandra woman heads Afrikaner organisation ● Helping township kids*

Black woman is leader of Kontak

(154)

By Sizakele Kooma

■ GOODWILL MISSION: *Has reaped great dividends for cross cultural group:* Sowetan 8/9/92

EARLY in 1976, when a plan to reject the use of Afrikaans in schools was brewing, an incident in Alexandra stirred one woman into embracing the policies of an Afrikaner woman's organisation

Pauline Mkalipe was moved when women from Kontak rallied round the Save Alexandra Party and helped them lobby for the reprieve of the township

Today, 16 years later, she is national president of Kontak, the first black woman to be elected to the seat

"As far back as 1976 Kontak had insight into the situation in the country They saw the need to learn how people of other races lived and they established contact with them," Mkalipe said

"Their gesture towards the residents of Alexandra made me identify with their mission immediately

"In Kontak I saw an opportunity to go into areas that were previously unexplored I believe it would not have helped me much to stay in my own backyard with my own people "

This lovable bulk of a woman seems content with her choice of organisation Words of praise for it pour out of her mouth, not for the benefit of the interview but out of sincerity

From her cushy office at the Develoment Bank of Southern Africa, where she works as a people participation specialist, she says the experience of working with women across the colour line has helped her demystify the myth about the Afrikaner

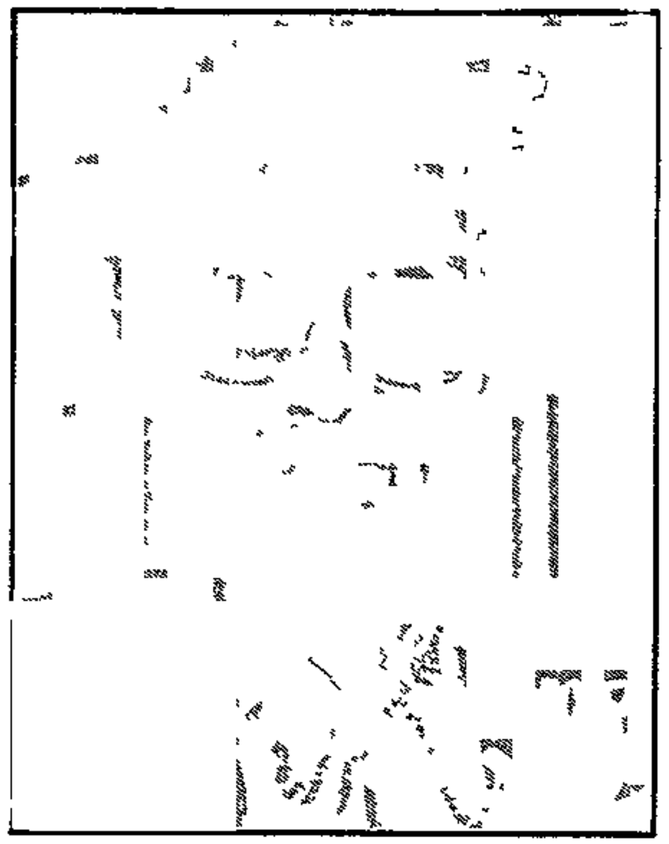
"I discovered that Afrikaner women are as human as everybody else and they have just as much goodwill "

She said the organisation's main aim, which was to improve relations among people of different cultures, had worked successfully with Kenmekaar, an interracial leadership training project for youth which the organisation launched in 1977 in conjuction with the Union of Jewish Women

With all the work the organisation has already done it would seem as if there is little left for this Alexandra mother of two, a son aged 24 and daughter of 21, to do during her term of office But not so

Her thrust will be on women's development and gender issues, she said

"Most women do not know their rights as human beings or even as partners in a marriage. I hope to urge for widespread education on such issues and other related ones for our members in the branches "



Mrs Pauline Mkalipe

Her only challenge, she said, was to create a balance between her work and her community involvement.

She serves on a committee for the mentally handicapped and a nursery school She also assists with the youth group of her church

Making Kontak

Kontak is a non-political movement which aims to improve relations among various groups in South Africa.

It is a national organisation with five regions and 30 branches.

Weekend at camp opens white eyes

STAR 22/9/92.

By Brian Sokutu (154)

A Rhema Church worker, one of 70 whites who spent the weekend at the Ivory Park informal shack settlement near Kempton Park, said his parents would have objected to his visiting a black township

In what was labelled the Ivory Park Encounter, John Groblaar (26), who lives on a farm about 20 km from Randburg, and 69 other volunteers abandoned their creature comforts and experienced poverty by spending two nights with squatters in tin shanties

The visit, aimed at improving race relations, was organised by Koinonia Southern Africa, an organisation founded by Dr Nico Smith, who in 1982 became the first white person to move to Mamelodi township, near Pretoria

Mr Groblaar said his parents, who live in Pretoria, "would have seen the whole exercise as a political issue, but they would not have stopped me as I have become enlightened".

A guest of Solomon Komape, he shared meals and a single bed in his host's crude shack and performed his ablutions in a plastic basin

Mr Komape said the experience was a novel one for him, as well

He added "I was taken by surprise, because I never expected to share a bed with a white person

"I thank God for this because I believe we are one

"John did not need any special treatment and ate the pap and vleis we offered him for dinner"

Asked to reflect on his experience, Mr Groblaar said "Coming to stay here has opened me up to the realities of bad living conditions, with inadequate housing, poor sanitation and no recreational facilities

"I have been well treated here and have found people to be friendly

"There are many whites who would feel intimidated and threatened to put themselves in a similar situation I would encourage them to come over and see for themselves

"Being here to see the daily struggles of residents gives one a commitment towards immediate change in South Africa," he said

Ex-envoy Rae Killen dies at 65

Rae Killen (65), South African ambassador to Britain from 1987 to 1991, died on Thursday and was cremated in Cape Town yesterday

The former Foreign Affairs director-general was the first career diplomat to be appointed to the post since the 1970s, taking over the London office after the resignation of Dr Denis Worrall

Born in Durban, Mr Killen studied at the University of Natal, then joined the Foreign Affairs Department two months before the National Party came to power in 1948.

He later served in Australia, the former Belgian Congo, Canada and London

He did the groundwork for much of the unexpected success the Government managed in its relations with an outwardly hostile Africa

Highlights of his career included his work leading up to the Nkomati Accord, the Commonwealth Eminent Persons' Group negotiations, and the visit of British Foreign Minister Sir Geoffrey Howe

He is survived by his wife Anne, three daughters and three grandchildren

(154) ARG 24/9/87

Pensioners opt out of bus trip after race gripe

The Argus Correspondent

PRETORIA — Three pensioners cut short a trip to the Cape after a white passenger complained about the presence of blacks on a bus they were booked on.

Mrs Winnie Soko and her companions had each paid R1 450 to Upington Plans for their much-awaited tour, organised by Status Holiday Time, fizzled out at their departure point in Pretoria.

Mrs Soko said when she and other black passengers were boarding, they were ordered out. They heard that a white man had complained about having black people on the same bus.

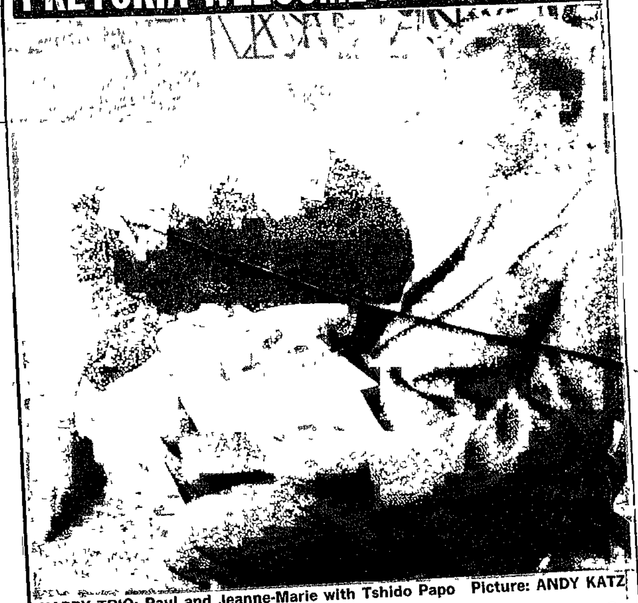
A kombi was organised to transport the blacks Mrs Soko, her husband and another pensioner, Mrs Catherine Makuruntsi, decided to call off the trip.

"Why should a white traveller be allowed to dictate terms to a company if that is not their policy?" Mrs Makuruntsi asked.

Mr Mike Spies, tour organiser, confirmed allegations that a white man had refused to travel with black passengers.

"His behaviour was found unacceptable by other passengers and as a result he offered an apology."

PRETORIA WELCOME FOR TSHIDO



HAPPY TRIO: Paul and Jeanne-Marie with Tshido Papo Picture: ANDY KATZ

Hi teach! What's it like at home in Soweto?

(154) S/Times 27/9/92.

By HEATHER ROBERTSON

TWO weeks ago student teacher Tshido Papo, 24, was nervous about stepping into a Std 5 classroom at a white government school.

But his fears that the 12-year-olds would turn the classroom at Pretoria's Waterkloof Primary School into a blackboard jungle proved groundless

"I found myself in a new world The children were so excited, they wanted to know all about the school I had attended and what it was like to grow up in Soweto," said Mr Papo, one of 10 trainee teachers from the privately funded Promat College

"And I couldn't believe the facilities at Waterkloof I never saw a biology lab or a computer when I was at school," said the Department of Education and Training alumnus

He was also astonished at the wide range of career opportunities cited by the Waterkloof pupils "I asked a group of 10 children what they wanted to do when they left school They were all quite clear that they were going to university to become mechanical engineers, doctors, businessmen or lecturers

"When I was at school, all we thought about doing was becoming a teacher, a nurse or a traffic cop," said Mr Papo

Enthusiasm

One pupil, Paul McKeaveney, 13, said he couldn't understand why anyone would make a fuss about a black teacher

"Some of the pupils at our school are black, and when the students came, they helped us as teachers, just like anyone else would have done It really doesn't matter whether they are black or white," said the teenage boy

"My parents thought it was a good idea to bring the black teachers in because, eventually, all schools will have both black and white teachers So we have an early opportunity to get used to the idea"

Jeanne-Marie Moore, 13, found Mr Papo's enthusiasm for biology infectious

"Funnily enough, the only pupils who didn't enjoy having the Promat teachers at our school were the immigrants

"There's this Russian boy in my class who doesn't like black people I think it's because he didn't grow up with black people around him," she said

Mr Papo's supervisor, Miss Anneke Langenfelder, said she found him eager to learn

"Having black students here is a new experience for the school, but they were no different from other student teachers"

Mathematics teacher Mr Philip Niemann said he enjoyed working with the students because they were particularly keen to learn new teaching methods.

The school's principal, Mr Will Bowker, said he thought Promat's request that students be exposed to the running of a Transvaal Education Department school was a "great idea"

"It was a good learning experience for us all The students fitted in comfortably and behaved professionally with regard to punctuality and relations with the rest of the staff."

Student teacher Kenneth Khatide said he felt the TED school gave pupils a much better grounding than the DET schools

Hosted

"Pupils are surrounded by real objects and visual stimuli I used an encyclopaedia for the first time at tertiary level, but at Waterkloof children as young as seven know how to use reference books," he said

Other schools that hosted Promat students are Arcadia Primary in Pretoria, Bronkhortspruit Primary, Sacred Heart College and Rhodean Primary in Johannesburg

NEWS FEATURE *An American journalist visits a 'squatter' camp and finds it safer than Hillbrow*

Wearing the other shoe in Ivory Park

FEAR AND IGNORANCE 70 visitors registered, 15 came:

American Janet Connor and hostess Esther Zungu

Sowetan 11/10/92

By Janet Connor

154

AS A VISITING AMERICAN journalist I wanted to experience South Africa All of it and nothing held back I m almost there because I spent the weekend in a "squatter" community

I participated in the Ivory Park Encounter organized by Komonta, a group formed to eliminate colour barriers through the sharing of meals - and that weekend homes

I arrived Friday evening with another American woman after a 15-minute wait at a filling station where the driver checked the directions A woman came out to confirm that indeed he was to drop two young, white women in the area

"Yes, we want to go there, I said She shook her head in disbelief

At the Ivory Park community centre, we were greeted by optimistic yet apprehensive faces Although 70 visitors registered, only about 15 showed mostly foreigners

Unlike most white South Africans I spent my first week here living with a family in Soweto, a plausible setup to me yet unusual to others Consequently, I was more at ease and knew to expect a sponge bath no heat and no hair dryer

Formal informal housing

Ivory Park is unique because it is a formal neighborhood with informal housing Most houses are made of wood, tin or tarpaulin but each yard is demarcated and lots are allocated thus no actual "squatting

I was paired with Esther Zungu a middle-aged mother of two (plus eight stepchildren) who with her husband Johann, moved from a neighbouring farm in the initial wave two years ago They are one of the few who erected a compound on their lot they occupy three makeshift rooms and built seven brick rooms which they let

Johann, who cannot find work, makes bricks for a permanent house and Esther cleans offices Their lot, although cluttered was clean and organized I was more suprised by the orderliness and practicality of their home than by the various building materials Resourcefulness is fascinating

Several of the older sons came to watch the television programme Sending Vietnam because their home is one of a few with electricity I felt at home with a Coca Cola and American war drama After a pap and gravy meal I lay in the master bed listening to neighbourhood partying yapping dogs and rats scampering across

Saturday was full of speakers workshops tours and soccer games but my favorite was in the next door garage where 50 locals sang Zulu songs danced and drank the afternoon away For me this is as much about life as sewerage discussions so occasionally I would slip away for a sip of beer and handshaking

Geoff an unemployed resident, admitted his embarrassment in showing his home because of its simplicity a sentiment others echoed This was disturbing because I am impressed by the pride Africans take in what little they have Both sides learned something people make the best of their situation and others admire that determination

A dinner of rice and beans was prepared at home, and then we went back for a play and dancing By then the group had swelled as others saw our fun We loaded into taxis and headed for a shebeen

Sunday morning was spent worshipping in a church housed in a clinic Esther and I played with a neighbor s with two year old Moses, a precocious boy who called me Barbara Lowe" the name of a white social worker - his term for a white woman

Close the encounter

The afternoon session was a programme rich with singing, sermons and dancing The centre was full and swinging A good note to close the encounter

Unfortunately it is not easier or less intimidating to experience how others live But exchanges such as Komonta are a start.

But peace and harmony and all that After returning to Hillbrow two female roommates and I anxiously walked to get a pizza. Both recently were mugged Days later I was robbed at knifepoint, losing my camera and memorabilia from the weekend Back to the paranoia and fear of the city

This soured the feeling I took from Ivory Park where everyone agreed that maybe this mess will work out Ah but such is life

Ivory Park

Established July 1990
Size 1 200 hectacres in Midrand
Lots 16 500 (ave size 200sqm)
Rent R55 per month
Population Approximately 150 000
Water Tap per eight households
Sanitation Aquaprivy per lot
Electricity Began Sept 1 in areas
Education No existing schools
Clinics One existing two being built
Hospital None
Retail Informal spazas, taverns
Police No stations

It's the Human side of the AWB

W/Mail 23/10 - 29/10/92

In Klipplaat the unbelievable has happened — the local AWB leader has joined the ANC in an initiative to save the threatened town.

By **SHADLEY NASH**

IF you're in Klipplaat looking for the Afrikaner Weerstandsbeweging's local commander, try at the Black Sash office Otherwise, he may be at the pool hall, shooting pool with African National Congress members

Johannes Jurie Human is no ordinary member of the AWB Having drifted into rightwing politics through disenchantment with the "toothless" National Party, he has recently joined an initiative spearheaded by the ANC alliance to save the town of some 3 000 people

He cheerfully admits his *toenadering* to the ANC will probably lead to expulsion from the AWB But for now, he is still local commander

In his home, a full colour portrait of AWB leader Eugene Terreblance, encased in a 100-year-old frame, still occupies pride of place above his bed, and he shows it off proudly On his lounge wall, there is a framed replica of an R1 rifle.

As recently as a few months ago, he was part of the armed posse of AWB members who stopped an ANC march in Despatch

The story of his Damascus-style conversion is full of sheer irony

It all began when he suggested to town councillors that AWB members be recruited to help evict coloured residents who haven't paid their rent.

The council presented him with a letter addressed to an AWB leader from Despatch, requesting his help, and Human passed it on.

But then he was approached by local leaders of the ANC alliance, who wanted the AWB to be part of a community effort to "save Klipplaat from becoming a ghost town"

Spoornet, the biggest employer, plans to close down its local operation, and there are fears this may kill the town, where unemployment already stands at some 70 percent.

He remembers the ANC leaders' fears· "They were told that if they come to my house they will get a bullet through the head "

That first meeting was a welcome surprise. He was able to allay their fears and they found common ground in their concern for their hometown.

There were differences of opinion, he says, but the AWB and Conservative Party were invited to a meeting of the town council, the ANC alliance and the Cape Provincial Administration to discuss civic demands

"I wish it came from me," he says, referring to the initiative to set up the first meeting

Human was immediately catapulted to the forefront of the meeting, being asked to chair it. Since then he has been in the forefront of efforts to address civic issues

To demonstrate his new-found commitment to still sceptical township leaders, Human has told Klipplaat's whites to consult the advice office if they have any civic problems He also boasts about taking over the lease and opening the town's pool hall to all its residents.

But he's keen to demonstrate he has not lost support among the white community. He calls in some white residents who swear on their lives that they will follow Human to the death in his bid to save Klipplaat.

He supports calls for members of both the black and white town council to resign. He gleefully notes that three white town councillors have resigned; leaving only the mayor, his deputy and one other councillor

Two out of three black councillors resigned from the Wongalethu town council and three out of four members of the Prinsvale management committee resigned

"I do believe we all have a future here in South Africa," he says

Human was born in Port Elizabeth, raised in then South West Africa and in the early 1970s returned to the Eastern Cape to settle in Uitenhage For the past three years he has lived in a modest house built by Spoornet.

"I was an NP member until Mandela began talking about nationalisation This goes against my grain," he said

"I can accept that capitalism is the enemy of the people, but when people start talking about nationalising my banks, then I will fight it."

It was then that he foreswore allegiance to the "toothless Nats" and joined the Conservative Party He later joined the AWB.

But Human says he is a man of principle and believes that every South African should be involved in politics, both black and white. "I believe in human rights for all People should fight for their rights in any way."

He says the National Party is no longer a party but a mediator which has lost "the ingredients" that made it a party

Now it's the task of saving Klipplaat that motivates him. "I want to send a call out to all of South Africa to help Klipplaat financially to settle its debts with the council so that we can move forward I believe our problems can be solved in a one-city forum." He says he also may apply for a fundraising number to help save the town.

"What we need here is development so people can get jobs." He speaks of a wool wash in the town which could provide hundreds of jobs, Klipplaat being in the centre of the mohair and wool trade

"We need to get this backlog off our shoulders so that we can move forward positively." — Pen

He doesn't know his AWB from his ANC

C/Press 25/10/92

IF you're in Klipplaat looking for the AWB's local commander, try the Black Sash office.

Otherwise, he may be at the pool hall, shooting pool with ANC members.

Johannes Jurie Human is no ordinary member of the AWB

Having drifted into rightwing politics through disenchantment with the "toothless" Nats, he has recently joined an initiative spearheaded by the ANC alliance to save the town of some 3 000 people

He cheerfully admits that this "toenadering" to the ANC will probably lead to his expulsion from the AWB For the moment he is still the local commander

In his home, a full-colour portrait of AWB leader Eugene Terre'Blanche, encased in a 100-year-old frame, still occupies pride of place above his double bed

(154)

On his lounge wall, there is a framed replica of an R1 rifle

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The story of his Damascus-style conversion is full of irony

He was approached by local leaders of the ANC alliance who wanted the AWB to be part of a community effort to "save Klipplaat from becoming a ghost town"

Spoornet plans to close down its local operation and there are fears this may kill the town, where unemployment already stands at some 70 percent.

He remembers ANC fears: "They were told that if they came to my house they would get a bullet through the head."

But that first meeting was a welcome surprise for him. They found common ground in their concern for their hometown.

Human boasts about taking over the lease and opening the town's pool hall to all its residents This is confirmed by a group of ANC/SACP members, who arrive to finalise a date to shoot pool with him. – Pen

Whites drop out of ANC mass march

C/Press 6/12/92.

THE ANC-led march on the Klipplaat Town Council failed to draw the expected support of the white community, following reports of widespread intimidation by the rightwing AWB earlier this week.

A death warning, bearing the AWB insignia and the inscription "Death awaits you next", was posted on the door of the Klipplaat Advice Office

Advice Office spokesman Eugene Langeveldt said members of the AWB from Cradock came to the town on Monday and threatened civic leaders.

He said they also made threats on the life of AWB local commander Johannes Human, who was out of town

Human made national headlines recently when he came out in support of an ANC-led initiative to unite the town.

Only two white residents joined the ANC alliance march, part of a mass action campaign to oust the Klipplaat Town Council. About 30 more white residents registered their dissatisfaction with the council in a 1 000-signature petition calling for the council's resignation.

Klipplaat mayor Johan Weppener declined to comment on the petition.

Frederick van der Esterhuisen, one of the town's many unemployed white residents, says he believes the ANC can offer him help and set him on his feet again.

(154).

"I supported the Conservative Party, but they cannot give me a better deal than the ANC can," he said, adding he was going to join the ANC immediately after the march.

The only other white resident to join in was Byron Frankopollis, also unemployed, but in the process of setting up a small business venture in the town

He came to Klipplaat to get married, but instead found a home within the black community He supported the march because, he said, we are "all together as one now".

He said he was a staunch supporter of the National Party but found "friendliness and brotherliness" with the ANC instead.

Some 200 of the town's residents marched to the council to hand over a list of grievances.

The residents gave the council until Friday to reply to the demand for their resignation.

The march was organised to coincide with the court appearance of 15 coloured families, who were in arrears with their rent – Pen

Project explores private racism

Law Review Supp
Weekly Mail Reporter w/Mail 7D

EVEN once a Bill of Rights is in place, the recognition and protection of the dignity and equality of all South Africans will not automatically follow. Racist attitudes and practices are likely to continue between individuals even if outlawed at the official level.

11/12-17/12/92

The Centre for Human Rights at the University of Pretoria has begun a major project to investigate "de facto racial discrimination" — the private racism which has already begun to replace apartheid. The project involves an empirical investigation into the nature and extent of existing racial discrimination to identify the patterns of behaviour and methods likely to be used.

(154)

Housing, credit and consumer discrimination; discrimination in welfare and health care; employment practices; education; public facilities and private clubs are also being investigated. Researchers say some spheres of personal life are so intimate that an individual should be allowed to discriminate on whatever grounds they like, but many private activities have a profound impact on public life and an entire nation's values, culture and economy.

The centre is also researching how other societies are dealing with similar problems. For further information phone (012) 420-3034.

Refugees are returning home

(154) C/Press 13/12/92

By FRED KHUMALO

LAST week's installation of the Umbumbulu local dispute resolution committee has already started bearing fruit as thousands of refugees who fled Natal's south coast as a result of political violence are heading back to their homes

A joint effort between representatives from the Commonwealth Observer Group, local business people, ANC and Inkatha representatives and 40 tribal chiefs from the south coast area last Friday saw the birth of a local dispute resolution committee

"Immediately after launching the committee in Umbumbulu, we proceeded to Port Shepstone where a joint ANC-IFP rally was held," said Prince Morris Madlala, who was one of the people at the forefront of the peace initiative

Held under the auspices of Inkosi Aaron Ndwalane, the Port Shepstone rally was the first eyeball-to-eyeball meeting between ANC and Inkatha supporters in the area which has been torn apart by violence

After the Sunday rally, thousands of refugees who had fled the area were bussed back to their homes to ululations and happy music

A carnival spirit swirled in the area as yesterday's enemies embraced each other warmly and shared jokes

Was a magic wand waved over this area, healing the wounds of the past?

"It's simple ... we used negotiating skills and elicited a commitment to peace from the local chiefs," said Madlala

But, of course, independent peace facilitators from the Commonwealth Observer Group were instrumental in kickstarting the whole process, getting the local chiefs to communicate with ANC structures

It was also through the efforts of the Commonwealth group that the local representatives of the ANC and Inkatha agreed to meet and thrash out their differences

While the ANC-Inkatha negotiations were under way, local chiefs also held a series of meetings in which the peace process was hammered out

The rigorous process took five gruelling weeks of negotiations

When the Umbumbulu dispute resolution committee was ultimately set up, happiness gripped the region as refugees returned to the homes they had fled as a result of the continuous conflict

Said Commonwealth Observer Group head Dr Moses Anafu: "The committee's task is to motivate the community and refugees to put the need for peace above old grievances, and to ensure that structures for security and reconstruction are in place as people return to their damaged homes, to help defuse the tension and keep the spirit of reconciliation alive."

People here attribute the peace settlement to both Inkatha's and ANC's earnest commitment to peace in the region

Indians claim race abuse from whites

CT 1/11/93 (154)

PRETORIA — Indian meter readers employed by the Pretoria city council claim they are being attacked and verbally abused in white areas in the city, according to a weekend report from the Pretoria-based Laudium Sun

Twenty-year-old Mr Siva Naidoo resigned from his post after allegedly being attacked by a khaki-clad man in a white suburb when he was reading the water and electricity meters.

Another council employee claimed that Indians were often sworn at and said "Since we are working in white areas some people cannot accept it"

Council spokeswoman Ms Alta Oberholzer said "If the attacks were inspired by racist right-wingers, it is despicable to say the least" She appealed to residents to allow council employees to do their job unhindered — Sapa

Denel pushing arms in Gulf

KUWAIT — Arms manufacturer Denel is staging South Africa's first official trade visit to Kuwait — to promote its Rooivalk attack helicopter and Seeker surveillance drone ET 10/12/93

State-owned Denel has signed up an agency agreement with a Kuwaiti entrepeneur, the first stage in trading in the affluent oil-exporting emirate, said delegation leader Mr Gyso Bird. (154)

"We're here really just to introduce South Africa and to make contacts," Mr Bird said yesterday — Sapa-Reuter

Racist brutality on the menu?

(Press 12/12/93) (154)

By DAN DHLAMINI

JUST asking for food can cause a fight in Orkney in the western Transvaal

Ask third-year B Proc student Ncikazi Moahloli and her school principal husband Khofu Moahloli, who were beaten up by a local cafe owner and police while their eight-year-old son watched helplessly

Said little Ntai Moahloli, a Std 1 pupil at an Orkney multiracial school "I will never forget what they did to my parents I never thought that a man would beat up a woman the way the white policeman beat my mother"

Speaking through swollen lips, Ncikazi told City Press how their ordeal began with what she felt was a genuine complaint about poor service at the Don Carlos restaurant

First they had to wait for more than half an hour for the food they had paid R38 for, while white customers who came after them were served first

Ncikazi said when she complained, a white man showed her the "right of admission reserved" sign in the shop, and mumbled something about "kaffirs" before telling her that they could get their money back

However, she said after realising that they were talking about R38, he changed his mind and gave them their food on an untidy table

She said an argument started and the man had threatened to "lock her up" if she caused "any more trouble"

She said another white man in civilian clothes, whom she later learned was a local cop, then punched her in the face with such force that she was thrown to the ground

He had come at her again but she said she managed to ward him off with "a double kick" delivered as she lay on the floor

Moahlodi said a uniformed white cop arrived and instead of protecting her, proceeded to beat her up He pulled her by a breast and threw her in the police vehicle, ignoring her pleas that her expensive watch had fallen off

Khofu, a Catholic Church elder who is also an ANC nominee for the April 27 elections, said he tried to intervene and was punched in the eye and forced into the police van The couple's parcels were scattered and their eight-year-old son was left alone

Owner of the business Corrie Joubert refused to speak to City Press

The franchise owner of Don Carlos Carlos Tubio, said Joubert's franchise had been cancelled six months ago

INTERGROUP RELATIONS

1993

Sowing the seeds of love amid hatred in divided Alexandra

STAR 9/1/93

(154)

CHARLES WEBSTER

ON THE wall of Patience Pashe's office is a short prayer by St Francis of Assisi that bears continual silent testimony to the nature of the person toiling below. "Where there is hatred, let me sow love"

A product of a father who was a teacher, and a mother who was a nurse, Pashe dreamt of becoming a doctor. She later decided to be a social worker, and eventually became a teacher Now she struggles, at the head of Women for Peace (WFP), based in Alexandra, to establish more understanding between the interest groups and political organisations in that divided community.

WFP is surrounded by violence — literally On the hill behind the WFP building (which, with its burglar bars and fencing, looks more like Auschwitz) is the infamous Nobuhle hostel, while the road in front is continually patrolled by the SADF

Growing up in Pimville, Soweto, Pashe was involved in school committees from an early age. "I was always a people person," she said. "I have always loved reading, and like helping others to read"

Running a women's organisation has its difficulties, especially within the traditional black society

Pashe said that some of the traditional family values, or "ubuntu", that black society had lost through westernisation needed to be restored. She said she would like to see a time when even strangers greeted each other in the streets

As far as women's rights go, the biggest problem, she said, was that women don't know what their rights are

PEOPLE PERSON: Patience Pashe loves helping others. ● Photograph: STEVE HILTON-BARBER

Trust

"The fact that the black population has been underprivileged in terms of education has caused menfolk to establish themselves as kings in their own homes, and therefore they treat women as second-rate citizens."

The Interim Crisis Committee, with which Pashe is also involved and which was formed under the auspices of the National Peace Accord, has started to gain the trust of the people of Alexandra by means of its communication task group.

"People need to talk," Pashe told the Saturday Star, "but not just the leaders - we need grassroots discussion"

DP, ANC join hands

Sowetan 15/1/93

■ Group will work to promote democracy:

Sowetan Correspondent [redacted]

A REGIONAL working group will be established by the Democratic Party and the African National Congress to monitor Western Cape politics and promote political tolerance, the parties said in a joint statement [redacted]

The working group will be set up by the parties' regional executives

154

The parties' regional leaders met yesterday, following the violent disruption of a DP meeting in Gugulethu on Monday

'Europeans only' — bigots ruling resort

(154) ARGUS 15/2/93

The Argus Correspondent

JOHANNESBURG. — Politicians may proclaim that apartheid is dead and buried — but it is thriving in the small eastern Transvaal town of Waterval Boven

The town's council-owned holiday and hiking resort Elandskrans enforces a whites-only admission policy

And no amount of complaining by the public will make the council budge

One woman telephoned The Star at the weekend to say she had just cancelled her planned holiday at the resort when, having paid her deposit, she was given a receipt stating "Europeans Only"

Waterval Boven town treasurer Mr Ross Kent said this was not the first complaint

"It is getting embarrassing Even non-white day visitors are turned away at the gate"

Mr Kent said he had brought several complaints to the notice of the conservative-dominated town council, saying its policy was archaic and unfair

"But they refuse to budge That is the policy and it is being enforced"

ANCYL, SAUJS off to Israel

W/Mail 15/1 - 21/1/93. (154)

By JACQUIE GOLDING

JEWISH students and African National Congress Youth League (Saujs) members leave on a joint tour of Israel tomorrow in a bid to strengthen ties between the ANC and the South African Jewish community and Israel.

The South African Union of Jewish Students (Saujs) proposed the tour — the first of its kind — to the ANCYL six months ago and the trip is being funded by Jewish organisations. "Saujs and the Jewish community have invested large amounts of resources to ensure the success of this mission," said tour committee political consultant Howard Sackstein.

It appears that pro-Israel organisations financing the tour have turned a blind eye to the ANC's support of the Palestinian Liberation Organisation (PLO). "We are hoping they will support the Israeli government in the future and not only focus on the negative side," said Zionist Federation executive director Ronnie Silbermann.

ANCYL secretary of information Parks Mankahlane said that accepting the invitation did not lessen the league's support for the PLO. However, "we do not want to get involved in Israel's internal conflict", he said.

"We invited them to see and interact with a broader spectrum of leaders — Jewish and Palestinian — and give them a chance to see what's happening on the ground," said Sackstein.

Temple blast: religious leaders to meet

STar 19/1/93 (154)

Pretoria Correspondent

Laudium's Muslim and Hindu leaders were to meet urgently today to avert a possible outbreak of religious violence after a bomb blast wrecked a Hindu temple in the town this morning

The device exploded at about 3 15 am and, although no one was injured and little damage was visible to the exterior of the building, the inside of the temple was completely wrecked by the blast

Residents living near the gutted building were abruptly awakened by the noise

"I jumped out of bed and couldn't understand what happened," said one resident who lives about 100 m from the temple

Others near the site at the time of the blast said they had thought the din was due to loud thunder

A spokesman for the Muslim community, Nazir Phidi, said Muslim leaders would be meeting their Hindu counterparts today to discuss the blast and clear up any "misguided feelings" that might exist

"There is a very good relationship between the Hindus and Muslims in Laudium and we hope the senseless act of some troublemakers will not harm it," he said

The meeting would be aimed at ensuring no counter action from the Hindus resulted.

"It must be made quite clear that this was not the act of the Muslim community as a whole," he added

While a police bomb disposal squad cordoned off the block at 13th Avenue and Olivine Street to search for more explosives, community members said they could not understand why anyone would want to blow up a religious temple in normally quiet Laudium

"There has been no political trouble here, let alone any religious faction fighting," said one Hindu resident, who went to the temple regularly to worhip

Claims that the blast was the result of faction fighting between Hindus and Muslims in India were strongly denied by residents

Race relationships in SA 'worsening'

(154) (उत्तरी) दि. 23/1/93

THERE has been a falling off in relationships between whites and blacks since the March 1992 referendum, with only 30% of whites and 32% of blacks describing relations as "very good" or "fairly good"

These are the findings of a Gallup Poll on socio-political trends carried out by the Markinor research group among 800 whites and 1 300 blacks in November last year

The poll shows a sharp fall from May 1992 when the figures were 37% and 40%, respectively

Conversely, there was a rise in the number who felt the relationship between the races was poor or very poor A third of both groups felt this way, opposed to 26% in May

"There has been a sharp turnabout since the last poll," said Ms Christine Woessner, deputy managing director of the Markinor research group "The previous poll was conducted shortly after the referendum when there was a prevailing feeling that relationships between whites and blacks were improving The downward trend from 1990 to 1991 was reversed by the referendum, but now seems to be back."

In both groups there was a considerable drop in those who felt the relationship was improving — whites were down from 60% to 44%, and blacks from 53% to 40%

● White South Africans believe there has not been any improvement in their economic situation since May 1992, and blacks feel there has been a deterioration in theirs

These are the findings of a Markinor poll on economic trends carried out among the same group

Only 12% of whites (the same as in a previous poll) and 18% of blacks (down five per cent) saw an improvement in their financial situation These figures continue a downward trend which began in 1989 for whites and in November 1990 for blacks — Sapa

Candy and flowers, but not the ring

W/Mail 29/1 – 4/2/93. (154)

Israel's new ambassador to South Africa has been spending more time at Shell House than in the Union Buildings, negotiating a rocky path between a jumpy South African Jewry and a sceptical ANC **MARK GEVISSER** *quizzed him about what seems a major policy shift*

Alon Liel, Israel's new ambassador to South Africa, is only the second Israeli Oliver Tambo has met The first was a garage owner to whom the former African National Congress president took his car in the early 1960s before he went into exile

"And that," comments Liel, "gives you some idea of just how bad relations have been between Israel and the ANC"

Liel is a career diplomat who ran Israel's South Africa Desk in 1987, when the country decided to join international sanctions against South Africa He was given his posting to Pretoria almost immediately after the Labour Party victory in Israel last June His instructions were simple. befriend the ANC.

"My presence here," he says, "is a reflection of the new mood in Israel The previous ambassador was a political appointee of the (right-wing) Likud government and, for the past three years, there has been no attempt at creating meaningful relations with the ANC"

Liel's predecessor, Zvi Gov-Ari, was decorated by the South African government, but despised by liberal Jews and the liberation movements alike "Anything that changes the Israeli approach of the past few years is a breath of fresh air," says Adi Assabi the rabbi who began formal contact between the South African Jewish community and the ANC by inviting Nelson Mandela to address a Friday night congregation at his synagogue in 1991

But haunting Liel's work is that image of Mandela and Yasser Arafat in fraternal embrace Standing between him and the realisation of his task is not only the historical friendship between the South African and Palestinian liberation movements, but also Israel's history of support — military and otherwise — for the apartheid regime, and the love-affair that continues between the Israeli government and Chief Mangosuthu Buthelezi's Inkatha Freedom Party

"I won't lie," says Liel "It hasn't been easy For so many years, the ANC has been exposed to anti-Israel propaganda because of its friendship with the Islamic and communist worlds We would be naive to think that just because the Israeli government sends a nice guy with a nice smiling face, things are going to change overnight"

For the past couple of months, bemused officials at Shell House have witnessed a steady stream of visits Liel has presented his credentials to Mandela, officially inviting him to Israel, to Cyril Ramaphosa, to Tambo and to Walter Sisulu.

Dr Alon Liel .. 'I am helping the ANC see that Zionists are not monsters'
Photo MARK GEVISSER

"He's so un-Israeli," comments one official, who has met a few more than Tambo "He's so eager to please"

Liel's task has not been made easier by the recent deportation of 400 Palestinians from Israel Neither has it been helped by the statement, issued in Tel Aviv this week, by the ANC Youth League, which is currently on a tour of Israel encouraged by Liel himself The league declared that official relations between the ANC and the state of Israel "remain a remote possibility because of the latter's continued oppression of the Palestinians

"The statement was quite a blow," says Liel "It is one-sided and it plays right into the hands of those who say that relations with the ANC are impossible, people in Israel and South Africa who say that the ANC hates Israel and that it is anti-semitic"

Despite the harshness of its tone, there is nothing anti-semitic about the league's statement — nor does it challenge Israel's right to exist But the strong and swift reaction it has drawn from South African organisations like the Zionist Federation and the Jewish Board of Deputies demonstrates, once more, the anxiety of the South Africa's Jewish community

On paper, South African Jewish organisations have given Liel their unequivocal support "We are behind him all the way," says Seymour Kopelowitz, national director of the Jewish Board of Deputies. "By trying to establish open and friendly channels with the ANC, he is doing what we have been doing for ages"

But Liel notes that "at least one third of each working day is taken up explaining to the Jewish community why I'm doing this" Certainly, he says, "I'm not nearly as unpopular now as I was when I implemented sanctions against South Africa in 1987, and most South African Jews do support my initiative But what resistance I have met has come from within the Jewish community" This has run to the occasional anonymous hate-mail printed in the local Jewish press

A leader of the South African Jewish establishment, known for his conservatism, nevertheless supports Liel's initiatives "No matter what my personal views of the ANC are," he says, "my priority is to make sure that relations between South Africa and Israel remain friendly in the new South Africa The last thing we want here is what happened to the Jewish community in Zimbabwe after independence there, where Mugabe broke ties with Israel"

A well-placed official in the ANC's Department of International Affairs notes that, despite the Youth League rhetoric, there is little chance of this happening in a new South Africa "The ANC has stated categorically that it recognises Israel s right to exist But it also recognises the Palestinian right to self-determination" And, he adds, 'the fact that we are talking to the Israelis does not mean we approve of their policies"

Liel is trying to demonstrate to the ANC that there is more in Israeli policy to approve of now than before "I am helping the ANC see that Zionists are not monsters Our present government has the reputation of being the most peace-seeking Israel has ever had It has announced that it is ready to trade land for peace in the Golan Heights, and it has announced general elections in the occupied territories"

Liel's posting is undoubtedly a function of a change in Israeli foreign policy — both in the Middle East and in southern Africa. But whether this personable man who clearly enjoys adversity (he was the head of Israel's mission in Turkey at the time of the Lebanon invasion) can single-handedly reverse Israel s notoriety among the majority of South Africans depends on how quickly Israel resolves its own regional problems

And this is something that Liel himself recognises "My progress with the ANC depends, ultimately, on one thing the successful resolution of the peace process in the Middle East."

Star 8/2/93

Saudi royal inaugurates Muslim office

Staff Reporter (154)

A prominent visiting Muslim leader opened the Muslim World League's new office in Fordsburg, Johannesburg, at the weekend.

MWL secretary-general Abdullah Bin Umar Nasseef officially opened the Ikhaya Lethu Building on Saturday in the presence of Inkatha leader Chief Mangosuthu Buthelezi, who was guest of honour.

The MWL, which is the official religious department of the kingdom of Saudi Arabia, has offices all over the world. The South African office was based in Lenasia before moving to Fordsburg.

To most Fordsburg residents, the historic meeting between Nasseef and Buthelezi went unnoticed There was neither a red carpet nor a brass band to signify a royal presence — only luxury cars

Buthelezi handed the Saudi Arabian royal a tapestry made by Zulu women

Nasseef said the main function of the MWL was to encourage bonds of unity among Muslims, spread the Islamic religion and assist Muslim communities

"We also encourage Muslims to build good relationships with other communities," he said

SA branch for Muslim League

NEW offices for the South African branch of the World Muslim League were opened in Johannesburg on Saturday by the organisation's secretary-general, Dr Abdullah Omar Naseef (154)

He expressed the hope that the Muslim community in South Africa would have the opportunity of working towards peace and reconciliation. The WML was founded in 1962 with the aim of creating unity among Muslims and removing causes of social dismemberment

Sowetan 8/2/93.

Rights bill 'to outlaw racism'

(154)

CT 19/2/93

Political Staff

THE government's proposed Bill of Rights would prevent a future Parliament enacting racist legislation, Justice Minister Mr Kobie Coetsee said yesterday

He was replying to questions about whether the government intended to outlaw racism.

Mr Coetsee said legislation already did so, and added that although the government's proposed bill did not criminalise racial discrimination, the equality clause would enable courts to invalidate racist practices

Argument that, by not criminalising racial discrimination the government was fostering it, was defective

He also said there was a surprising convergence of opinion between proposals by the law commission, the government, the ANC and Inkatha and an analysis of the similarities would be released soon

The government would also spend millions publicising a variety of proposed Bills of Rights to foster a human rights culture, Mr Coetsee said yesterday

Allocation of funds

In the face of criticism that the government intended using public funds to propagate its own proposals exclusively, Mr Coetsee said additional funds would be provided for the propagation of other proposals

He also called for proposals for the allocation of the funds, saying the government regarded the development of a human rights culture as extremely important, in line with the recommendations of the Law Commission

Additional funds outside the estimated R1,5 million allocation would be provided, Mr Coetsee said Suggestions should reach the department within two weeks, he said

It was important the government foster the debate on the topic and if spending R10,5m on Codesa was justified, then spending public money on fostering a human rights culture was also acceptable.

Asked at a media briefing whether the government would suspend the propagation of its own proposal pending the inclusion of other suggestions, Mr Coetsee said momentum would be lost if it did

In any event, he said, other parties had been propagating their points of view on the subject for some time, so the government would simply be "levelling the playing field" by continuing its campaign

India cultural centre

FOR the first time in 40 years, the Indian Government is to establish a cultural centre in South Africa

The centre, to be based in Johannesburg, will be run by the Indian Council for Cultural Relations, a body funded by the Indian Government to promote relations with other countries Sowetan 10/2/93

Announcing the move to establish the centre, ICCR director general Mr Niranjan Desai said in Durban the centre was expected to be running by as early as April this year and might later culminate in a fully fledged embassy to be based in Pretoria. — *Sowetan Correspondents and Sapa*

(154)

SUNDAY TIMES, February 14 1993

FOR SALE

A little town full of fears and rumours

S/Times 14/2/93. (154)

By JOCELYN MAKER

WHEN James Shebe walks into the only pub in Kragbron in the Free State he is warmly greeted by his many white friends Within seconds, a cold beer is put in front of him.

But they still call him "kaffir" Mr Shebe, 34, one of only a handful of black people living in the white enclave, grins broadly It is, he explains, merely a term of endearment.

But terms of endearment, even such strange ones, are becoming rarer in this small town 19km from Sasolburg

Eskom, which owns the town, announced last Friday that it was up for sale. Overnight, rumours swept the town. The ANC was going to buy it the AWB was bidding, too Brown-shirted AWB men swamped the streets as racial hatred, fear and anger fuelled the rumours.

The 1 300 residents of the pretty, tree-lined town stand divided.

Eskom mothballed the town's two power stations early in 1991, and in line with policy, it wants to sell Kragbron, which means source of power The town has more than 455 houses, a sports club and a school.

Eskom has put the sale of the town out to tender, and although it refused this week to put a price tag on Kragbron, residents claimed they had heard it was expected to fetch up to R18-million.

MOST of the Eskom employees who lived there from 1955, when Kragbron was established, have moved out, and people from all over the country have settled in the solid face-brick houses, many of which go for as little as R200 a month.

An angry Mr Mike Fourie, who has lived in the well-maintained town for the past three years, was one of the first residents to take a stand when he heard Kragbron was up for sale.

"I called in the AWB and, although I am not a member, they are backing me," he said. "Well-informed sources have told us that Nelson Mandela is interested in buying Kragbron, and that they are going to throw us out and fill the place with blacks.

"There are certain people in the town who treat blacks as if they were long lost brothers. They allow them in the club house, they drink beer from the same glasses and have them visiting in their homes This has got to stop We hate blacks living in our town."

Mr Fourie added it was only when the town was put up for sale that he realised the black people living there were a threat to the community, especially the elderly

"The ANC and the blacks in the town want to take over our small piece of land and throw us into the sea like pigs," he said. "Many of us in this town will not allow it, and we are now standing together to take up the fight."

On Saturday last week, according to residents the AWB took advantage of the unsettled situation. With flags flying and men in uniform, it moved into the town in full force. They went from house to house, inviting elderly people to join their organisation.

But Mr Neil Cunningham, 29, and his wife, Betty, 24, who are Mr Shebe's neighbours, say that if the AWB tries to take over the town, they are moving out.

"They will only cause racial and political problems. We have lived here for four years, and Kragbron has been a happy town where people of all races get on with each other," said Mr Cunningham.

"When James moved in over 18 months ago, many whites were scared, but this changed with time. We are worried about our future."

AT THE local sports club, the heart of social life in Kragbron, many residents expressed fears that the ANC would buy up the town.

They said that accepting Mr Shebe into their community was a certain sign that changes could be made in South Africa But to live with the ANC — a "bunch of terrorists" — was not what they wanted.

Many said the AWB stood no chance, as the majority of the community would not allow it to turn Kragbron into a whites-only area

One elderly Eskom employee, who did not want to be identified, said the answer to a multiracial community like Kragbron was simple. "All we want is well-mannered black people like James Shebe. He knows his place and how to behave" he said.

"We do not have any problems with the black families in Kragbron. The problems lie with the whites who fight with each other when they get drunk over the weekends."

Mr Deon Badenhorst, entertainment manager at the club, said he and a group of other residents were planning to raise money to buy the town.

"It is the only way We want the people of Kragbron to decide on their own future. We want a multiracial town" he said.

"Kragbron has no municipality Because of this, our town has been left untouched by corruption, traffic cops and a host of laws which are not necessary Our community has proved this

"If the ANC moves in, we move out. If the AWB takes over they will destroy a happy community"

A member of the local housing committee, Mr Robbie van Wyk, 64, who has lived in Kragbron for the past 37 years, said he did not understand what all the fuss was about.

"I have watched Kragbron grow over the years, and I do not think that the place will be bought for some time yet," he added.

"Who has got the money to buy a town? If someone does, I doubt whether they will put us out on the streets."

Now it looks as if the whole thing was a storm in a beer glass. Neither the ANC nor the AWB have approached Eskom to buy the town.

Mr Herman van der Heever, Eskom's property manager, said Kragbron was the third of the corporation's towns to be sold off in little more than a year

HE SAID "We realise that residents are unsettled in Kragbron, and we have organised a meeting with them within the next week.

"We have had a good response from interested parties, but will not be able to make any decisions until at least two weeks after the tenders close on February 19"

ANGRY FIGHTERS Mike Fourie and his mother, Rene, who have called in the AWB for help

DRINKING PALS. Danie van Zyl and James Shebe chat to a visitor in Kragbron's only pub Pictures. JAMES SOULLIER

'They call me Kaffir... but I don't mind, it's a term of endearment'

Com Kramer comes home

C/Press 7/3/93. (154)

By ERIC NAKI

ALAN Kramer is a white man who has built himself a plank shack in East London's Duncan Village, known as the city's most dangerous black township.

The 34-year-old man is unemployed, and lives a down-to-earth life with his girlfriend, Zukiswa Phumani. A "black life", he calls it.

When I visited him, he was sitting in the shade of a tree with a group of friends next to his newly-built shack. "Oh nguwe mfowethu, bendikulindele, (It's you my brother! I was expecting you)" he said in fluent Xhosa, and led me to his shack.

Kramer said he had chosen to stay in the township because he likes black people.

"From the age of two I stayed and played with black children on my father's farm in Berlin.

Even the township tsotsis 'love me'

"My parents did not want me to mix with them, but they could not help it," he said.

His parents disowned him in 1979, when his previous girlfriend, Phindive, gave birth to his son, Christopher It was not only his family who disapproved of the relationship, the authorities harassed him too

He was arrested under the now abolished Immorality Act and he and Phindiwe were each jailed for 12 months for their "crime".

"My child was born in jail," Kramer said.

Kramer gets a monthly government disability pension of R345, for an army injury. "This money is too small for a man who needs clothes, food, cigarettes and other things

"I don't wear shoes. You see my feet are as black as the soil," he said, showing the soles of his feet.

Kramer joined the ANC branch in the township because he believes the organisation is an African movement "and I am an African", he said

Although the township is known for its cruelty and gangsterism, Kramer said he had never been attacked "Tsotsis love me," he boasted.

Kramer and his 23-year-old girlfriend Zukiswa are not planning to marry yet, but might do so once he has found a job that pays well.

"I have to pay lobola when I marry It is compulsory and I have to save a lot of money," Kramer explained.

Kramer said he had never fallen in love with a white girl and he never would. "I met Zukiswa once and the next day we were lovers."

Cooking African food is not a problem for Alan. He can cook any food, from the Xhosa staple diet of samp and beans to umphokoqo (crumbly pap)

Like most other shacks in the area, Kramer's house is small and has no windows. But he is extending it with a few scrap planks he got from a sweet firm in East London.

"Living in the ghetto is like this," he said, while hammering a nail into his shack in preparation for a room extension. "You know, Lucky Dube once said 'We must live together as one'," he added, wiping sweat from his forehead.

COMRADES . . . Alan Kramer, girlfriend Zukiswa Phumani and two friends at his home in Duncan Village near East London. ■ Pic: ERIC NAKI

Race rears its ugly head in Riebeek West

(154) ARG 27/3/93

■ A prominent "coloured" member of the Riebeek West community claims he was barred from a bar and beer garden at the town's annual agricultural show on racial grounds.

LIBBY PEACOCK
Weekend Argus Reporter

A PROMINENT member of the Riebeek West community claims he was barred from a bar and beer garden at the Riebeek West agricultural show held last weekend because he is not white.

The resident, who wished to remain anonymous, said he and other "coloured" people were allowed to buy drinks and were served in a friendly fashion, but were not allowed in

He said officially only "members" were let into the bar, but that was a "front" to keep coloured people out

"Two coloured women from Cape Town wanted to enter, but they had to buy drinks outside, like all of us"

The resident said he had worked at the show for the past 20 years, including this year He felt "insulted"

He would not work at the show in future, he said

Mr David Chambers, who attended the festival, said "When I entered the show grounds a lady at the gate gave me a ticket and a sticker saying 'member of the Riebeek West agricultural society' She said that meant that I could use the bar

"When I got to the bar, which had a cordoned-off beer garden outside, I noticed a sign on the wall saying 'members only'

"The only people walking around without 'member' stickers were of a certain colour"

Show organiser Mr Stoffel Smuts said it was "difficult" to talk about the alleged incident

He said "coloured" people were served at the beer garden and nobody was barred on account of race, but could not explain exactly how the system worked.

He agreed that only "members" were allowed into the bar

Asked how one could become a member, he said "a member has to be introduced by an existing member"

People who wanted to enter the beer garden had to be "neatly dressed". People who were dirty and unruly could not be let in, whether they were white or black

He was sorry that people had to take their complaints to the newspapers, instead of approaching the show organisers directly

C Press 21/5/93 (154)

Hell ride from Langlaagte

Racist thugs beat me up for using a 'white' bus

By NOMVULA KHALO

A PREGNANT black mother and her two children were insulted and beaten up by a gang of about 20 racist white boys this week.

When City Press telephoned the headmaster of Langlaagte Technikon High, a Mr Pieterse, he denied the attack and angrily slammed down the phone

Tsohle Shongwe, 37, of Hillbrow and her daughters, Busi, 5, and Thuli, 8, were attacked in a bus

Shongwe is four months' pregnant.

Shongwe said the intimidation started late last year when the students attacked black students for boarding "their" bus The white bullyboys accused blacks of being in a "white area"

They would spit in black students' faces, burn them with cigarette ends, puff smoke in their faces and throw orange peels and bread crusts at them

Shongwe said the louts would occupy entire seats by putting their legs and school bags on the seats, forcing blacks to stand.

After hearing about the abuse, she took the matter up with Pieterse and the bus driver who promised to look into the matter

But nothing changed so she decided to escort her kids

She spoke about her ride last Friday "I begged them to share seats with other children, but they stood up and occupied the back seats until there was no longer space at the back

"Those who remained on their seats were saying they would never share them with 'kaffirs'," she said

When she complained to the driver he replied that he was "not a policeman"

On Monday this week when the boys again began to intimidate blacks Shongwe tried her polite best to get them to stop

Their reply was even more abuse

She became angry and answered back.

She said the youths then attacked her, punching her twice in the face and holding her head on the floor

She was given a black eye Her child, Thuli, who has metal pins implanted in her legs, was pulled by her hair and thrown on the floor The pins have now shifted Little Busi was also punched twice on the jaw and lost a tooth

The bus driver tried to stop the fight, but about 12 students were all over her He drove the bus straight to John Vorster Square – but the students were not bothered, saying there would not be a case as they were still "under age"

"At the police station a white policeman was equally arrogant and gave the youngsters the chance to speak first. He wouldn't listen to me," said Shongwe

A black detective appeared and gave her a chance to speak, but he wanted the boys to apologise and to let the matter rest

"I refused," said Shongwe, who made a case

Approached for comment, Pieterse said "I will not comment on anything As far as I am concerned there was no assault and I will not allow the press to get away with this" Then he slammed down the phone

Police spokesman Maj Eugene Opperman said "The matter has been reported and we are going to treat it like any other assault case The guilty will be brought to justice"

BATTERED ... Racist white yobbos from Langlaagte Tech allegedly beat Tsohle Shongwe, and her daughters Busi, 5, and Thuli, 8, for riding on a "white" bus. ■ Pic: THULANI SITHOLE

Affirmative action quotas do not solve the basic problem

B/DAY 2/4/93 (154)

MYRON WEINER

NO ONE has developed a theory of how one can deal with what is clearly one of the most difficult tasks in all contemporary multi-ethnic societies — how to reduce disparities among ethnic communities and how to reduce ethnic conflict, two goals that are not always compatible

Broadly speaking, affirmative action means laws, regulations, administrative rules, court orders and other public interventions and private actions to provide certain public and private goods on the basis of membership of a particular ethnic or racial group Affirmative action is not intended to bridge the gap between the rich and the poor, but rather to bridge the gap between groups

Four countries that have adopted affirmative action programmes are India, Malaysia, Sri Lanka and the US In all four, these policies have become controversial. Some opposition comes from those who are racist, who believe that one group is superior to another, but their criticisms are of no serious concern

The more serious concerns come from those who want to build a non-racial, colour-blind society and who are therefore uncomfortable with the idea that benefits should be allocated on the basis of race or caste or ethnic identity

There are also objections from those concerned that individual merit will be downgraded when admissions to universities and jobs are given out on the basis of group membership These are genuine concerns that need to be addressed

The kinds of interventions adopted in each of these countries were wide-ranging Basically, there are two somewhat differently orientated affirmative action policies

We might call one affirmative action for expanding opportunities This includes all policies to eliminate discrimination, race/ethnic-conscious policies intended to expand the pool of qualified individuals, such as training programmes to upgrade skills of workers, special bridging programmes in higher education that enable students who lack adequate preparation to catch up, financial aid to students qualified for tertiary education but who could not otherwise attend universities, loans to businessmen in disadvantaged communities, subcontracts to minority businesses, and so on

These policies improve access to education and employment, they entail positive efforts by universities, government and the private sector affirmatively to include groups that had been previously excluded, and the beneficiaries are intended to be members of those groups

A second set of affirmative action policies emphasises fixed outcomes based upon designated quotas They set out to ensure that distribution of education, employment, income and wealth among individuals will be in proportion to the population of each ethnic group or race in the country According to this view of affirmative action, every group would ideally be proportionately represented in universities and in professional schools, in legislative bodies, in high levels of bureaucracy, in medicine, law and teaching and as CEOs of corporations, and in boardrooms

Under this model, targets are set and the goal of affirmative action is not achieved until there is proportional representation If necessary, and it usually is necessary, requirements for admissions and skills and standards of performance would be lowered to achieve these targets.

In the haste to fill quotas, standards are lowered and preferences for some begins to erode the notion of equality of opportunity for all The performance of institutions decline as a downward levelling occurs Moreover, when beneficiaries constitute a majority of the population, as in the case of Sri Lanka, the response of the excluded social strata can impair the political order

A second set of issues raised in each of these cases is the relationship between affirmative action and other policies intended to reduce disparities among groups In several of these countries there was a tendency to regard affirmative action as *the* intervention to deal with inequalities Affirmative action policies often addressed needs of aspiring middle classes to the neglect of policies and programmes aimed at needs of the lower social classes.

In India, for example, the government did little to create a compulsory universal elementary school education system which would have improved the wellbeing of the poor as well as expand the pool of scheduled castes and tribals who could have entered universities adequately prepared and who could then have moved into the modern professions and into the middle class on their own Similarly, in the US affirmative action did not address needs of the inner city, of unemployed black youth and single mothers

Affirmative action can become a substitute for addressing the large issue of inequality

A third issue is the impact of preferences on identities and on the way in which people organise to make demands Once preferences or quotas are established, people will choose an identity if there are benefits to be derived

The system of preferences invariably strengthens identities on the basis of race, religion, language and caste It is in the self-interest of politicians to mobilise group claims and group lines, and for individuals to assert group claims and group identities The creation of a caste-blind, colour-blind society — difficult to achieve under the best of circumstances — is made more difficult when the government allocates benefits in education and employment on the basis of group membership

In the US, affirmative action was initially intended for blacks, but other groups subsequently demanded that they too be included among the beneficiaries — native American Indians, Hispanics, Asian Americans and then women

Although each of these groups suffered from discrimination, or more accurately some members of these groups suffered from discrimination, they were included on the list of beneficiaries.

But the beneficiaries included very diverse communities, from disadvantaged Mexican Americans and Puerto Ricans, to better educated more prosperous Cubans, Asian Americans were included on the basis of historical discrimination, though a large part of the Asian American community today includes educated migrants who came to the country after 1965 and who themselves did not suffer from the disadvantages of an earlier generation

Similarly, in India benefits were extended to backward classes who do not share the same disabilities as the scheduled castes and tribes and who are often among the prosperous rural landowners

These costs of affirmative action are made higher when policy-makers neglect a central feature of any programme to reduce inequality, what Andre Beteille, quoting the British social historian Tawney, described as not just eliminating disabilities but creating abilities

All too often affirmative action programmes were directed at mechanically filling slots with people of the appropriate colour, or language, or sex without regard for enabling those chosen to have skills needed to perform satisfactorily

All too often well meaning people have selected people for benefits with little regard for whether they are adequately prepared Universities cannot and should not provide education that should be delivered in secondary schools And employers should not be asked to hire people who lack at least minimal skills However, employers, medical schools, engineering schools and universities can often provide the additional skills through bridge programmes and in-house training programmes to enable those who fall short to meet the standards of universities and employers

☐ These are edited excerpts from an address by MIT political science professor Weiner to an Urban Foundation symposium on Monday.

DAWOOD KHAN

ANC suspends Khan over insult to Jews

(154)

South 10/4 - 14/4/93

By Rehana Rossouw

ANC Western Cape regional executive member Mr Dawood Khan has been suspended from the organisation for three months for allegedly making anti-Semitic remarks in public recently

At a demonstration outside the Israeli embassy last month Khan said in the presence of journalists "Hitler should have killed all the Jews"

An ANC disciplinary hearing this week found Khan had "violated the principles, norms and morality of the organisation and behaved in a disgraceful way that brought the ANC into disrepute".

Khan was not only suspended from the regional committee but also from his position as Kensington branch chairperson. He was asked to apologise publicly to the Jewish community and to members of the ANC.

The ANC said in a statement that Khan had a "volatile and impetuous temperament and loses his temper easily".

In an open letter of apology Khan said he realised his comment had "caused great offence" both in the ANC and the community

"I can only say it was said in the heat of the moment and in no way reflects my true feelings," he said.

"I share the view of all democrats that Hitler was one of the worst tyrants in history and that the unspeakable crimes committed against the Jewish people must be condemned as a crime against all humanity"

Polish envoy seeks to meet Mandela

CAPE TOWN — Polish ambassador Stanislaw Cieniuch will try to meet ANC president Nelson Mandela amid mounting anger and fear among the local Polish community

Cieniuch said yesterday media reports linking Polish-born Janus Waluz to the murder of SACP general secretary Chris Hani had upset the Polish community

"For almost two days, the media reported his nationality, but not his name.

"This created the impression that Poland was the enemy. The community feels frustrated and threatened"

Cieniuch however praised Mandela's "statesmanship" and said he would try to meet the ANC leader as soon as possible

Cieniuch and the Polish government have issued statements strongly condemning the murder of Hani

The Polish government said in Warsaw it opposed "all forms of extremism and the use of violence to solve political conflicts" — Sapa

B/Day 15/4/93

Border a 'model for peace'

B/Day 15/4/93

Own Correspondent

EAST LONDON — Border region police said the area was an example to the rest of the country regarding the peaceful manner in which memorial services passed yesterday

Liaison officer Lt-Col Christo Louw said "We can be proud everything went off properly" Among only a few incidents, five shop windows were smashed after a crowd left the Jan Smuts Stadium

"We are grateful to the organisers and marshals for the way in which they co-operated with the SAP We thank them for the way they handled the masses There was very little damage caused by the crowd on the way back to Duncan Village after the rally," Louw said

Reuter repofts that prominent local businessmen sat alongside ANC leaders on the platform at East London's commemoration service The delegation included Border Chamber of Business president Errol Spring, Dispatch Media Limited director Terry Briceland and the management of Mercedes-Benz of SA.

However, our Port Elizabeth correspondent reports that groups of marchers broke away from the commemoration service and ran amok in the city

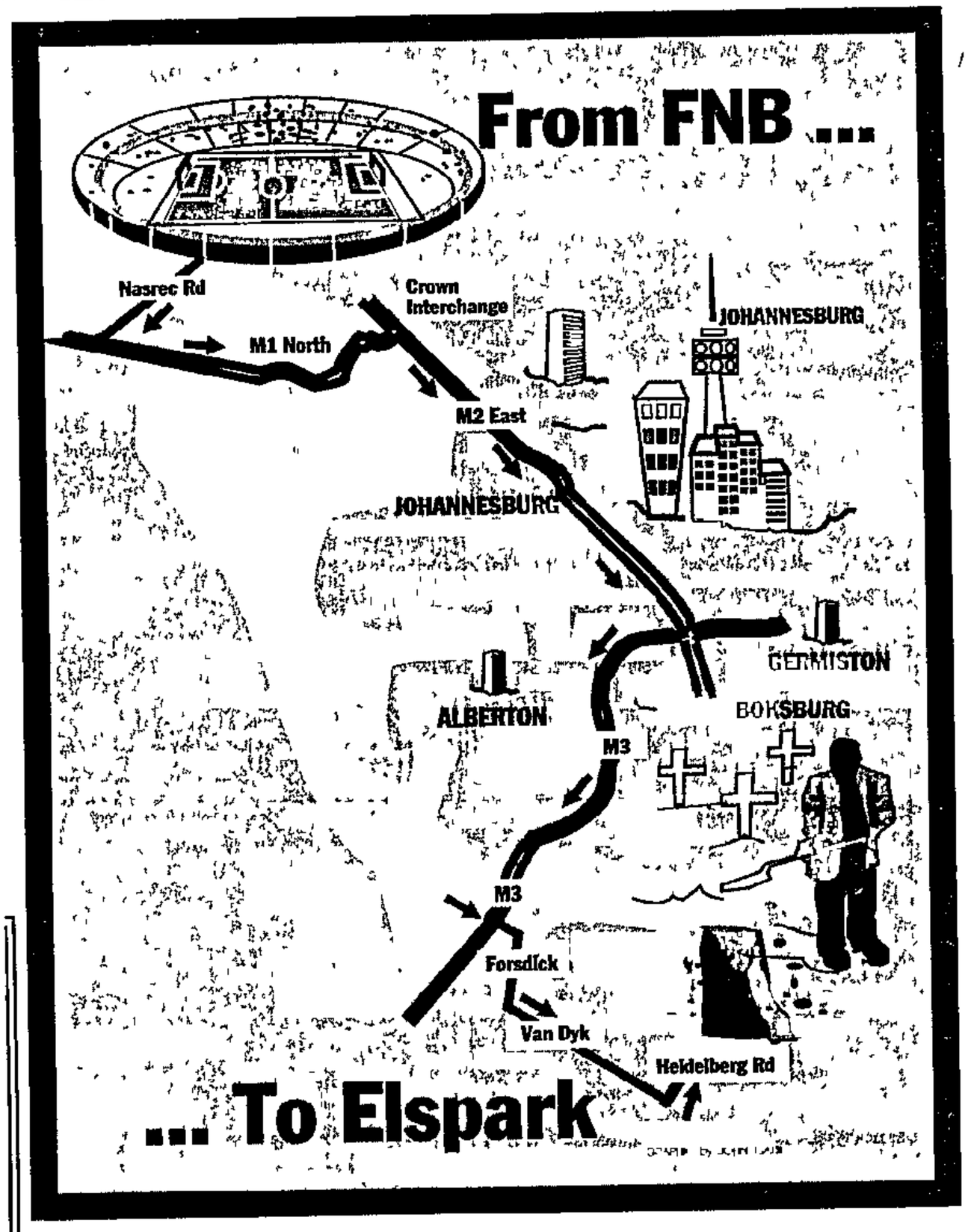
They were turned back by ANC and PAC leaders and the SAP ANC eastern Cape chairman Linda Mti stopped youths looting shops PAC eastern Cape chairman Knox Tsotsobe, who also helped turn back the crowd, said "We told them that we, their leaders, were not prepared to lead the people to a massacre

"I must honestly say that the police were extremely effective and helpful We succeeded in turning the marchers back to the Dan Qeqe Stadium," Tsotsobe said

At the stadium there was loud booing when the leaders tried to address them, he said

"Prayers were shouted down," he said "The youngsters didn't want prayers, they wanted radical statements"

ts white South Africa's anxieties



White residents shudder in fear

Sowetan 19/4/93.

By Joshua Raboroko and Sapa

■ **ANXIOUS WAIT** Boksburg is on tenterhooks on eve of Hani's burial:

THE REACTION OF Chris Hani's white neighbours to his funeral today are mixed - perhaps reflecting the overall anxieties of whites in this country

On the one side, there are those who are resigned to their fate, who will accept whatever happens today as par for the course in contemporary South Africa On the other extreme, there are those who promise "rivers of blood" should there be any violence today

School teacher Mrs Anneta Verster said that the mood in Dawn Park has been tense since the death of Hani

She said "Many of us have been living in fear of our lives because we feared attacks and possible looting from some of the angry crowds that came to the bereaved Chris' family

However, she said, "We have decided that the best way is to go away for the day and come back later After all we have been doing that in the past few days

Verster said she understood the feeling of the people concerning the murder of Hani

It was sad, she added, but the white community in Dawn Park did not cause his death, adding "we have a lot of blacks living with us

"If my home is burgled or any property destroyed then I will report the matter to the police who will take appropriate action," she said.

She added "We have to love each other as neighbours"

On the other side some of the white residents of Hani's home town said they were heavily armed and ready to cause "a river of blood' if black mourners "run amok" at the funeral

They have barricaded their homes with coils of razor wire, installed new burglar alarms and brought in fellow whites from far and wide to defend their homes in case trouble breaks out.

'I condemn the murder of Hani," said Afrikaner Gert Erasmus, tending his family s graves at Boksburg's Elspark cemetery where Hani will be buried

"But the people who will march tomorrow are not grieving they are out to make mischief" Erasmus said

"If anyone tries to break into my property tomorrow, I will shoot him Everyone in the neighbourhood agrees - if one person shoots we all shoot, because we will all be in danger'

Erasmus' relatives lie 200 metres from the grave where the slain SACP leader will be buried in what is likely to be the biggest funeral in South Africa's history

Erasmus, who lives a block from the cemetery, said he and his neighbours feared attack by the mourners

Several marches in major cities commemorating Hani s death have been marred by looting of shops by mobs defying calls for discipline from African National Congress leaders

"People have come from all over to stay with us and help with protection" Erasmus said

"If the marchers threaten our homes we'll turn the little stream that runs through here into another Blood River' he added referring to a 19th century battle in which Afrikaner pioneers inflicted a heavy defeat on Zulu warriors

Racism still alive in Maritzburg

The Argus Correspondent (154)

MARITZBURG — Dr Victor Lal, visiting academic who delivered papers on the relationship between Mahatma Gandhi and Jews at a conference at the University of Maritzburg recently found that very little had changed in the town made notorious for kicking Gandhi off a train ARG 18/6/93

Dr Lal, a descendant of Indian indentured labourers to the Fiji Islands, is a Wingate Research Fellow at Oxford and a Nobel Fellow at the Norwegian Nobel institute in Oslo

Dr Lal went to the Montague Restaurant in Maritzburg to have dinner and was told that he could not have a drink at the bar nor could he have dinner at the restaurant "Look mate, leave this place," Dr Lal was told

"It's a tragedy that people in Maritzburg have a habit of repeating history," a shocked Dr Lal said "In the behaviour of the restaurant, I could see images of the conductor who evicted Gandhi a century earlier Although institutional racism is on its last legs, individual racism is still widespread"

Racist slogan should be banned from public arena

S/Times 20/6/93

GRAHAM McINTOSH examines what is meant by 'Bulala Amabhunu', the chant ANC Youth League leader Peter Mokaba says he won't abandon

"VRYSTAAT" is probably the best-known South African slogan but "Bulala Amabhunu" is fast replacing it. Where "Vrystaat" unified South Africans, "Bulala Amabhunu", wrongly translated as "kill the farmer, kill the boer", does the opposite.

A slogan, like the bumper sticker, expresses in a short, punchy way the feelings, aspirations, dislikes and commitment of people. Each of us can think of slogans which evoke a nostalgia which can include joy, hope, hatred, sadness, solidarity, blood lust and determination

Slogans, war cries, songs and chants are emotional levers with which to stimulate our loyalty, commitment and anger or simply serve to remind us of happy memories and warm companionship. The emotional connotations can make them powerful, destructive and irrational weapons in the mouths of manipulative politicians.

Banned

Unlike "Vrystaat", many slogans are exclusive. The cry of "Amathembu" will only be supported by Transkeian Xhosas; "Kom Boere" by Afrikaners and "Usuthu" by Zulu warriors.

The slogan that grips our interest at present is "Bulala Amabhunu". "Mayibuye Afrika" (let Africa return to us), "Izwe Lethu" (the country is ours), "Amandla Awethu (power is ours) are old cries.

Others are controversial such as "Gatsha is a dog" (chanted by the ANC), "You have cleaned the blood from our hearts, Janusz Walus" (chanted by the IFP), "One settler, one bullet" (chanted by the PAC)

Because of the galvanising effect on the supporters and opponents of slogans, it is important to analyse them when they are used for political purposes in a context of race, tribe and language.

The word "bulala" has definite connotations of violent killing or killing in anger. A bull would be slaughtered (hlaba) for its meat but it would be killed (bulala) if it had gored somebody.

Although not as strong as murder, the word carries some of those connotations. It is totally unacceptable to civilised society for any political party to use "bulala" as part of its armoury of slogans and the word should be banned from the South African political vocabulary.

The word "Amabhunu" is presented to South Africa as meaning "farmer", but this is an incorrect translation. "isiBhunu" is Afrikaans in Xhosa, Zulu and Swazi. "iBhunu" means an Afrikaner and "amaBhunu" means Afrikaners in general

Just as white South Africans are in no doubt as to what is meant by "Afrikaner", black South Africans understand precisely the same by the word "iBhunu"

Carl Niehaus, FW de Klerk, Eugene Terre Blanche and Zach de Beer are all "amabhunu". As far north as Kenya where Afrikaners are called "Kaburu" in Swahili, Afrikaners are as clearly identified as the Batswana are, as a tribe of Africa which is loved, feared, detested but always respected.

"Amabhunu" can have the hint of a "smear" in it rather as the words "Vaalpens" (Transvaler), "soutie" (white English-speaking South African) and "hairyback" (Afrikaner) have.

Regime

"Amabhunu" does have a wider context in the sense that it represents the "regime" because the policemen who enforced influx control, the civil servants with whom blacks dealt with in terms of apartheid legislation, the prison warders, the ticket inspectors and conductors on the trains were mostly Afrikaners.

They came to represent the regime that implemented apartheid and so personified white baasskap That may be a sense in which the ANC Youth League and MK use "Amabhunu" To see the word as meaning "farmers" is simply nonsense

In the final analysis, "Bulala Amabhunu" is a bloodthirsty, tribalistic and racist slogan which is disgusting and shameful in the context of South Africa's politics.

□ *Graham McIntosh, who farms near Estcourt, is a former PFP MP*

Black, white relationship 'worse'

CT 16/7/93

(154)

JOHANNESBURG — Half of the white and black respondents questioned in a survey believe that the relationship between whites and blacks in South Africa has deteriorated.

The latest Markinor Gallup survey was conducted in April and May this year among 800 whites nationally and 1 000 metropolitan blacks The results of the survey were released yesterday

Similar polls were held in May and November last year

Other Markinor surveys held recently found that ANC leader Mr Nelson Mandela is still the most popular political leader among metropolitan blacks, with SACP chairman Mr Joe Slovo in second place, and that support for the ANC has declined slightly

Altogether 68% of black respondents said they would vote for the ANC in coming elections compared with 75% in May last year

The number of blacks who believed the inter-racial relationship had become worse had more than trebled from 15% in May last year to 49%

The number of whites with similar sentiments increased dramatically from 18% to 48%

Only 20% of blacks and 24% of whites considered the inter-racial relationship to be very or fairly good In each case, the percentage had more than halved compared with May last year

However, more than half of the white and black respondents were confident of a happy future for all races — Sapa

Sadiki, the Lemba . Robert Sadiki and his bowls for meat and dairy products
Photo RUTH MOTAU

The fading origins of South Africa's black 'Jews'

W/Mail 16/7-22/7/93 (154)

The Lemba people believe they are the descendants of a Jewish tribe which escaped captivity in Judea in 586BC and headed southwards into Africa in search of trading centres Nowadays, the Lemba are losing their culture and rituals as they are assimilated into modern South African society

ALEX DODD *reports*

WHETHER his beliefs are a mutated myth of oral history or the final flickerings of an ancient Judean civilisation is a mystery, but Robert Sadiki of Gazankulu prides himself on being a "black Jew'

Sadiki's distinctive and enigmatic lifestyle makes him a well-known character in the township of Vleifontein, near Louis Trichardt At the mention of his name, people in the area first inquire whether one is referring to Sadiki the teacher When that is confirmed, they lower their voices and ask more tentatively "Sadiki — the Lemba?"

Although most people in the surrounding hills of Gazankulu have heard of the Lemba people or "black Jews" and rumours circulate about them operating as a kind of "African Broederbond", nobody seems to know much about them

Probed for details, locals in the area soften their voices and begin to mumble with a kind of sceptical reverence about how the Lemba are very beautiful, about how "their noses are longer, like white Jews", about how they've met a few Lembas ..

As visitors approach Sadiki's home, his friends ask them to extinguish their cigarettes and ask for tea instead of beer He comes to the door wearing a spotless, cream overcoat and immaculately polished black shoes He moves slowly, with a kind of dignity that reminds you to brush your shoes off before entering his living room

He turns down the volume on the television soap opera *Loving*, inviting us into a world which is a bizarre marriage of an ancient culture and a modern, middle-class lifestyle.

"Culturally we are the black Jews," he explains, adding that a taboo on the eating of pork and circumcision are their two most prominent links to white Jewish culture.

"Our people are concentrated in Venda and Zimbabwe, but you will find Lemba people in Soweto, in Pretoria, in Lebowa, in Mozambique — all over southern Africa. Somebody said Robert Mugabe was a Lemba, but I'm not quite sure "

Sadiki becomes vague when asked to explain the heritage of his people whether they are linked to the Falashas of Ethiopia and how they ended up at this end of Africa

He says his brother, who lives in Dube, Soweto, used to have a Falashan bible. He adds that such historical details can be established by reading a book by the president of the Lemba Cultural Association, Professor Mathibe

"The book is available at the Revelation bookstand at the market in Thohoyandou — opposite the OK Bazaars," he suggests.

"Every year in October we have conferences at a farm near here, where the old people show the little ones how our culture was and how it should be maintained People come from far and wide to this meeting

"Usually the head of state in Venda is invited and always comes to give a speech

"We go into a thatched house with no windows and start singing, dancing and playing mbiras (thumb pianos) for hours As we are singing and dancing some people will fall down

"Those people are the spirited ones — the ancestors *(vhakalanga)* coming into the body of the living ones to tell our community what needs to be done. They are carried away and treated and given what they need by the old ladies

"They go back to normal by Sunday, when the celebrations end "

The story that is passed from grandmother to grandchild is that the Lemba escaped the captivity of many Jews in 586BC and, as a result of conflict with the Arabs, migrated from Judea through Africa in search of trading centres.

Sadiki says the culture is dying, and he hasn't really acquainted himself with its ancient history But he likes to stick to the customs, so the culture doesn't die altogether

"Nowadays we are just like everybody — especially the youngsters From the 1960s onwards people have become more lax. The Sixties were the turning point for us," he says

"My mother's *dompas* used to say "Ethnicity Lemba, Tribe. Venda", but now that's fallen away Bit by bit we are going away from our culture. Before, we were not allowed to marry a Sotho or a Shangaan — Lembas are all relatives because of marriage. Now we are mixed with different nations.

"Unlike white Jews, Lembas have assimilated other cultures. '

Sadiki does not find it contradictory that he is a Jewish member of the Lutheran Church "Most Lembas are churchgoers nowadays '

But there are certain Lemba customs that are rigidly upheld in his home, and he boasts that his name makes him a direct descendant of one of the 12 original nations of the Lemba listed in Professor Mathibe's transcribed oral history There's even a mountain named after his nation in Zimbabwe, where his forefathers first settled, he says

When his wife — introduced only as Mrs Sadiki — emerges from the kitchen wearing an elegant, beige turban and carrying the tea tray, she asks the guests to wash their hands in the accompanying bowl of water before eating

"Like all Jews, you know, we don't eat pork," he says. "This pig, where it stays, it is a very filthy place "

Sadiki explains with a kind of warm gravity in his voice that he believes in the ethic of *vhashavhu*, which means, "firstly, to be afraid of dirtiness — to stick rigidly to cleanliness— and, secondly, to continue the tradition of trade"

"There is a strong belief among us that we are meant to be rich people, and we'd rather take our accounts to our own people Lembas are business people, which comes from our ancestors, who were traders who used to make things out of iron and sell them "

Taking a wooden bowl and a clay bowl from beneath the television, Sadiki says "I bought these to maintain my culture."

In days gone by the Lemba would separate their meat and dairy products into these two separate dishes

Another ritual that distinguishes Sadiki from his neighbours is the once-monthly procedure of head-shaving.

"It is a custom applied by our forefathers to take out their hairs for cleanliness. At the end of each month, one should sit over a bowl of water and see the moon reflected in that water and shave the head bare."

Although his nephew says he would never dream of doing this, Sadiki's head is so smooth one almost expects to see reflected upon it the elaborate frieze ceilings of his otherwise modest home.

After the eight o'clock news and a discussion about political developments in South Africa, Sadiki ponderously recalls another of his collection of customs.

"The Lembas' way of showing respect for our elders is to clap our hands together with hollowed palms *(ulosha)* as one sits," he says

A few moments later he adds "In olden days our forefathers didn't used to use plates They used to drink sorghum beer from calabashes "

And then. "Would you like another cup of tea?"

Municipal strike ends

19/8/93

A TWO-WEEK strike by municipal workers in Pietersburg ended yesterday when agreement was reached on the reinstatement of about 700 workers dismissed after their participation in a strike on August 4 — *Sowetan Reporters and Sapa*

152

Davis tackles Jewish Goliath

(154) WM 27/8-2/9/93

Pat Sidley

A RESOLUTION unanimously passed by the Jewish Board of Deputies' recent congress, urging laws against racism, discrimination, intolerance and hate propaganda, was dismissed as "no better than special pleading" by University of the Witwatersrand law professor Dennis Davis.

A debate on human rights, which took place after the motion was passed, included further argument about the *Mail & Guardian's* abortive attempt to show the Nazi propaganda film *Jud Suss*, within the context of a festival and conference on censorship. It was marked, as was most of the conference, by the expression of many of the fears of South Africa's Jews

The resolution which provoked Davis' outburst called for "appropriate legislation and implementation of laws (through a fundamental Bill of Rights) to combat all forms of racism, discrimination and intolerance in general, and hate propaganda in particular ..."

Davis said: "This community is so fearful of the future that it wants to use .. obscene legislation to try to quell the clamouring call of the masses It simply won't happen, it can't happen, and we have to come to terms with it.

"I'm appalled by the demeaning comment that 'they don't have sufficient sophistication'," he said, answering delegates who had argued that the unsophisticated masses would respond to rabble-rousing with violence.

"We all know what this means," Davis shouted. "The *schwartzes* (a derogatory Yiddish word for blacks) don't have sufficient sophistication." He had encountered more political sophistication among black people than at the congress, he added.

"The challenge to the Jewish community in this country is the need to transcend their fear It is to realise that legislation is not going to protect us. We can ban (Eugene) Terre'Blanche (of the Afrikaner Weerstandsbeweging), we can ban Peter Mokaba (of the African National Congress Youth League) and all those other obscene racists. But it is not the issue, the ideas will not go away.

"The way a country develops democracy and a culture of tolerance is for ideas to be expressed, for decent people to stand up and be counted. What freedom of speech is about is to say we all have moral independence. Those people who think their preference should be counted more than anybody else's are wrong."

Davis' speech angered numerous delegates, including chief rabbi Cyril Harris, who described it as "outrageous", and Board of Deputies' chairman Mervyn Smith, who said Davis was "way out of line".

Goniwe witness 'evasive'

ARGUS 3/9/93

☐ Counsel accuses general

PAT CANDIDO, Argus Bureau

PORT ELIZABETH — Head of military intelligence Joffel van der Westhuizen was today accused of giving contradictory and evasive evidence at the Goniwe inquest

George Bizos, SC, appearing for the families of Cradock activists Matthew Goniwe, Fort Calata, Sicelo Mhlawuli and Sparrow Nkhonto, was cross-examining General Van der Westhuizen, who was head of Eastern Province Command in 1985 when the four were murdered.

Earlier in the inquest Colonel Lourens du Plessis, his staff officer, said a signal which appeared in newspapers calling for the permanent removal from society of Mr Goniwe, his brother Mbulelo and Mr Calata, was an order to kill

Mr Bizos said today he could not understand how a general, a brigadier and a colonel, who had advanced so far in the army and were accustomed to using clear and precise military language, could so have misunderstood one another that each had his own interpretation of the signal sent on June 7, 1985

General Van der Westhuizen said Colonel Du Plessis, who signed the signal, could have made a mistake because he was under tremendous pressure and could be careless and a little confused at times But he also admitted that Colonel Du Plessis was a reliable and loyal officer

General Van der Westhuizen said he could not say why there were three interpretations because he could not actually remember the signal, or the conversation he was supposed to have had with General Johannes Janse van Rensburg of the State Security Council

Colonel Du Plessis had said it was an order to kill, General Van Rensburg had said it meant Mr Goniwe should never be re-appointed a teacher and General Van der Westhuizen interpreted it to mean Mr Goniwe should be re-appointed

General Van der Westhuizen said the East Cape Joint Management Centre had, in a signal on May 23 1985, recommended that Mr Goniwe not be re-appointed

Mr Bizos asked General Van der Westhuizen why nobody had questioned the words "permanent removal from society" if the signal was interpreted in the way he suggested.

General Van der Westhuizen said he could not give an answer

Mr Bizos You and General Van Rensburg are not telling the truth about the telephone conversation on June 7 You are giving contradictory evidence which is highly unlikely

General Van der Westhuzen It is not contradictory You must remember, it was long ago I did not write or send the signal The colonel could have made a mistake

Mr Bizos I put it to you that you are adapting your evidence in such a manner to support what General Van Rensburg said in his?

General Van der Westhuizen I'm trying my best to remember

Mr Bizos Colonel Du Plessis said in his evidence that nobody ever contacted him to say the signal was nonsensical

General Van der Westhuizen I accept that.

(Proceeding)

INTER GROUP RELATIONS

1994 – 1995

Not all are like Eugene

Sowetan 21/2/94

SILENT MAJORITY

Detribalised Afrikaners:

THE LARGE WOMAN BEHIND the counter of King's Hotel is a caricature of the rightwing Afrikaner.

(154)

"Sorry, we're full," she tells two Indians who enter the lobby of the gloomy hotel in Potchefstroom.

In fact, half the rooms are empty, but even though apartheid is supposed to be dead, King's Hotel refuses to take blacks.

The woman, a pistol on the desk beside her, fits the image of Afrikaners which white rightwingers like Eugene Terre'Blanche have created in the minds of many.

But across the road in the town's conference centre, Gerald van der Merwe listens attentively as Nelson Mandela berates about 200 white businessmen and academics for oppressing blacks in the name of Christianity. When he rises to ask a question, Van der Merwe is almost obsequious towards the ANC leader.

"Your honesty and integrity comes through," Van der Merwe says "But we appeal to you, no matter what dress you put on government intervention .. leave us small businesspeople to run our businesses ."

Van der Merwe is a member of the silent majority of Afrikaners who do not care which party is in power so long as they are allowed to get on with their lives without too much government interference.

They shun racism and object when people like Terre'Blanche and Afrikaner Volksfront leader General Constand Viljoen claim to be speaking for all Afrikaners.

"I don't divide people up into those who speak Afrikaans and those who don't," says Mitz (23), a Johannesburg hairdresser who grew up in an Afrikaans-speaking home

"I don't want to go and live in a *volkstaat*," she says, referring to the white-ruled territory which Terre'Blanche and Viljoen are demanding.

Mitz is not alone — a recent poll showed that only a small fraction of whites would be prepared to move to a *volkstaat*, if one was ever created.

"I don't mind the blacks," says Mitz, who is more interested in jolling (partying) than politics. "I don't care if blacks come and sit down at the next table in a restaurant."

But, she says, she will never go into the black township outside Klerksdorp, because of the number of murders there. Mitz, with her brightly dyed red hair and fashionable outfits, is typical of the new generation of Afrikaner who has become detribalised in the melting pot of the big city.

Afrikaners have never been of one mind politically, fighting among themselves virtually since their ancestors arrived in the Cape from the Netherlands, France and Germany in the 17th Century. The biggest split occurred when some left the Cape colony in the early 1800s to get away from British colonial rule, in a migration that gave English the word "*trek*" and led to the white conquest of the Southern African interior. — *Sapa-Reuter*

Heavy fine f

for racist slurs

Farmer swore at govt group so court makes him pay up . . .!

CPRESS 6/2/94 (154)

A NORTHERN Transvaal farmer has to pay R52 000 for crimen injuria claims against him after an incident in 1991 at a restaurant in Nylstroom in which he told KwaNdebele chief minister James Mahlangu and several members of his cabinet "Lift your black arses from the chairs, you f g kaffirs"

Attie Bedeker Snyman of the farm Tweefontein in the Alma district was this week ordered by the Pretoria Supreme Court to pay R5 000 in compensation to Johannes Piet Mahlangu, one of the seven claimants in the case

Mahlangu, a bodyguard employed by the KwaNdebele government, also had to endure Snyman's remarks on that day

Last year the court ordered Snyman to pay a total of R47 000 in compensation to the six other claimants

This week judge SW McCreath passed sentence in the seventh complainant's case

The court had been told that KwaNdebele chief minister James Mahlangu, justice minister Ndamemi Johannes Mahlangu, agriculture minister Shifty Joseph Mabena, education minister Siyaphi Elias Masangu and deputy home affairs minister Jabulani Lukas Mahlangu were returning to KwaNdebele after a conference at Mabula Lodge on February 2 last year, when they stopped at the restaurant to buy cold drinks

Upset

Chauffeur Cornelius Mtsweni and bodyguard Johannes Piet Mahlangu were also present

The group sat down at a table under a grass-roofed verandah outside the restaurant to drink the cold drinks they had bought

Snyman was upset over their presence and swore and yelled at them He used the words "kaffir" and "kaffirs" several times

Chief minister Mahlangu and his entourage politely tried to calm down Snyman, the court was told

The complainants each claimed R20 000 from Snyman for the humiliation they had to endure

Last year judge HP van Dyk ordered Snyman to pay R10 000 in compensation to chief minister Mahlangu, R8 000 to each of the ministers and the deputy minister and R5 000 to Mtsweni, the chauffeur.

Passing sentence, he said no amount of money could compensate for the their "humiliation" – Beeld

CHEEKY FUN . . . A sunny sky, an inviting river, no teachers or parents in sight – what more do you want for an afternoon of bliss? These kids wasted no time in getting rid of their clothes – and the blackboard blues – and taking a dip in the White Umfolozi River. **TLADI KHUELE**

Racial tensions build in the Western Cape

S/Times 31/7/94

By NORMAN WEST
Political Reporter

WESTERN CAPE clergy, led by Anglican Archbishop Desmond Tutu, stepped in this week to defuse racial tensions which are allegedly building up between coloured and African train commuters

The ethnic tension, which appears to have grown in the wake of fierce election campaigning by the NP and the ANC, has crept in to work places, on to factory floors and even in to church circles, said Archbishop Tutu

Racial tension on trains was first identified last week by the ANC premier-designate in the Western Cape, Dr Allan Boesak.

He claimed black gangs had been "targeting" coloured people and coloured gangs had "retaliated" by attacking blacks.

The tension apparently spilled over into Cape Town's notorious gangs on the Cape Flats Black and coloured township gangsters involved in train violence are also said to be divided into NP-supporting and ANC-supporting camps.

Gang rapes, robberies and assaults on suburban trains are said to be reported in increasing numbers to Peninsula police stations.

Dr Boesak announced last week that the ANC had decided to deploy MK cadres as marshals to help curb crime on trains (154)

A police spokesman said the police welcomed any help to stem train violence but action had to be lawful and marshals had to have valid train tickets

However, it was the controversial NP "comic" book that jolted the clergy into action this week.

The Independent Electoral Commission ordered the NP to hold back its stock of "swartgevaar" comics the party had begun distributing in predominantly coloured areas, until the adjudication of an ANC complaint, scheduled for Friday

Archbishop Tutu joined 25 other Western Cape clergy of all denominations, including the Muslim Judicial Council, in condemning what they termed "blatantly racist tactics" by some political parties.

In a joint statement they said the exploitation of racism by politicians was creating a potentially explosive situation in the region.

The church leaders said they were concerned at tensions developing from the election campaign in the Western Cape.

Citing examples of recent racist attacks involving coloureds and Africans on trains and in factories, Archbishop Tutu said these were serious concerns which affected the elections.

Some political parties seemed to be taking advantage of these attacks and "we feel some of these attacks are being instigated by racist attitudes ..." the statement said.

Prominent educationist Dr Franklin Sonn resigned from the board of the SABC on Thursday to join Archbishop Tutu's wife, Leah, in going public over their support for Dr Boesak.

Both Dr Sonn and Mrs Tutu said that by their actions they intended combating the NP's alleged campaign to drive a wedge between the region's coloured and black people

(News by Norman West, 122 St Georges Street, Cape Town)

Albinos to fight discrimination

Sowetan 14/4/94

By Joe Mdhlela

THE Albinism Society, concerned about discrimination against Albinos in South Africa, will hold a workshop at the Lionel Kent Centre, Daveyton, on Saturday at 9am

The assistant co-ordinator of the organisation, Mr Jerry Mabatamela, said as a minority group, albinos had to take it on themselves to fight against the discrimination they experienced in their day-to-day lives

Mabatamela said the meeting in Daveyton was one of a series of workshops planned to deal with the issue of albinism

He said his organisation would seek ways to involve pressure groups to bring the message home that albinos were humans deserving of respect

He said children were the main group affected by discrimination as they regularly interface with "hostile camps" at schools and other venues where children meet.

"We feel people should see us as part of the society, and refrain from treating us as lepers," Mabatamela said

He complained about a lack of funding, which was detrimental to holding workshops that would help to deal with the issue

"We don't have the funding and have to rely on contributions from our members, who in the main are not even employed," he said (154)

Star 11/6/94

Indian children prompt exodus

RODNEY VICTOR

A KROONSTAD creche virtually died after it admitted two Indian children — but now it could come back to life

Most of the white children attending Kroonstad's Rondomtalie Creche were suddenly withdrawn by their parents after the creche admitted the Indians

They just didn t turn up one day, according to creche owner Anaat Maeder

She had no advance warning of what was going to happen

Always played together

"I felt very disappointed and heartsore It was almost as if I couldn't believe it, I was so disappointed," she says

Maeder says she had always dreamt of starting a multiracial creche in conservative Kroonstad She finally got her chance after South Africa's first multiracial election in April

There was never any trouble between the white children and the Indian children, she says They had always played together happily

But, when most of the white children in her care suddenly disappeared, she was forced to close the creche in an old house she had specially bought for the purpose

Positive response

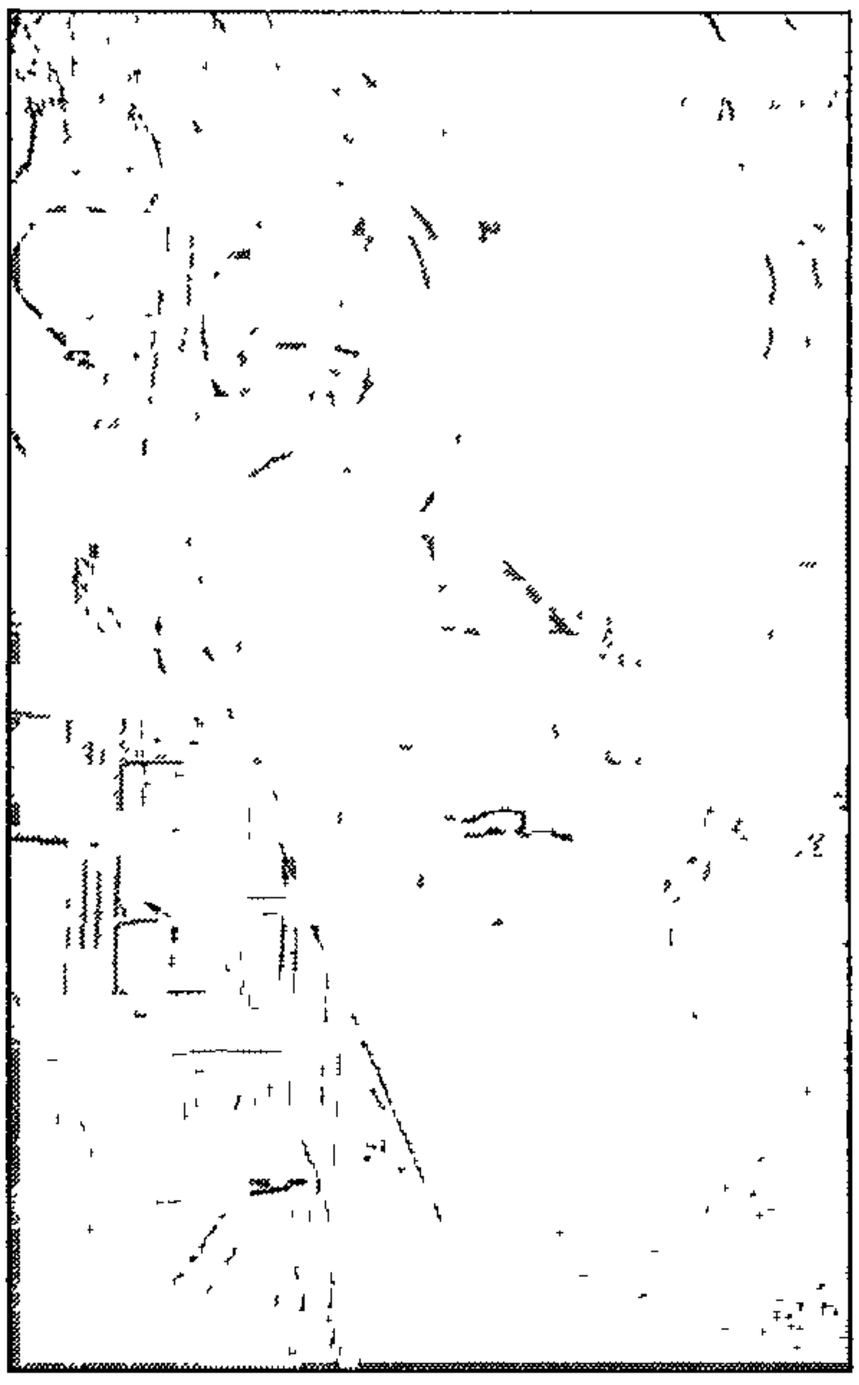
She dismissed the staff she had employed, and took the few remaining children, including the two Indian children, to her own home (154)

However, the Kroonstad community has now rallied around Maeder

Dozens of people have phoned her since her story appeared in a local Afrikaans newspaper, pledging their support and saying they want to send their children to her

"I've had such a positive response that I'm going to open up again at the end of the month," a delighted Maeder says

'I'm really happy about the way that things have worked out



ALONE IN AN EMPTY CRECHE: Five-year-old Abdur-Rahman Jagoo (left) and two-year-old Raeesa Dasoo play happily at Kroonstad's Rondomtalie Creche, unaware of the furore caused by their admission to the formerly whites-only creche in the conservative Free State town

PHOTOGRAPH NATASHA PINCUS

point I throw in | Catholicism in the Congo is older than many more | elsewhere, and they are weakening as quickly among | respect among other inhabitants of this continent

Star 11/6/94

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PHOTOGRAPH NATASHA PINCUS

ANC's 'racism' dismays banks

S/Times (Bus) 12/6/94

By FRED BRIDGLAND

BANK executives are publicly perplexed and privately angered by the ANC's decision to prepare legislation requiring banks and financial institutions to classify staff and customers by race

Opposition politicians and bankers this week warned the ANC that it was heading into a moral morass if it pressed ahead with its plans for racial classification

Conrad Strauss, chairman of the Standard Bank, said "The implicit requirement to classify transactions on a racial basis is, in my view, morally retrogressive and the operational implications of compliance would be formidable indeed"

The racial classification demand is also buried in the ANC's reconstruction and development programme (RDP)

"The law must require that financial institutions disclose their loans by race and gender their staff by race and gender," says the 147-page RDP

Standard Bank general manager André Hamersma said his board supported the RDP's general principles.

"We understand the need for the ANC to deal with upliftment and the needs of the neglected masses," he says "Blacks have been disadvantaged in setting up their own businesses and buying their own homes, and we accept that we have neglected those markets

"We can no longer shrug our shoulders But I think there are better ways of affirmative action than the legislation and race classification routes"

Democratic Party chief Tony Leon says "I thought this sort of thing is what we were getting away from

"To monitor affirmative action by a racial classification law becomes problematical The ANC has said affirmative action would not be punitive, but just the threat of this legislation creates an atmosphere, even if nothing comes of it, which compels institutions to discriminate against people other than blacks" (154)

The ANC proposal was unveiled by the movement's banking and finance spokesman, Neil Morrison, who told a conference that an ANC committee was drafting legislation requiring banks to report all loans and transactions by customers' race and sex In addition, banks would be required to classify their staff by race and sex — Sunday Telegraph

June 17 to June 21 1994

RACIST FORMS STILL ON THE JOB

Southeaster (suppl to South)

BY SABATA NGCAI

Racist questions are still being asked on application forms for employment in government posts, although South Africans are supposed to be treated equally now.

All questions on the form must be answered if the application is to be considered

The forms were drawn up during National Party rule

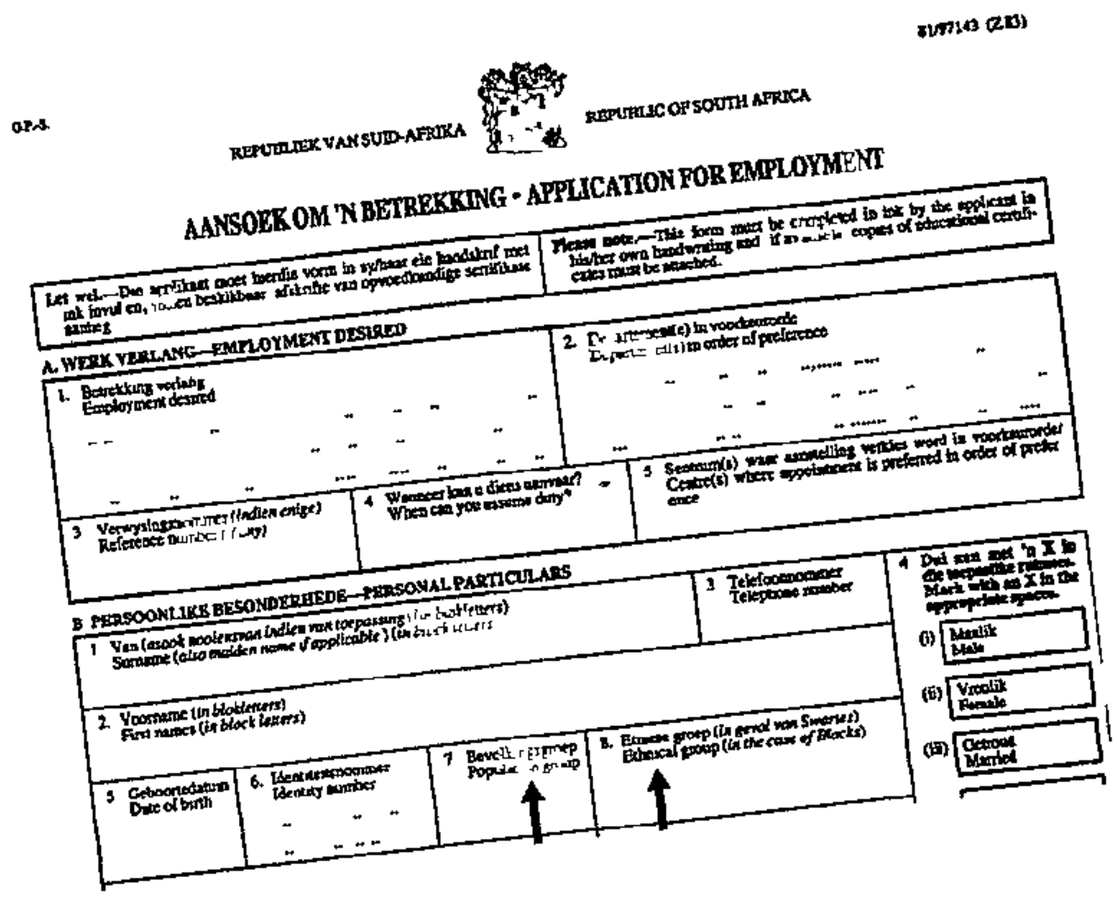
The applicant is required to state his/her "population group" and "ethnic group" in the case of African applicants

There are now 11 official languages but forms are available only in English and Afrikaans Where the applicant's language is to be listed, space is only allocated for Afrikaans and English

Application forms from the Department of Home Affairs still refer to the old four provinces of Cape Province, Natal, Transvaal and Free State while there are nine regions Forms still refer to people as belonging to the "TBVC" states which no longer exist

A spokesperson for the Department of Home Affairs, Mr Hennie Meyer, said existing forms will still be used His department would consider changes when new forms are printed (154)

The Commission for Administration, the newly created government hiring body, could not be reached for comment



81/97143 (ZE3)

REPUBLIEK VAN SUID-AFRIKA — REPUBLIC OF SOUTH AFRICA

AANSOEK OM 'N BETREKKING - APPLICATION FOR EMPLOYMENT

Let wel.—Die aanvraag moet hierdie vorm in sy/haar eie handskrif met ink invul en, indien beskikbaar, afskrifte van opvoedkundige sertifikate aanheg

Please note.—This form must be completed in ink by the applicant in his/her own handwriting and if available copies of educational certificates must be attached.

A. WERK VERLANG—EMPLOYMENT DESIRED

1. Betrekking verlang / Employment desired

2. Departement(e) in voorkeurorde / Department(s) in order of preference

3. Verwysingsnommer (indien enige) / Reference number (if any)

4. Wanneer kan u diens aanvaar? / When can you assume duty?

5. Sentrum(s) waar aanstelling verkies word in voorkeurorde / Centre(s) where appointment is preferred in order of preference

B. PERSOONLIKE BESONDERHEDE—PERSONAL PARTICULARS

1. Van (asook moedersvan indien van toepassing) (in blokletters) / Surname (also maiden name if applicable) (in block letters)

2. Voorname (in blokletters) / First names (in block letters)

3. Telefoonnommer / Telephone number

4. Dui aan met 'n X in die toepaslike ruimtes. / Mark with an X in the appropriate spaces.

(i) Manlik / Male

(ii) Vroulik / Female

(iii) Getrouw / Married

5. Geboortedatum / Date of birth

6. Identiteitsnommer / Identity number

7. Bevolkingsgroep / Population group

8. Etniese groep (in geval van Swartes) / Ethnical group (in the case of Blacks)

Hurt patients 'turned away' from hospital

(154)

By KHANGALE MAKHADO

THE HF Verwoerd Hospital in Pretoria stands accused of racism after two "critically injured" patients were allegedly turned away from its doors

A youth from Laudium Township in Pretoria said hospital staff turned him away after he was hurt in a car accident

Nineteen-year-old Sumeer Mooloo told City Press this week that although a nursing sister at the hospital had told him they could not attend to him because the hospital "was full", they continued to admit white patients in full view of the black patients – who were being turned away

Another black patient, Lazarus Skhosana, was also turned away

According to Mooloo, Skhosana "looked like he was chopped with an axe all over his body and his father told me they had come all they way from KwaNdebele"

Mooloo said he was driven to the hospital by his cousin Sudesh Mooloo at about 4 30 am last Saturday after being involved in a car accident.

"I was bleeding profusely from the head and my cousin thought it best to rush me to the H F Verwoerd because we knew they had proper facilities To our surprise I was turned away like a dog

"I was in a lot of pain and I had expected the nurses to have at least given me pain killers, cleaned my wound or stopped the bleeding before chasing me away What has happened to medical ethics?"

BITTER ... Sumeer Mooloo.

His distraught cousin has accused the hospital of clinging to apartheid

Both Mooloo and Skhosana were later treated at the nearby Kalafong Hospital

Senior superintendent at the H F Verwoerd Hospital Dr Mary-Jane Smal denied allegations of racism and said the hospital was could not cope with increased numbers after amenities were opened to all

Boere doc in soup over racist slurs

UITENHAGE'S race row doctor, Dr Jan de Swardt, was this week found guilty of disgraceful conduct by a committee of the SA Medical and Dental Council

De Swardt was convicted of behaving unprofessionally and bringing the medical profession into disrepute when he referred to black patients at the Uitenhage Provincial Hospital as "barbarians" and removed two black women from a ward to make way for two whites

A self-confessed "Boere Nationalist", De Swardt was acquitted on other charges, including an allegation that he openly expressed "racist opinions or political opinions" in front of staff, patients and members of the public

The committee found that De Swardt had told nurses that he did not want his patients among "barbarians", that he removed two patients to another ward without the necessary consent and that his actions went against the grain of norms and standards of the medical profession, bringing the profession into disrepute.

His conviction followed an incident on February 22 1993 when, during a burst of frustration at the conditions in one ward, he removed Dinah Booi and Catherine Lodewyk from Ward 4A, a white ward pre-desegregation, to Ward 4B, traditionally occupied by blacks, to make way for his two white patients who were lying in 4B

"Dis sommer k*k My mense lê nie tussen barbare nie. Ek werk nie in die lokasie nie," (This is sh*t My people do not lie amongst barbarians. I don't work in a location) was his alleged comment

He was sentenced to a six-month suspension, itself suspended for three years – Ecna

NEWS FEATURE *Protests against living conditions could spread to other so-called 'coloured' areas*

Legitimate gripes 'ethnified'

■ UGLY SCENES

Frustrations lead to explosion of anger:

By Tyrone August

THERE were ugly scenes of violence in many south-western townships in Johannesburg last week. Frustration about living conditions in these areas resulted in a frightening explosion of anger

This outburst prompted several questions, especially because Newclare, Westbury, Coronationville, Klipspruit, Eldorado Park and Noordgesig were formerly "coloured" group areas.

"Coloured people have justifiable grievances," said Mr Chris van Wyk, a writer who lives in Riverlea. "But the Government has shown little empathy"

As a result, people in those areas feel resentful. He believes that the "huge salaries" being paid to those in Government further fuelled the anger and frustration.

He added that attending to the housing problems of the protesting communities was also more important than refurbishing deputy president Mr Thabo Mbeki's official residence in Cape Town.

However, Van Wyk also pointed out that coloured communities never fought the National Party government.

"They were divorced from it," he said. "When they did fight, they never fought with such determination."

Van Wyk found this disconcerting "It might be a racial outburst against a black government.

"Coloured people are fighting for real issues, but they should have been fighting for these all along"

Protesting residents last week demanded that their rent and service arrears be scrapped, and that in future they should pay a flat rate — as is the case in Soweto and other black townships

Van Wyk added "We can't keep blaming apartheid for the problems we have today

"By the same token, we must stop finding excuses for racism among coloured people It's time they stop being racist."

Professor Hein Willemse, a lecturer at the University of Western Cape, partly blames the ANC for encouraging people to see themselves as ethnically different.

FLASHBACK: Protesters stand behind barricades in Westbury.

For example, he said, they encouraged people to see themselves as separate ethnic communities during the April election campaign. "People were mobilised along ethnic lines," he said.

"And, I don't think the ANC's policies help much either They continue to speak about national groups, this reinforces differentiation"

Willemse said subsequent appointments to the Cabinet also seemed to be consciously along ethnic lines "It may just be problematic in future," he said.

Constructed identity

He also cautioned that a "coloured" identity was a constructed identity "There is not a certain kind of history or traits," said Willemse.

"Coloured people aren't necessarily the same They are from disparate extractions"

But because of apartheid, he said, "coloured" people were encouraged to think of themselves as a group "in between the ruling apartheid order and Africans"

To assist this process, they were given certain benefits especially during the last 40 years "A lot of people accepted that measure of construction," says Willemse.

"They feel they are an intermediate group They don't have a sense of being part of a majority" He described this as extremely problematic

"This intermediate status is being used to mobilise people along ethnic lines," he said. "I don't think the Government really recognises that there is a latent problem.

"And this may emerge into a massive problem. A very nasty ethnic problem could develop The Government needs to address this consciously and with the necessary urgency"

"Coloured" people, for example, have also complained about being neglected in affirmative action programmes. Willemse blamed the private sector for this more than the Government.

"But this will increasingly alienate people from the State," he said. "We cannot afford this ethnification of legitimate concerns and problems."

Dr Roy du Pre, a history lecturer at the University of Transkei, put a lot of the blame for this on the National Party

He said the notion of a "coloured" identity was artificial and manufactured, and was forcibly created out of different groups.

"They have always been a minority, and feel threatened that they will be swamped by the African majority," said Du Pre. "With the election, the NP continued to stir up these fears."

Panic and fear

However, he said, they were now realising that the NP misled them and cannot protect them. "It has hit them with full force that they are alone Their reaction is panic and fear"

In the past, Du Pre said, the ANC was portrayed to "coloured" people as a bogeyman "But they feel they should now stand with the oppressed."

However, he added that 87 percent of the people who were classified "coloured" speak Afrikaans

"Most of them want to gravitate to the white Afrikaner," he said. "In cultural terms, they are Afrikaners" But white Afrikaners do not want to accept them.

As a result, many Afrikaans-speaking "coloured" people regard themselves as being in the middle, and want to continue clinging to a "coloured" identity

Du Pre expects protests to spread to "coloured" areas in other parts of the country as well because of the fear and panic that exists

Azapo leader Mr Strini Moodley also warned about the threat posed by this problem. "We need to look more closely at the extent to which racism has impacted psychologically on all of us "We need to look seriously at how black people — so-called coloured, Indian and African people — relate to each other

"All black communities must eliminate the stereotypes which have been drummed into their subconscious" Moodley said another reason for the protests was that not much has changed since the elections "At the heart of these protests is a deep concern that nothing has really changed."

But, he stressed, an attempt should be made to understand the problems rather than apportion blame.

"The programme of divide and rule of the (apartheid) regime has had a debilitating effect on all of us," said Moodley "We must search for constructive answers"

Coloured ethnicity gets support

(154)

CT 4/10/94

Political Staff

THE Freedom Front noted with understanding and appreciation reports that there were groupings in the coloured community propagating "coloured ethnicity without racism", the party's chief secretary, MP Mr Joseph Chiole, said yesterday

But the ANC condemned as "destructive and divisive" a statement by the Kleurling Weerstandsbeweging (KWB) in Johannesburg that it wanted to establish a separate identity and nation for coloureds.

"Dividing people in their ethnic groups is the last thing South Africa needs and one that we have fought against all these years," it said in a statement issued by Ms Lindiwe Zulu of its PWV information desk.

She was reacting to the South Western Joint Civic Organisation which said coloured people should pursue their destiny as a "kleurlingvolk".

She said the pronouncements by Mr Basil Douglas that coloured people had no identity or political home were false and naive

"It must be dismissed with the contempt it deserves. South Africa is now a democratic country working towards peace, reconciliation and nation-building, the likes of Mr Douglas and his friends cannot be allowed to take us back to the old days of racism and apartheid, not when we have fought and died for this democracy" — Sapa, Political Staff

Growing status and acceptance of being coloured

Distinctly different and proud of it

Star 15/10/94

AN OPINION poll conducted by the National Surveying Institute for The Pretoria News reveals that three-quarters of coloureds no longer resent this label, reports STEVE MATTHEWSON.

THERE was a time when the liberally minded would refer to the so-called coloured group in hushed, cautious tones But lately, those of mixed race (as the old government euphemism had them or, worse, as hotnots) appear quite happy to be known as coloureds — even with a capital C if you like

If this signals a growing easiness with their title and status (and an acceptance of being neither African, European or Asian) it also marks their ascendancy as a distinctly unique racial group

This emerged from an opinion poll conducted by the independent National Surveying Institute on behalf of The Pretoria News, which found that three-quarters of coloured people don't mind the label

But the survey also discovered a clear distrust of majority rule among this group

Threatened

The bulk of the 500 respondents polled in the Western Cape and the Pretoria region believed that they were no better off under a democratic government They ranged from the township of Eersterus to the higher-income areas of the city, and the working-class areas of Mitchell's Plain to the more rural settlements in the Boland and Cape west coast

Lacking the economic power of whites but still a minority floating in the political midstream out of the way of the main thrust of the new Government's social upliftment policies, many coloureds seem threatened by the demise of a system which, even though it may have pigeon-holed and treated them like second-class citizens, afforded them some protection

This was abundantly clear in the way the National Party secured this group's vote (albeit in a campaign the ANC described as racist and dirty)

And despite Nelson Mandela's untiring efforts at reconciliation since the election (and his apparent soft spot for coloured people), slightly more than half (51,6 percent) of those polled in the Western Cape and PWV thought the new Government was giving less attention to their problems than did the old regime Only 18,8 percent believed the Government was paying them more attention while 29,6 percent said there was no change

This sentiment appeared on the streets recently when residents of PWV coloured townships protested against what they saw as discrimination in the scrapping of arrears in black areas by the ANC-led provincial government

In Pretoria, 43 percent of the respondents believed the Government was doing less for them while 23 percent thought it was doing more or much the same. But in the Western Cape, where attitudes are no doubt influenced by the majority support the NP enjoys, 57,3 percent said the Government was paying less attention to their problems

The recent floods in that part of the country, which destroyed the homes of many coloured people, and the resultant perception among residents that nothing was being done to assist them bears this out Not only was there a sense that they had been abandoned in the wake of the universal franchise, but many indicated they were the victims of active prejudice

Nationally, 75,6 percent believed that discrimination against coloureds was more or just as prominent in the new South Africa Compared to Pretoria (where 77 percent held this view), slightly fewer coloureds felt discrimination than in the Western Cape where they are predominant.

The trend continues in the employment sphere. More than 55 percent in both regions did not believe they were benefiting from affirmative action against 24,2 percent who thought they were and 20,6 percent who were not sure (154)

Again, the impression that discrimination is still being practised is stronger in Pretoria than in the Western Cape Notwithstanding the Government's commitment to address gender as well as racial imbalances, the majority (56,1 percent) of coloured women say they have gained nothing from affirmative action Only 20,3 percent of this group believe they are benefiting from these policies compared to 30,5 percent of their menfolk

So deep does the sense of alienation in some quarters appear to be that, during the upheavals in coloured areas in the PWV, one group claimed to have established a coloured resistance movement

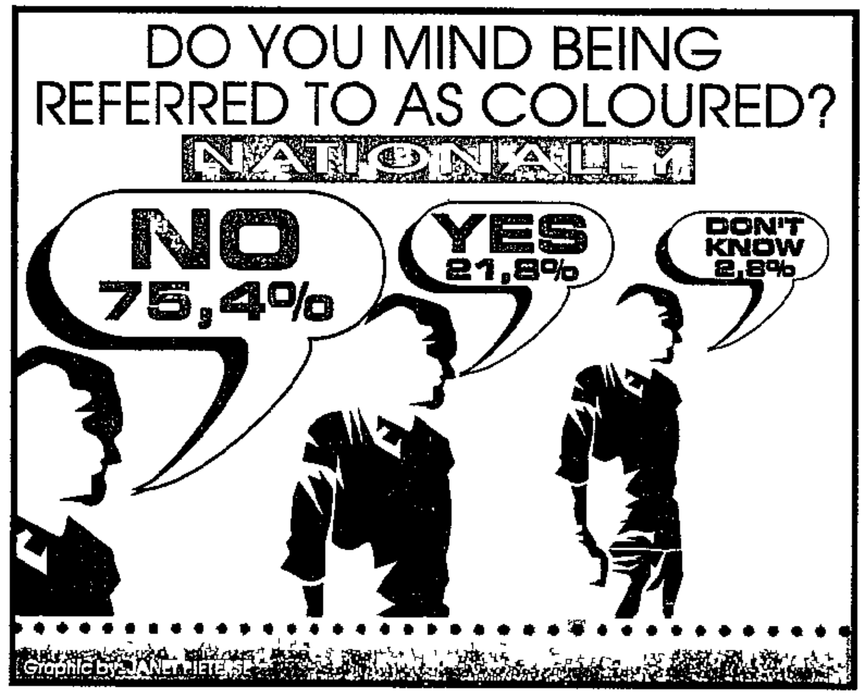
Strange pattern

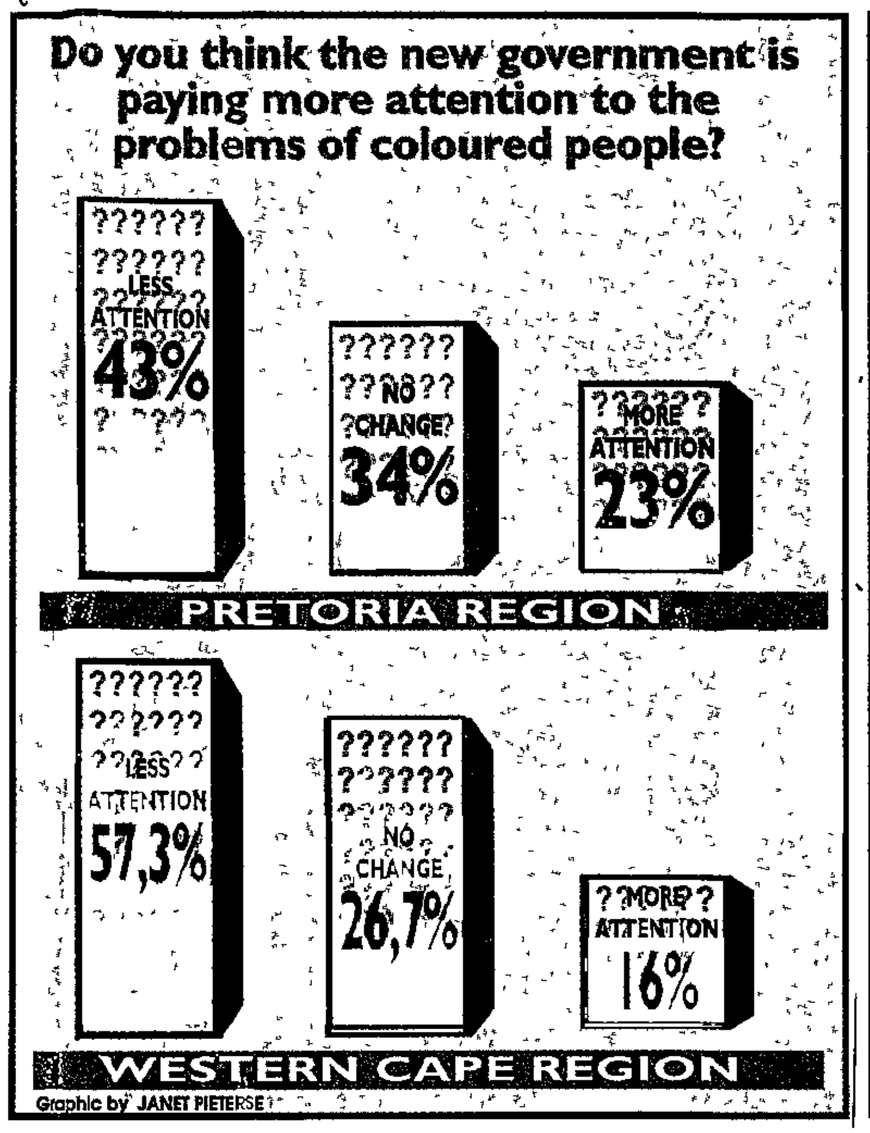
Nationally, 39,2 percent agreed there was a need for self-determination among the coloured people, and the creation of their own political party or resistance movement to represent them This feeling was particularly strong in the Western Cape, where 44,3 percent of the respondents would take up the cause of group rights.

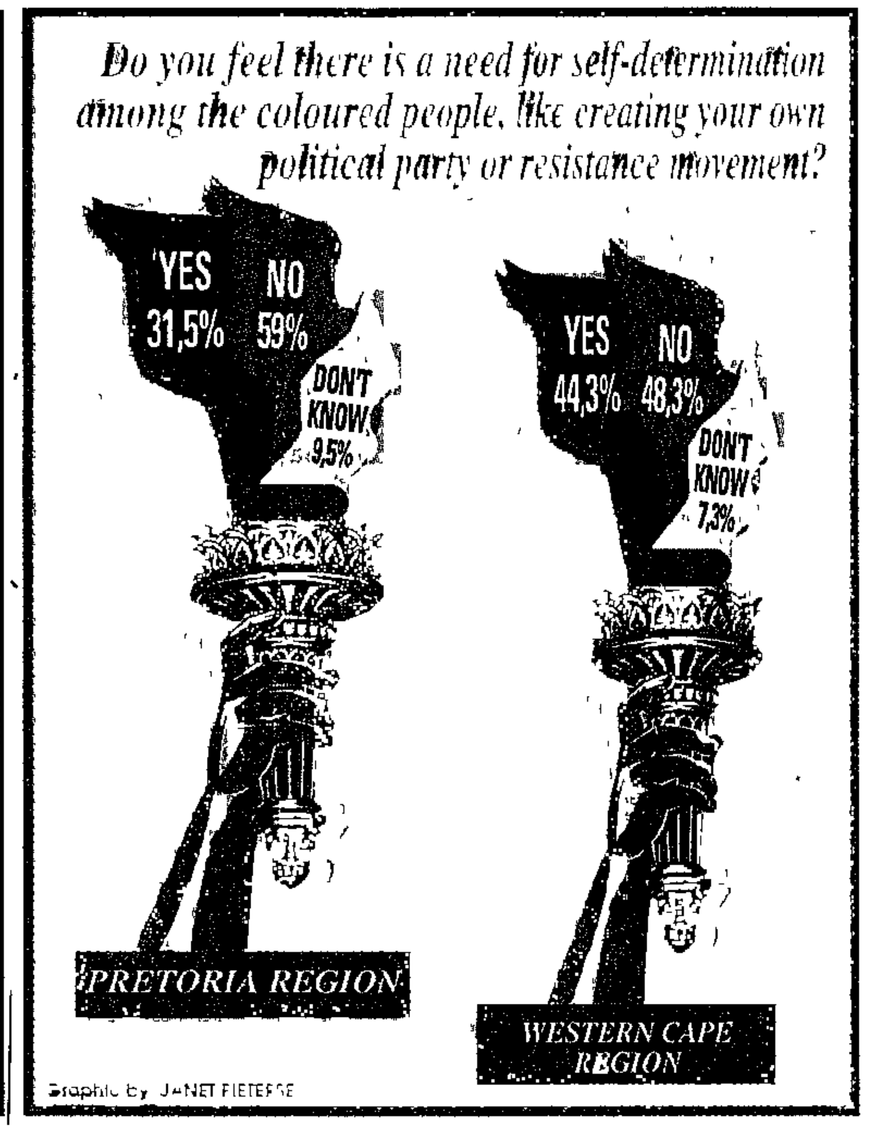
Such sectoral political activism was not as evident in Pretoria, where 59 percent opposed such an idea and 31,5 percent agreed with it

Although the survey was conducted in a range of geographical locations, among all income groups and with a sample of men and women almost equivalent to the demographic breakdown, a strange pattern emerged

Almost half the respondents preferred to speak English during the interviews (although they were quizzed by mother-tongue Afrikaans-speakers) This is startling when held up against the results of the 1991 population census According to this, Afrikaans was the home language of 83,2 percent of coloured people







Unlearning racism

By Edwina Booysen South 28/10 – 1/11/94

RACISM is not something people are born with, it is something they learn If it is something that can be learnt then it is also something that can be unlearnt.

Facilitating company Serote, Smuts and Zanda have set out to do this

The company formed by Ms Pethu Serote, Ms Jeanne Smuts and Ms Antoinette Zanda conducts workshops to help organisations or individuals unlearn racism

"We assume that racism is learnt by all of us, but as adults we need to take responsibility to unlearn oppressive behaviour patterns," said Zanda, who has been studying racism and developing workshops on issues of oppression since 1986

"In the past five years, South Africa has moved from an apartheid state to a democratically elected government The changes that have taken place have resulted in an uncertain situation in which most people are unsure what to do to make changes in their personal and professional lives "

(154)

Zanda said in order for the changes to be carried through to the different communities, training and information sharing is necessary

"Workshops on Unlearning Racism enables a deeper understanding of the systems of inequality and help to erode the basis on which they work." The process of unlearning racism, Zanda said, was based on an understanding that no person willingly chooses to be oppressive or oppressed, but that people are taught to play these roles at an early age "As adults, however, we do not need to be stuck in these roles, but can take steps to unlearn them "

Zanda said misconceptions often contributed to a phobia which then develop in to racism or sexism "In the programme, we start with self-awareness and personal attitudes," she said "Participants take part in the sharing of information and learn to apply the information in their personal, organisational and political lives "

Zanda said the workshop helps participants to understand how racism, sexism and other forms of oppression are started and maintained

"It helps them to explore how discrimination manifests itself, to define affirmative action and to suggest ways of applying it effectively "

The programme, she said, is sensitive to all groups, regardless of historical roles played, and suggests ways to deal with emotions raised by subjects like racism

"The training is presented in a non-blaming, unthreatening way in order to maximise the learning process," Zanda said

Serote, Smuts and Zanda will hold three two-day Unlearning Racism workshops from October 31 to November 18

For more information about costs and bursaries, contact the company at (021) 734-126, 234-704 or 472-477

Major conference to focus on resolving racial conflict

(154) ARG 29/7/95

MICHAEL MORRIS
Political Staff

FINDING practical ways to resolve racial conflict in the Western Cape and tackle perceptions among many coloured people that they have been left out in the cold in the new democracy is the subject of a major conference next month.

The two day event, which will be opened by President Mandela, is the first initiative on any significant scale to confront and try to resolve growing tension among race groups over controversy-riven issues such as affirmative action, reconstruction and development and equal opportunity

And the key figure behind the conference, Wilmot James, director of the Institute for Democracy in South Africa (Idasa), is determined that it "won't just be a talk-shop"

He believes that South Africa, and the Western Cape especially, has a vital opportunity now — before the constitution is finalised — to put practical measures in place to make national unity a reality without compromising the diversity of the population.

Leading figures from all sectors of the Western Cape, as well as experts in the field of political diversity from the United States, Britain, Canada, Brazil and Malaysia, will attend the conference in Cape Town from August 18 to 20

Mr Mandela's presence reflects his deep concern at the levels of racial tension that are being seen across the political spectrum as a serious threat to national unity and the success of South Africa's celebrated transition to democracy.

It has surfaced notably in the African National Congress in the Western Cape, but also in virtually every sector of society

This concern spurred Idasa under the direction of Dr James to bring the issues out into the open, debate them thoroughly and find practical solutions.

The conference will open with a frank examination of present attitudes under the general heading "Race and ethnicity in the Western Cape: voices from a community" This will include a video recording racial conflict in the province.

In later sections, panelists will discuss broad-ranging topics including "making sense of the coloured vote", affirmative action and equity; crime, violence and security; non-racialism and diversity and identity.

The closing session will be devoted to "the way forward" — but in practical rather than merely philosophical ways

Dr James believes timing is crucial.

"We can make a choice now we have the space to decide what the state strategy should be.

"We are in the middle of finalising the constitution and we have not made up our minds on what affirmative action means as a strategy of corrective justice.

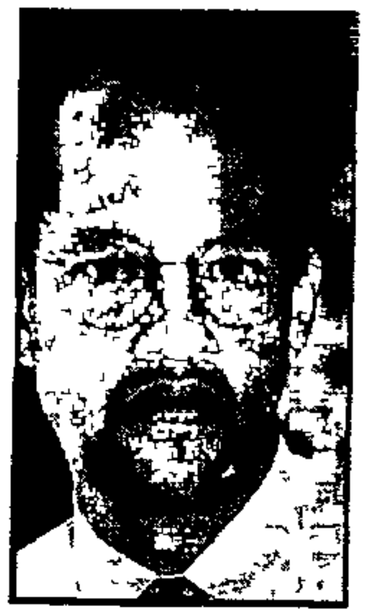
"We are quite privileged, historically but it's an opportunity that will pass. It would be a pity if we merely did something by default.

"We have an opportunity to make a decisive intervention on how race and ethnic relations are to be regulated politically, to decide what political devices we want to develop to build a nation out of diverse populations and how to translate those political devices into something practical.

"It is a question of deciding what government can do that is practical, efficient and has an impact."

Acknowledging the significance of Mr Mandela's presence at the conference, Dr James says "He is worried about the sense that people feel marginalised and he has done quite a lot to meet the concern himself

"However, we need to go beyond presidential initiatives — and that's what this conference is all about."



Wilmot James