Learn and Teach

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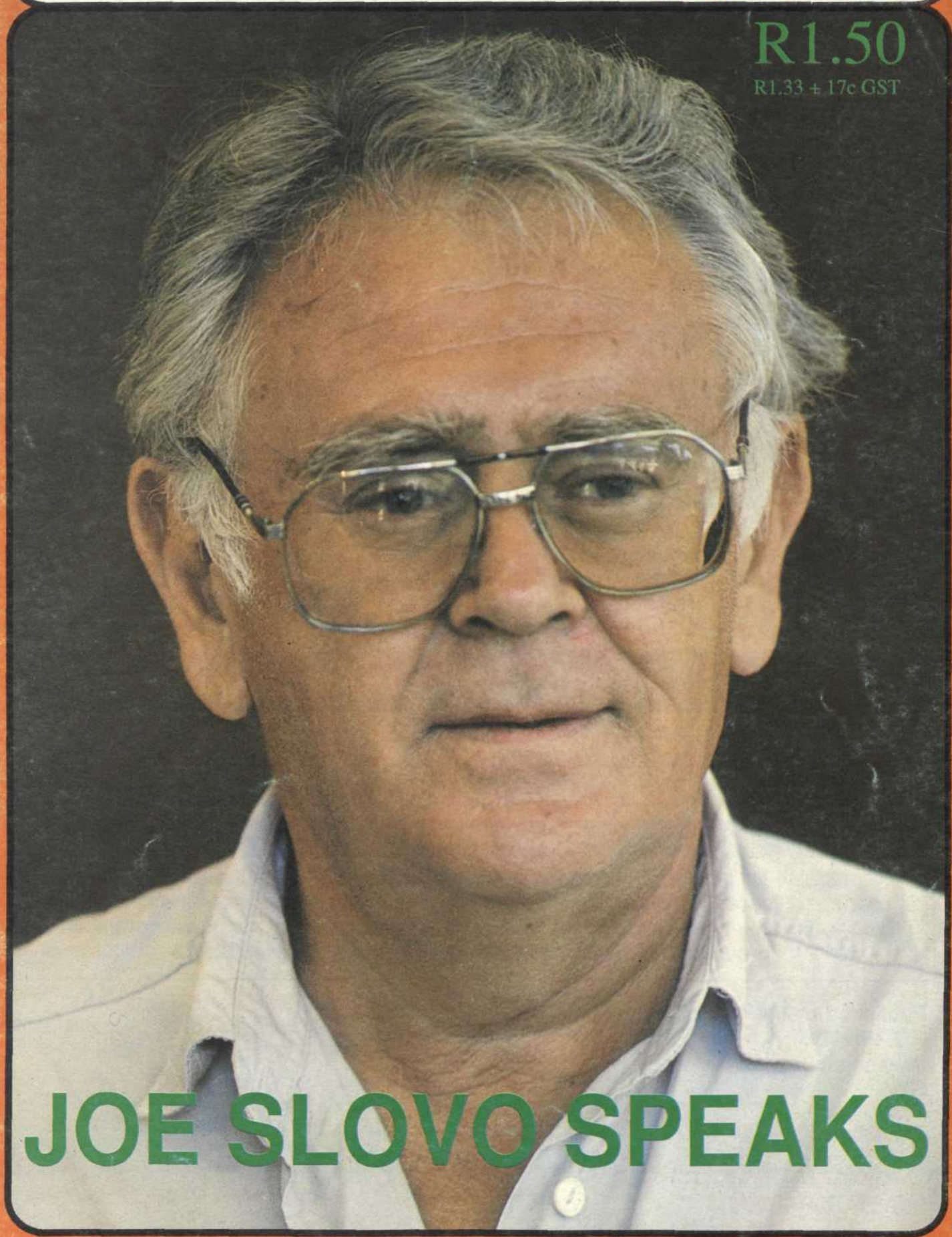

JOE SLOVO SPEAKS

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Also inside: Special UIF pull-out

Dear Readers and Sellers

PRICE INCREASE

We apologise for increasing the price of the magazine to R1.50 without informing you in advance. Please forgive us for doing so. We tried hard for many months to keep the price low but this time we could not. However, even with this increase, we continue to produce this magazine at a loss. — Learn and Teach Staff

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COMMENT

THE State of Emergency has finally been lifted — except in Natal of course.

It is our view that it was not necessary for the government to impose the State of Emergency in the first place. It is sad that the National Party — of which FW de Klerk has long been a member — took five years to realise and accept this.

In these long years — since July 1985 when the emergency regulations were first introduced — thousands of people, including children, were detained without trial; our organisations and hundreds of people were banned and restricted; many were killed and some disappeared without trace.

Also, many newspapers and journalists were harassed and some were even banned. Like other media organisations, we at Learn and Teach Publications were raided, our publications were seized — and were not returned to us! In many cases, we were not able to report events and valuable information to our readers.

In spite of all these problems we continued to publish. And it was thanks to our sellers that our publications were able to reach our readers. Learn and Teach sellers ran great risks when selling the magazine — many had their magazines taken away by the police and some were even arrested. But they never gave up!

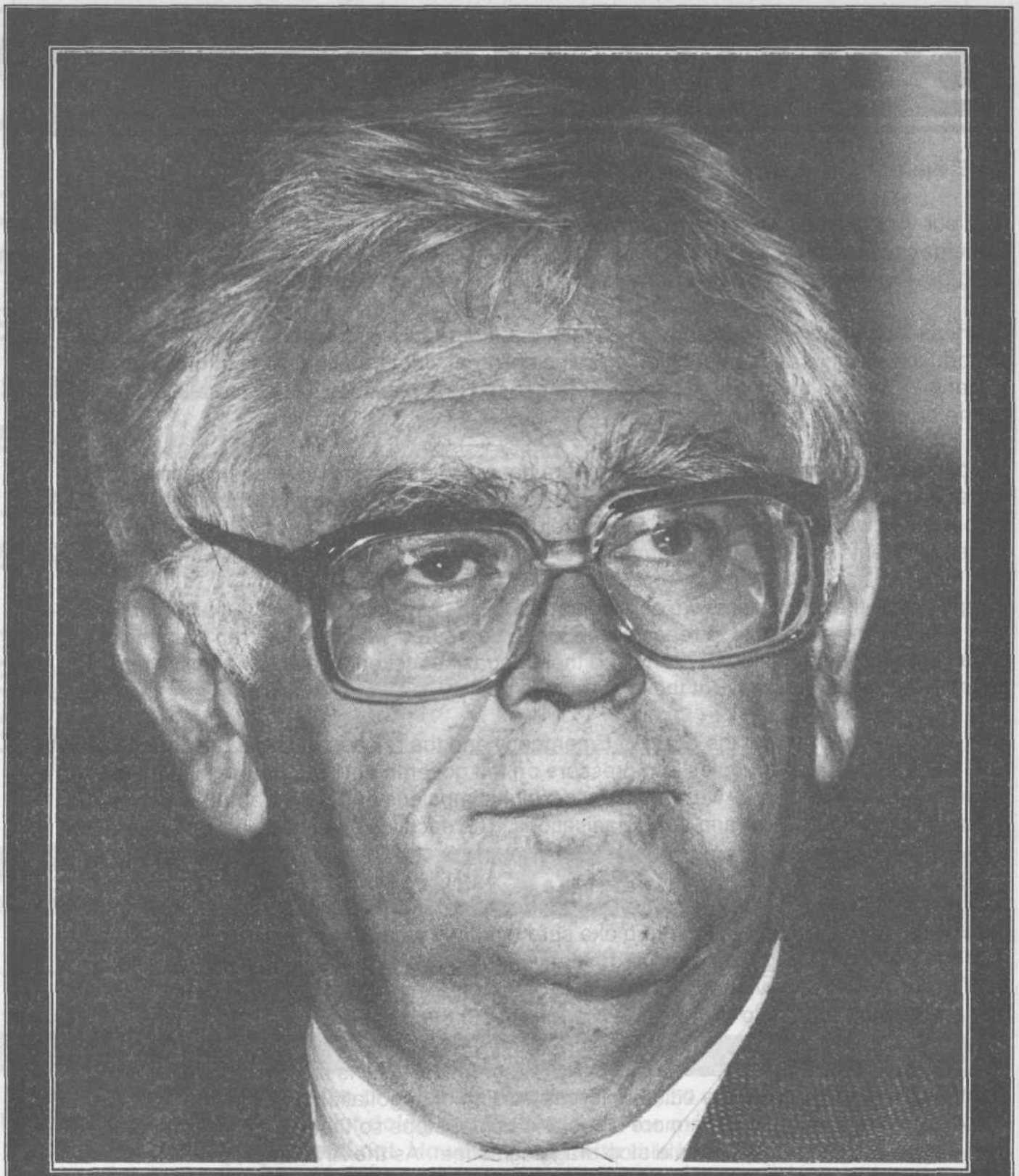
We welcome the lifting of the State of Emergency and the release of some prisoners. These are the results of our struggles and pressure on the government. Our determination and courage never failed us — we waged successful campaigns and defied apartheid laws. We also unbanned ourselves and our organisations. The sacrifices we made paid off. Therefore it is a victory for us.

But, it is a victory with a heavy price: Our comrades went on long and painful hunger strikes lasting many days in their efforts to make sure that they were released from detention and that the State of Emergency was lifted. Many of the scars of those hunger strikes and many months in detention have not yet healed. And, therefore, credit for the lifting of the state of the emergency should go — not to de Klerk — but to the people.

We believe, however, that the lifting of the State of Emergency is a step forward. It contributes towards a climate suitable for the holding of negotiations. But the ball remains in the government's court to take more steps and bolder steps so that the negotiation process can start. The government should stop dragging its feet. As the ANC says, piecemeal and partial solutions are no answer.

Like many other people, we call on the government to lift the remaining emergency regulations in Natal and, above all, to fully meet all the demands in the Harare Declaration. It is our view that it is not difficult to do so.

Now is the time. FW de Klerk must act, and act decisively!



AN INTERVIEW WITH COMRADE JOE SLOVO

Smiles and hugs from long-time comrades, ANC leader Nelson Mandela and SACP leader Joe Slovo meet in Cape Town

For most South Africans, Joe Slovo needs no introduction. Some see him as "public enemy number one". But many more know him as a tireless fighter of apartheid and a champion of socialism.

Comrade Slovo joined the Communist Party in the early 1940s and has been an active member ever since. At present, he is Secretary-General of the South African Communist Party (SACP).

He is also a member of the African National Congress (ANC) and was one of the earliest members of its army, Umkhonto we Sizwe (MK). He is a former Chief of Staff of MK and was the first white person to be elected onto the ANC's National Executive Committee.

Learn and Teach spoke to Joe Slovo at the ANC's Head Office in Johannesburg.

LEARN AND TEACH: Firstly, welcome home! What's it like to be back?

SLOVO: Well, I think it's the most warming feeling to be back. I feel for the first time in twenty-seven years that I am home!

Learn and Teach: Can you please tell us something about yourself? For example, where were you born?

Slovo: I was born in 1926 in a village in Lithuania in the Soviet Union. Of course at that time, Lithuania was not part of the Soviet Union. The people in the village were very poor and so the heads of families used to go and look for work in other places, just like in the rural areas in South Africa. My father left when I was two years old and went to Argentina. He worked there for some time and then the great depression came in 1929.

He lost his job and was unable to make a living so he took a boat to South Africa, and eventually he saved up enough money to send tickets for the rest of the family to join him. This was in 1936. My mother came with us but she died a few years later. She died in childbirth.

Learn and Teach: What did your father do?

Slovo: Well, when we lived in Lithuania he was a fisherman, catching and selling fish. But when he came to South Africa, he was a fruit hawker. He used to sell fruit in the streets. He then became a lorry driver for a bakery in Doornfontein. But he kept losing his job, and in those days if you didn't pay your debts, you could be sent to prison. So he was in and out of prison.

Learn and Teach: What school did you go to?

Slovo: The school was called Observatory Junior Secondary — it went up to standard eight but I left in standard six. I think I was about fourteen then ...

Learn and Teach: Why did you leave? Was it because of money?

Slovo: Yes, my father couldn't support me. At that stage we were living in a boarding house and he was unable to pay the rent, so I went to work. At first, I worked for a company called S.A. Druggists. I was a despatch clerk. I used to check orders.

Learn and Teach: How did you get involved in politics? Was your family political in any way?

Slovo: My family was not really political. But at school I had an Irish teacher who influenced me. He was very anti-imperialist, anti-British, and he helped me to understand what was going on in the world. He took some of us to what was known then as a junior left book club. During the Second World War leftists used to hold book clubs where we discussed politics. That was really my first involvement in any kind of structured politics.

Then, when I went to work at SA Druggists, I became involved in trade union work. I joined the National Union of Distributive Workers, which was then an all-white union. Blacks were not allowed to be in unions.

Learn and Teach: When did you join the Communist Party?

Slovo: I joined the Party while I worked at SA Druggists. I was about sixteen, I think.

Learn and Teach: Could you join the party at such a young age?

Slovo: Well, I tried to join a little bit earlier. The party used to hold meetings at the Johannesburg City Hall every Sunday night, and when I started working I used to go to these meetings, but I was still young. I applied to join, and so they looked at me and said 'Well, we think you'd better wait until you wear long trousers'!

Learn and Teach: How long did you work at SA Druggists?

Slovo: Not very long — I was fired because of my union and Party activities! We started a factory group of the Party at the company. We had a Party newspaper in the black toilets, and it survived for about two years because we knew that no white would

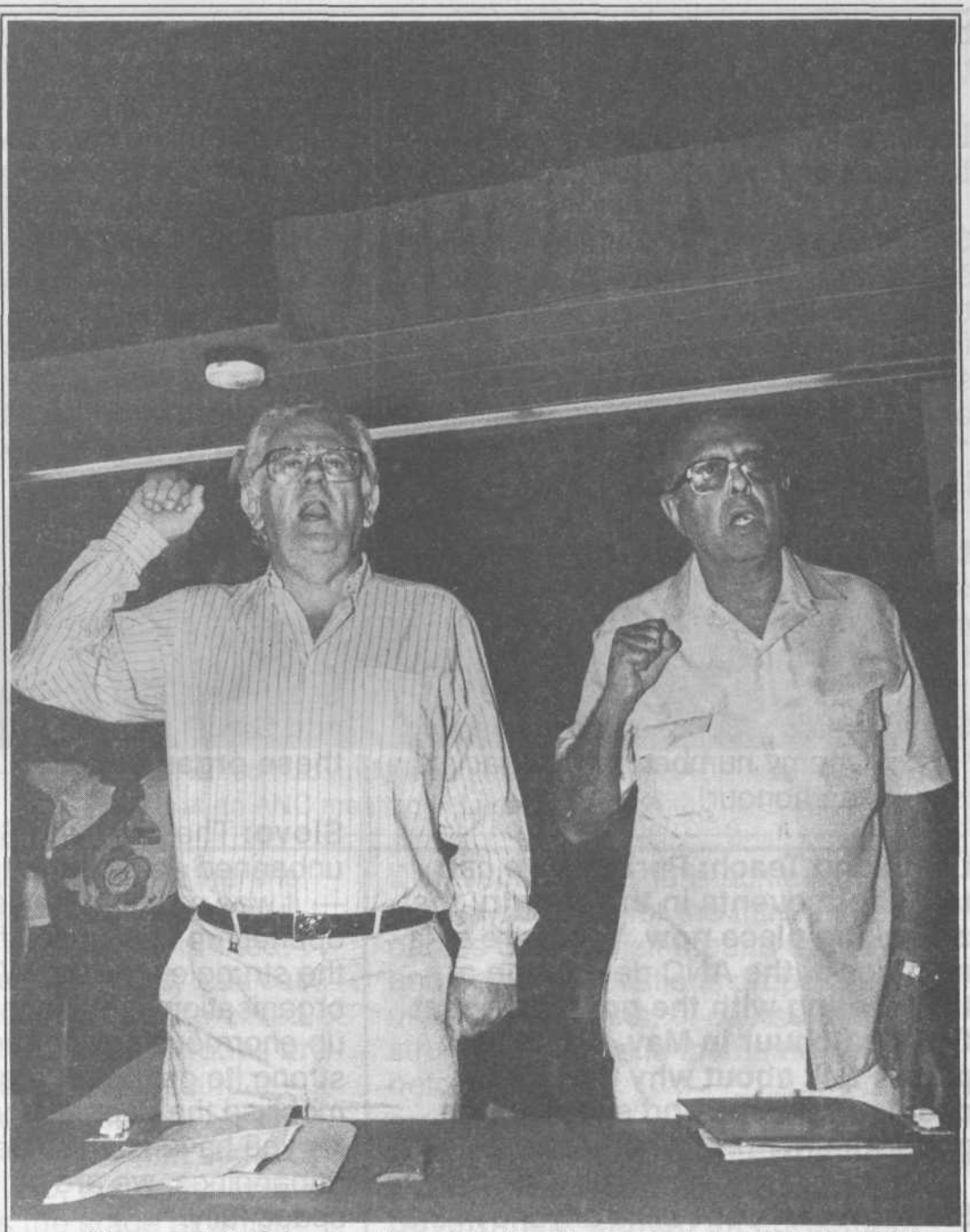
ever walk into a black toilet. After a year or two, we had a strike which we won. Then I was sacked, and I got a job at Elephant Trading Company in Market Street. I was sacked again for my involvement in union activities.

Learn and Teach: What did it mean to be a member of the party?

Slovo: Well, it meant that I was committed to being involved in its activities, and to spending all my spare time advancing its policies.

Learn and Teach: What does it mean to be a communist?

Slovo: A communist is a person who believes that the only decent way in which people can live is if there are no individuals who live off the labour of others. In simple terms, we are talking about the kind of society where there are no bosses, and where people work together for the good of the community as a whole.



Joe Slovo and ANC leader Ahmed Kathrada singing Nkosi Sikelel i'Afrika at a meeting in Lusaka

Learn and Teach: You said earlier you were sacked from Elephant Trading. What did you do after that?

Slovo: I joined the army. At the time, the Party decided that all its white members should join the army to fight against the fascism of Hitler and Mussolini. Not blacks — because they were not allowed to carry arms. I fought in Egypt and Italy, and came

back after when the war was over, at the end of 1945.

Learn and Teach: How did you come to study law?

Slovo: Because I was an ex-serviceman, I was able to get a grant to go to university and an exemption for matric — which I never had. I then studied for a BA LLB at Wits, qualified as a barrister (advocate) and from 1950 to 1963 I practised law at the bar in Johannesburg.

Learn and Teach: In the eyes of some white people you are "public enemy number one". How do you feel about this label?

Slovo: Well, I suppose to be called "public enemy number one" by racists is quite an honour!

Learn and Teach: Perhaps we can talk about events in the country that are taking place now. You were a member of the ANC delegation at the meeting with the government at Groote Schuur in May. Could you please talk about why the ANC decided to come and speak to the government?

Slovo: Well, I don't think anyone in the ANC ever thought that negotiations is something which stands in a different corner to the struggle. We very early on accepted that negotiations or talks or dialogue is just part of the site of struggle.

The goal of talks and the goal of struggle is the same. There's no difference between the two. Our goal is, and has always been, people's power. There's no principle that says 'violence is the only way to struggle' or 'dialogue is the only way to struggle.' Of course, if you look at our history, we were forced into armed struggle because all the other avenues had closed. But we have always believed that if we could achieve what the people wanted through peaceful means, that was the preferable course. It's the preferable course for all serious revolutionaries.

Learn and Teach: Why do you think the government was finally prepared to come to the table with the ANC?

Slovo: Well, I think the main reason was the many years of increasing pressure from people inside and outside the country.

Learn and Teach: How do the ANC and SACP see the unbanning of these organisations?

Slovo: The ANC and SACP weren't unbanned as a present from de Klerk — it was a victory for us. This victory opened up new space for us to take the struggle forward. When an organisation is made legal this opens up enormous possibilities for it to grow strong, to get better organised, to mobilise the people more effectively. As you have seen since the unbannings, we are trying to use that space fully.

Learn and Teach: Could you please tell us how the ANC sees the process of negotiations?

Slovo: Well, I think it's clear from the Harare Declaration that there are three stages in this process. The Harare Declaration was a document which was drawn up by the ANC, and was then adopted by the whole world.

The first stage is the removal of all obstacles in the way of negotiations.

A close alliance — ANC leaders Alfred Nzo and Nelson Mandela with SACP leader Joe Slovo at an ANC meeting in Lusaka

The Harare Declaration says there is no possibility of negotiations starting until the state of emergency is lifted; organisations are unbanned; political prisoners are released and the exiles are allowed to return safely; troops are removed from the townships and repressive laws are removed. So far the government has only met some of these conditions. So, that is the first stage, and that is the stage at which we are.

In our meeting with the regime at Groote Schuur we told them to meet all these conditions before we can get to the next stage — which is the suspension of hostilities on both sides leading to a cease-fire. We are not talking about abandoning the armed struggle but suspending it. But we made it clear that we are not prepared to suspend the armed struggle unless the government stops violence on its side.

If that second stage is achieved, then the way is open for the third stage: the parties can now sit around the table and begin negotiations proper. But until that happens, of course, the struggle goes on in the same way as before.

Learn and Teach: At the end of these talks, both the ANC and the government signed an agreement which came to be known as the Groote Schuur Minute. In the Minute, both sides said that they were committed to the process of peaceful change and working groups have been set up to see that these changes happen. How important is this document and what does it mean to the struggle?

Slovo: Well, it is part of this process that I have just described. It's at the moment just a piece of paper, and the real question is whether it will work.

Flashback to Lusaka, January 1987: Joe Slovo with MK leaders Chris Hani and Joe Modise

Learn and Teach: There are some people who are critical of the ANC for talking to the government at this time. What is your response to this criticism?

Slovo: As I said in my speech at the rally in Soweto, it is precisely because we engaged the regime in struggle — including armed struggle, not just in theory but in practice — that they have been forced to open this dialogue.

And perhaps I should say that some people are very confused about 'what is a revolutionary policy'. Some people think that a revolutionary policy is a policy that sounds revolutionary. That is not the correct test.

In some cases to engage in violence is revolutionary, and in some cases, it is counter-revolutionary. In some cases, to talk of peaceful dialogue, is revolutionary, in other cases, it is counter-revolutionary. The only test is: 'Will what you are doing take you back, or enable you to go forward?'. We believe that by talking, we are going forward.

Learn and Teach: At this point, what should people and organisations on the ground be doing to end apartheid?

Slovo: I think we should continue struggling against apartheid. We should be mounting campaigns, around all the issues — not just local grievances, but around the issues of people's power, such as the demand for a constituent assembly, for a redistribution of wealth, and a redivision of the land.

Learn and Teach: The ANC and SACP have fought side by side for many years. Can you please tell us something about the history of the alliance?

Slovo: The alliance has had a long history which started from the beginning of the 1920s, when the Party was formed. The two organisations have always worked together on campaigns like the anti-pass laws. This led eventually to the creation of a formal relationship in 1961.

Learn and Teach: Why was this alliance formed and how is that the two movements are able to work so closely together?

Slovo: The majority of our people suffer two kinds of oppression — economic exploitation and national oppression. You cannot really completely separate the two. They see themselves as being exploited, not just as workers, but as black workers.

And so, it's quite understandable that two organisations — one which is trying to achieve the national aspirations of people, and the other which is trying to achieve the class aspirations — should move closer and closer together.

At the present time, the Party accepts that national liberation is the emphasis of this stage of the struggle.

Learn and Teach: The South African government sees the ANC as being dominated by the SACP. Can you please comment on this?

Slovo: It's not true. And in fact, let me say this: One of the reasons why this alliance exists so strongly, and why non-communists, starting from Luthuli to Tambo to Mandela, treasure this alliance is for the exact opposite reason that the government gives. It is because they have learnt that communists don't go into an organisation to dominate it, that the ANC values the contribution that communists have made throughout history to the growth and strengthening of the ANC as the ANC.

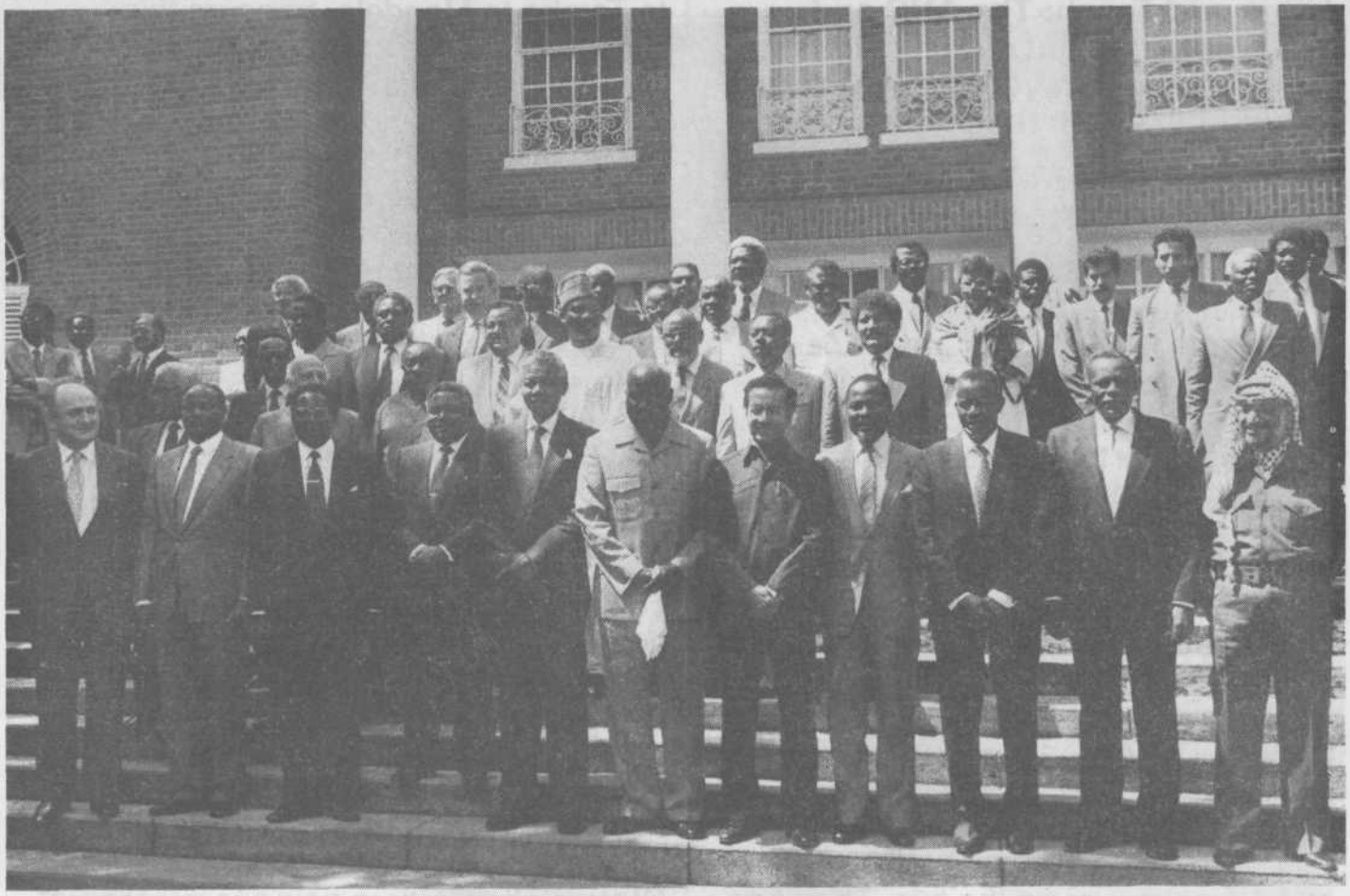
When communists participate in the ANC as members — and I am one of them — they accept that they fall under the discipline of the ANC. If you have ever been to an ANC conference, you would have seen how communists sometimes argue in completely different directions on ANC policy.

Learn and Teach: What are the Party's plans in the short term?

Slovo: The party is going to emerge as a legal organisation, and this is going to happen sooner than you think. We're going to announce our interim leadership soon. But of course, we've been illegal, for forty years, and you can't change everything in forty days. It's a little bit of a process!

Learn and Teach: Will anybody be able to join the Party or will there be a strict selection procedure?

Slovo: The party will invite people who support its policy, its programme and its strategic approaches to join it. Just like any other normal political organisation. We want to grow into a mass party of the new type, but we accept that our numbers will be fewer than the ANC. Much more is demanded of a communist than of a person who belongs to any other political organisation.



African Heads of States and ANC NEC members met in Lusaka in February this year. Joe Slovo can be seen in the background

We believe that communists must show by their contribution by personal character, by dedication and by their readiness to sacrifice. We believe that each communist is an example of a revolutionary.

Learn and Teach: What is your relationship with COSATU?

Slovo: We recently had a very fruitful workshop with COSATU in Zimbabwe. COSATU had 32 delegates, and we had 28 of our members. We spent three days discussing the role of the working class both now and in a post-apartheid South Africa, and we exchanged views on many questions. We believe that in future there will be many occasions for us to work together in an alliance with the ANC, because both COSATU and the Party represent the working-class.

Learn and Teach: How does the party see the role of trade unions in the future South Africa?

Slovo: I think the trade unions have a completely independent role. They must not be controlled by any political force whether its the ANC or the Communist Party. Their job both now and in a future society is to represent their membership — the organised working class — and to protect their interests. I think one of the main reasons that things went wrong in Eastern Europe, is that the trade unions were controlled by political organisations and they were suffocated.

Learn and Teach: How does the Party see the role of women both in the Party and in society at large?

Slovo: Well, our position is very strong on this question. Our practice is not so strong! But, we are really very conscious of the need to be serious. If you read our Umsebenzi, I don't think there is ever an issue which doesn't contain some kind of reflection on this problem. The women's issue is really about men. Some men still have male chauvinist attitudes and this is what we have to address.

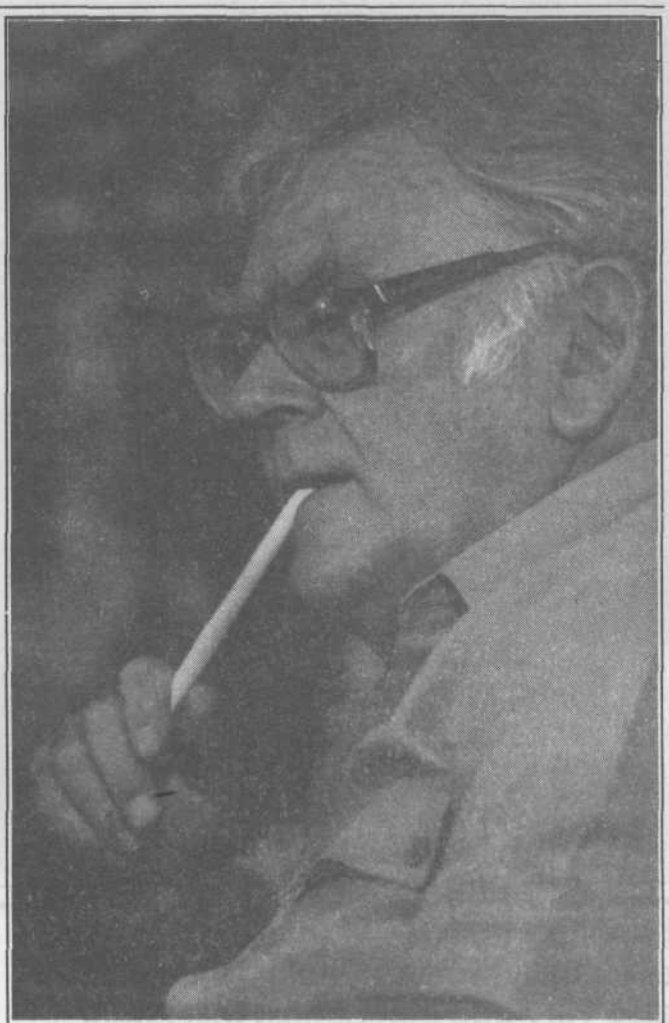
Learn and Teach: You mentioned Eastern Europe earlier. Could you briefly talk about recent events in Eastern Europe and what it means for socialism?

Slovo: Well, I think it's done a lot of damage to socialism, obviously. And I think the one lesson which we must learn, which I think our party learnt even before Gorbachev, is that, if you want to destroy socialism, you separate it from democracy.

Learn and Teach: After what happened in Eastern Europe, can you say that you still believe confidently that socialism is a better system than capitalism?

Slovo: Oh, I have absolutely no doubt that it's the only civilised way in which humanity should exist. Socialism has achieved much — even in those countries where it failed because of corruption. It achieved the absence of unemployment, social security for every person and free education.

For example, take a poor country like Cuba. It is really a Third World country, mainly because of the attempts by the United States to destroy it. But in Havana, fewer babies die at birth than in Washington D.C. That is a United Nations statistic.



Joe Slovo: I am absolutely convinced that socialsm will work

Even capitalism has been influenced by socialism, for example, the social welfare measures in some countries.

It is true that a lot of crimes have been committed in the name of socialism. But remember that even more crimes have been committed in the name of religion. That doesn't make people move away from their faith in their religious beliefs and so I don't think we should lose faith in socialism. I think socialism can work, and I am absolutely positively convinced that it will work, despite the setbacks we've had in recent periods.

Comrade Joe Slovo shares a joke and a laugh with UDF leader, "Terror" Lekota

I am also convinced that socialism will eventually work in South Africa. It's also very odd that people talk about the failure of socialism, but what has failed in South Africa is capitalism, not socialism.

Learn and Teach: You have said there must be democracy at all levels of society in South Africa. Can you explain this?

Slovo: That's right. Democracy is not only voting in general elections every five years or so. For a society to be truly democratic, democracy must be practised from day to day. It is necessary, for example, for workers to participate in the direction of the factories where they work. Organisations such as trade unions, women's organisations, youth organisations should be given real recognition and participate in the whole process of running society, including civic and local structures and so on and so forth.

Learn and Teach: Does the SACP support the spirit of glasnost that is blowing through the Soviet Union? How does the Party understand this word?

Slovo: The Party supports the spirit of glasnost. To us, glasnost means a spirit of openness, a spirit of debate, a spirit of tolerating different opinions, as long as they're not destructive. In other words, a spirit of democratic discussion in the real sense of the word. A spirit of accountability, where the leadership is not a power unto itself, that it can be questioned by the rank and file, and it can be criticised, and it must answer those criticisms. So glasnost really means openness, accountability, democracy.

Learn and Teach: In a recent interview, you spoke about the need

for a leadership code. Could you please explain what you mean?

Slovo: Well, it's going to take time before there is economic change in an ANC-led future society. Overnight we will not be able to provide everyone with a job and a house. And people will have to make sacrifices.

But if the leadership earns big salaries and live in nice houses in smart suburbs, there's no way we will get the people to accept the need for such sacrifice.

There is going to be a long period where people are going to be asking themselves : 'What has happened to this liberation?' And we will have to explain that it's a process we have to work for, it doesn't just happen when the ANC flag flies over Pretoria. And the only way those people will remain with us is if they see that the leadership is sharing some of these sacrifices.

This is one of the lessons that we can learn from Eastern Europe — that if there is one lifestyle for the leadership and another for the people, the people obviously won't accept the need for hardship.

So I think it is very important that the broad liberation movement starts developing a leadership code of conduct.

Learn and Teach: Are you hopeful for a speedy end to apartheid?

Slovo: Well, I'm hoping for a speedy end but I can't say for sure — it's not written in the stars! It doesn't depend on what I and other people hope, it depends upon struggle. But I do believe that the power of the people today is great enough to make the other side realise that they can't continue holding on for too long.

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Busy bees at the FEDTRAW pre-school in Dube, Soweto

SAFE AND SOUND
in the FEDTRAW pre-schools

The Federation of Transvaal Women (FEDTRAW) has started over forty pre-schools for little children in the Transvaal. Learn and Teach spoke to some of the women who run the pre-schools...

EVERY DAY, millions of South African parents go out to work. But who takes care of the young children they leave behind?

Some parents ask the grannie or a childminder to look after their little ones. Others — the unlucky ones — have no-one to leave their children with. They are forced to leave their children all alone.

And that is when accidents can happen. Children play in the streets and get run over. They go near water and drown. They play in old, rusty cars and get hurt.

For these children, the world is a dangerous place.

One progressive organisation, the Federation of Transvaal Women (FEDTRAW), is trying to solve the problem of children who have no place to go while their parents are out earning money. Since 1986, they have been running pre-schools in the Transvaal for children who are not old enough to go to primary school.

The pre-schools are warm friendly places where little ones play together safely. And the moms and the dads can have peace of mind while they are at work because they know that their children are safe and sound.

YOU'RE NEVER TOO YOUNG!

Mali Fakier is the co-ordinator of the pre-schools project. She told us some of the reasons why these schools started.

"The main reason was to give our children a safe place to go during the day," she said. "But we were also concerned about the education of our children.

"You know the saying 'you are never too old to learn.' Well, we believe that you are also never too young to learn! You see, the first years in a child's life are a very important time. This is when children are growing in mind and body. They ask lots of questions and want to know about everything. If the parents are not there to answer the questions, then pre-schools are the next best thing.

"But only a handful of our children have the chance to attend a pre-school. Out of five and a half million black children under the age of six, only 110 000 are at pre-school."

Ma Mali explained that the government has not built many pre-schools for black children. For example, there are only six DET pre-schools in the whole of Soweto and these are very full. Parents put their names on the waiting list and wait for years. Ma Mali says that she knows many parents whose names are still on the waiting list, even though their children are now in primary school!

Most of the pre-schools in the township are private. But many working mothers cannot pay the fees for private pre-schools. Sometimes the fees are as much as R160 a month. "Because of apartheid, our women are paid peanuts," says Ma Mali. "They earn so little because of the colour of their skin and because they did not get a good education.

"At the FEDTRAW pre-schools, we only charge R20 a month. And we also take children whose parents cannot afford to pay."

Ma Mali told us with pride that FEDTRAW has started over forty pre-schools in Soweto, Eldorado Park, Noordgesig and Evaton as well as in Tafelkop in Lebowa. They now have requests from people in Pretoria and other areas around Johannesburg to help start pre-schools there.

150 SMILING FACES

Learn and Teach went along to visit one of the pre-schools in Rockville, Soweto. The school is in a big hall at the South African Legion and Social Club.

When we arrived, we found about 150 children in the hall. They were sitting at little tables on brightly coloured chairs. The children were listening to a story that a teacher, Thandi Buthelezi, was telling them.

When the children saw us, they started laughing and clapping their hands. "Woza! Woza!" they called, inviting us to come in. You could see that these children were not shy with strangers!

Thandi explained to us that it is very important to give our children confidence. Many DET schools, she

FEDTRAW teachers, Ma Elizabeth Mpotulo, Ma Dinah Nkomo and Ma Winnie Mazibuko talk to Saul Molobi of Learn and Teach

said, did everything to break a child's confidence. Children at these schools are afraid to ask questions. They are made to listen to everything in silence.

At the FEDTRAW pre-schools, the teachers want the children to ask questions. "We want them to leave here with their thinking sharpened," said Thandi. "And you know, the school principals are now telling parents to bring their children here because they do much better in their exams."

Thandi then took out some toys to give to the children. These were not just any toys — they are special toys that help children to develop their minds. For example, there were jigsaw puzzles and building blocks. "We struggle for money," said Thandi, "and the teachers get very low salaries. But we only give our children the best toys. We believe that toys help children to learn.

"We teach our children to work together from the very beginning. Our games are not competitive. We do not want to develop the spirit of competition among our children. And that is how education must be."

Are the FEDTRAW methods working? "Yes!" said Thandi. "Our children treat each other as equals. When they play they share everything and they treat each other with respect."

"APARTHEID — A ROTTEN TOMATO!"

We asked Thandi how one teacher can look after so many children. "Oh no!" she laughed. "There are more than seven teachers here. In fact, we try to have one teacher for every 15 children. In that way, we can give each child the attention he or she needs."

Just then, we were joined by two other teachers, Ma Winnie Mazibuko

and Ma Dinah Nkomo. They had been in the kitchen making lunch for the children. It smelled delicious and our stomachs began making funny little noises.

We asked the two teachers about how they were trained. Ma Winnie explained that many of the teachers do not have matric or even Standard Eight. "But this is not important," she said. "It is more important that our women feel that they can help build a new South Africa by doing something for their communities."

All the pre-school teachers are given a three-month course in Early Learning at Funda Centre in Soweto. The course is run by Ma Mali, who was a primary school teacher for many years. Afterwards, the teachers go on follow-up courses which are also run by Ma Mali.

"The course was hard work," remembers Ma Dinah with a smile. "But it was also a lot of fun. We were in an 'each one, teach one' situation. We encouraged each other to write non-sexist and non-racist literature. We workshopped songs and short stories and by the end of it, we had written a book called 'Our Mama'."

The book is full of stories and poems by the FEDTRAW women. One poem starts: "Apartheid is a rotten tomato. Freedom is a sweet potato."

The stories try to explain to the children about apartheid. Ma Winnie explains: "As mothers we did not know how to tell our children about apartheid. And our children were always asking questions. How do you tell your little girl that she can't go to the beach because it is for whites only? In the book, we tried to think of ways of talking to our children about these problems."

CLOUDS AND RAINBOWS

Not everything is plain sailing at the pre-schools. There are some difficulties. "One of the problems is getting fathers to come to meetings," said Ma Winnie. "Many fathers think that children are women's business. We are trying to show the fathers that having a child is both parents' responsibility.

"Another problem is that we are harassed by the health authorities. Not all the pre-schools are held in halls. In some communities, the councillors refuse to give us halls. So we have to hold them in people's houses.

"This means that there are a lot of children in one house and the health authorities complain. But we ask them: "How can you say it's okay to have ten people living in one house, but it's not okay for us to look after children in our own homes? At least in our pre-schools they are safe."

The pre-schools have also been harassed by the Security Branch. They said the teachers were teaching the children politics. It is only in the last few months that these visits have stopped.

While we were talking, a little child in brown trousers and a woollen cap came up to us. He was wearing boots with pictures of clouds and rainbows on them.

"What's your name?" we asked him. He said his name was Xolani Vilakazi. "Do you like this school?" we asked. "Yes! I love it here," he said, clapping his hands.

It's playtime! A FEDTRAW teacher leads the children outside for fun and games

"How old are you?"
He scratched his head and lifted five fingers, counting one by one: "One, two, three, four and five... I am five years old!" We all laughed. It was good to see such a happy child.

It was getting late. The big brothers and sisters were arriving to fetch their younger ones. It was time to go home. But before we went, the children asked if they could sing us a song. They sang a freedom s ong about Comrade Mandela. And when we asked them who Mandela was, they told us he is their leader.

As we left, one of our colleagues said he wished he was still young enough to have the chance to attend a FEDTRAW pre-school. He's a little too old to do that now!

NEW WORDS

confidence — if you have confidence, you are proud and sure of yourself

non-sexist — non-sexist ideas say that men and women are equal in every way

non-racist — non-racist ideas say that all people, whatever their colour, are equal

ISLAND MUSIC

Sipho Madondo — MK soldier and musician — practising with his saxophone

Political prisoners on Robben Island try hard to make their long and difficult stay in prison easier. They discuss the struggle, study and play games. Some are great music lovers and have even formed music groups. Sipho Madondo was a member of three such groups...

EARLIER this year, on 10 March, a tall and handsome young ANC comrade walked through the gates of Robben Island prison — "hopefully for the last time, never to return to this place". In one hand was a small bundle of his belongings. In the other hand was a shiny silver saxophone.

For the first time in more than twelve years this MK soldier, Sipho Aaron Madondo, was a free man. He had been in prison since 1978.

When Sipho went into jail, he was already a guitar lover. By the time he came out, Sipho had found another love — the saxophone. "Meet my good friend," he says to us, giving his sax a wet kiss. "This beauty kept me going through many of those long years."

We are at Sipho's home in Mofolo, Soweto. "Give us a song, com!" we ask. Sipho picks up his sax and blows. Out comes the music of one of the most beautiful jazz songs ever — "Summertime". We sit back and relax, listening to the cool sounds.

When it's over, someone jokes: "Wasn't it William Shakespeare who said 'If music be the food of love, play on'? So, come on Sipho. Give us another one!"

A PARAFFIN CAN

Sipho Madondo was born 32 years ago in Soweto. As a young boy, he already had a deep love for music. He listened to it all the time, and soon got his first musical "instrument" — a guitar made from a five-litre paraffin can!

When he was 16, Sipho took his paraffin can and looked for a group to join. He found a band in White City called "The Things" — and played a real guitar for the first time.

"The Things" used to play at 'gigs' and parties in Mofolo and White City. "Once we were even invited to play for a lot of people outside Soweto in a township near Vanderbijl Park in the Vaal. For a shy youngster like me, that was very exciting! I loved every minute of it."

Sipho's parents were not so happy though. They worried that their son was giving too much time to music and not enough to school work. "My father even threatened me that if I did not stop playing, I would have to leave home and support myself. But I could not stop. I loved music too much."

A SOLDIER'S LIFE

Then came June 1976 and Sipho's life changed. "In 1976 I was still playing with "The Things" and I was in standard eight at Hlengiwe Junior Secondary School in Soweto. Just before and after June 16, I helped to organise the protests against Afrikaans in our schools. I was elected to represent my school on the Soweto Student Representative Council (SSRC). This left me little time to practise music.

"I also decided at that time to join the ANC and become a freedom fighter in MK. Many youths I knew had the same idea. But we did not know where to go or who to contact. In the end, we decided to go to Botswana.

"On 11 October six of us left Johannesburg by train. We travelled to Mafikeng where we crossed a high border fence into Botswana. We handed ourselves over to the Botswana police in Gaborone and told them that we wanted to join the ANC. Within minutes the ANC people had arrived. We told them that we wanted to become freedom fighters.

"We were taken to Francistown and then by aeroplane to Zambia. We stayed in Lusaka for a few days and then went to Tanzania. Finally, in November, we were sent to Angola to be trained in politics, sabotage and the use of weapons.

"Later, I was one of about 30 comrades who were sent to Teterow, East Germany, for more training. We stayed there for six months. When we came back I was dying to return home to fight," says Sipho.

In all those years, Sipho did not get a chance to play music. There were no instruments. "You must remember that this was a military camp and we led the life of soldiers at war," he tells us.

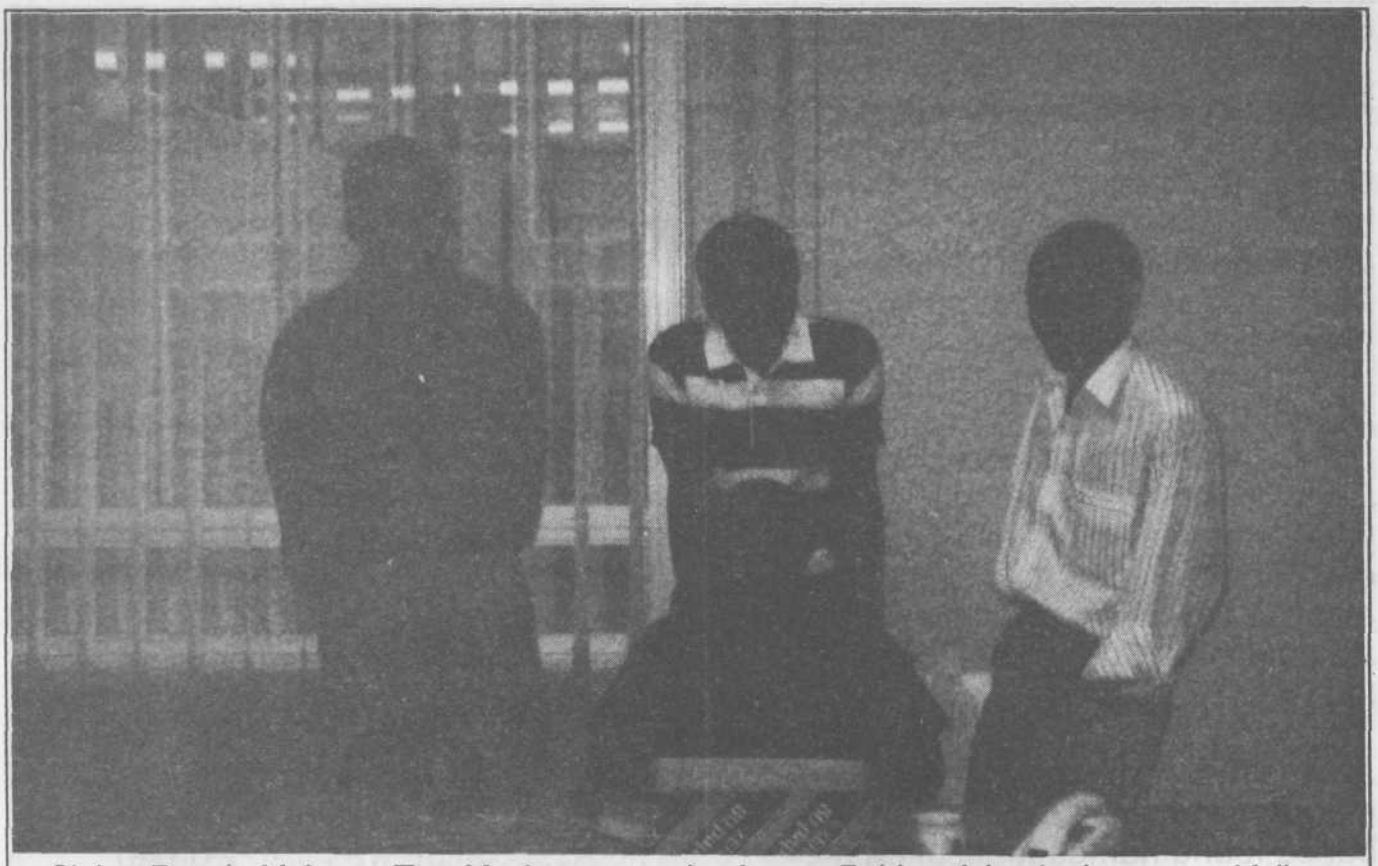
COMING BACK HOME

Sipho came back to South Africa in 1977 together with comrade Toto Skhosana from Alexandra. Their mission was to train other ANC members how to use guns and explosives in Pongola, Northern Natal.

Then, a terrible thing happened. "One day we were sitting in a grass hut when the police suddenly arrived. I was standing near the door. They ordered me to come out. I quickly ran for my Scorpion machine gun and rushed out shooting at them at the same time. I ran out of bullets while we were fighting and I gave myself up.

"In the meantime Toto was fighting from inside the hut. The police set the house on fire and called on him to come out. Toto refused. Instead, he took his own life. That was a very sad day for me," continues Sipho, with sorrow in his eyes.

Sipho was arrested and in February 1978, he was charged with leaving the



Sipho, Ronnie Mabena, Tom Moshwana — also former Robben Island prisoner, and fellow musician Bafana Sithole after their release from prison

country illegally, undergoing military training with the aim of overthrowing the government, and for furthering the aims of the ANC.

He was found guilty and sentenced to 18 years imprisonment — six of which ran at the same time with the other twelve. He left for Robben Island in June.

ON THE ISLAND

"When I arrived on the Island, soccer was the main form of entertainment. But at night we used to listen to music from speakers in the cells. We had a nice collection of records which the prisoners bought. We even had some of the latest songs!

"Some people were interested in playing music, as well. Among them were comrades Thembinkosi Sithole from Kwa-Mashu, and Bafana Sithole from Soweto. These comrades encouraged me to play music again," Sipho tells us.

Those prisoners who had a bit of money, or who had sponsors, bought themselves musical instruments like guitars, saxophones and flutes. In their free time they played all kinds of music: jazz, classical, reggae, ballads, pop music and love songs. There was also a lot of music with political messages and there were many songs dedicated to the heroes of the struggle.

"From time to time some of these comrades came together and played a song or two. I enjoyed listening to them and my memories went back to the days when I played for "The Things".

"I started going to their practice sessions — and it was not long before I was strumming on a borrowed guitar.

So once again I was playing music."

FIRST LIVE SHOW

Over time, the musicians on the Island began to meet more often to practise. Other comrades would come to listen. They liked what they heard and they encouraged the players.

At last, it was time for a live show. Sipho's first performance was in December 1978 during the "Summer Games", a big sports event held at the end of each year. The other comrades enjoyed the music so much that they asked all the groups to play again at the New Year party.

At the time, none of the groups had names. That was soon to change. The bands found names that suited the kind of music they played. For example, there was the "Jazz Forum", "Nomadic Jazz", "Roots", "Collective Sounds", "Reggae Group" and "King Force". Each group played a different kind of music.

Sipho joined three groups — "Roots", a group that played African music, and "Collective Sounds", which played jazz and mbaqanga. He also joined a band called the "Kitchen Ensemble", so-called because all its members worked in the prison kitchen! At the time, Sipho was working as a cook. "But my music was a lot better than my cooking!" he tells us.

At first, Sipho played bass guitar in the groups. Then in 1985 he bought a soprano saxophone — the same one he played for us at his home.

MUSIC INSIDE AND OUT

It was not long before music became one of the main activities on the Island. The musicians began to think that a music association should be formed. Up till 1988, music was not part of the General Recreation Committee — a committee that looked after entertainment on the Island.

As soon as the Robben Island Music Association was formed, it looked for ways of developing music on the Island. "We needed more instruments," says Sipho, "so one of our first jobs was to contact people and organisations outside prison and ask them to buy us these instruments.

"Kagiso Trust was very helpful. They bought us three guitars, two amplifiers and speakers, a set of electric drums and four sets of conga drums."

The Association was also worried about prisoners who were released from the Island. "Some of them stopped playing after they were released because they could not find groups to perform with once they were out of prison. Group members sometimes live far from each other and have problems organising practice sessions. We felt that we needed to encourage each other to continue playing inside and outside prison."

PLAY ON!

There was a knock at the door and Sipho went to answer. It was Ronnie Mabena, another musician from Robben Island. Ronnie was sent to the Island for ANC activities in 1985 and was released this year.

In prison, Ronnie played drums and was also the lead vocalist of the "Kitchen Ensemble". He was also a member of "Roots" and "Collective Sounds". At the moment, Ronnie is one of the people who is trying to build

Sipho and his comrade Ronnie displaying the saxophone that kept him busy on Robben Island

the Robben Island Music Association outside prison.

Ronnie told us that the Association has links with the Cultural Desk of the Mass Democratic Movement, the Joint Enrichment Project, and other cultural groupings. They also work with the ANC Department of Arts and Culture.

In May, members of the Association attended a conference of cultural workers. They talked about forming a cultural organisation with many different groupings.

"Our aim is to establish the Robben Island Music Association as a cultural organisation. We want to play at cultural events, political rallies, festivals, concerts, and so on. We also hope that in the coming months, when the exiles return, we will play for them at welcome rallies", Ronnie concluded.

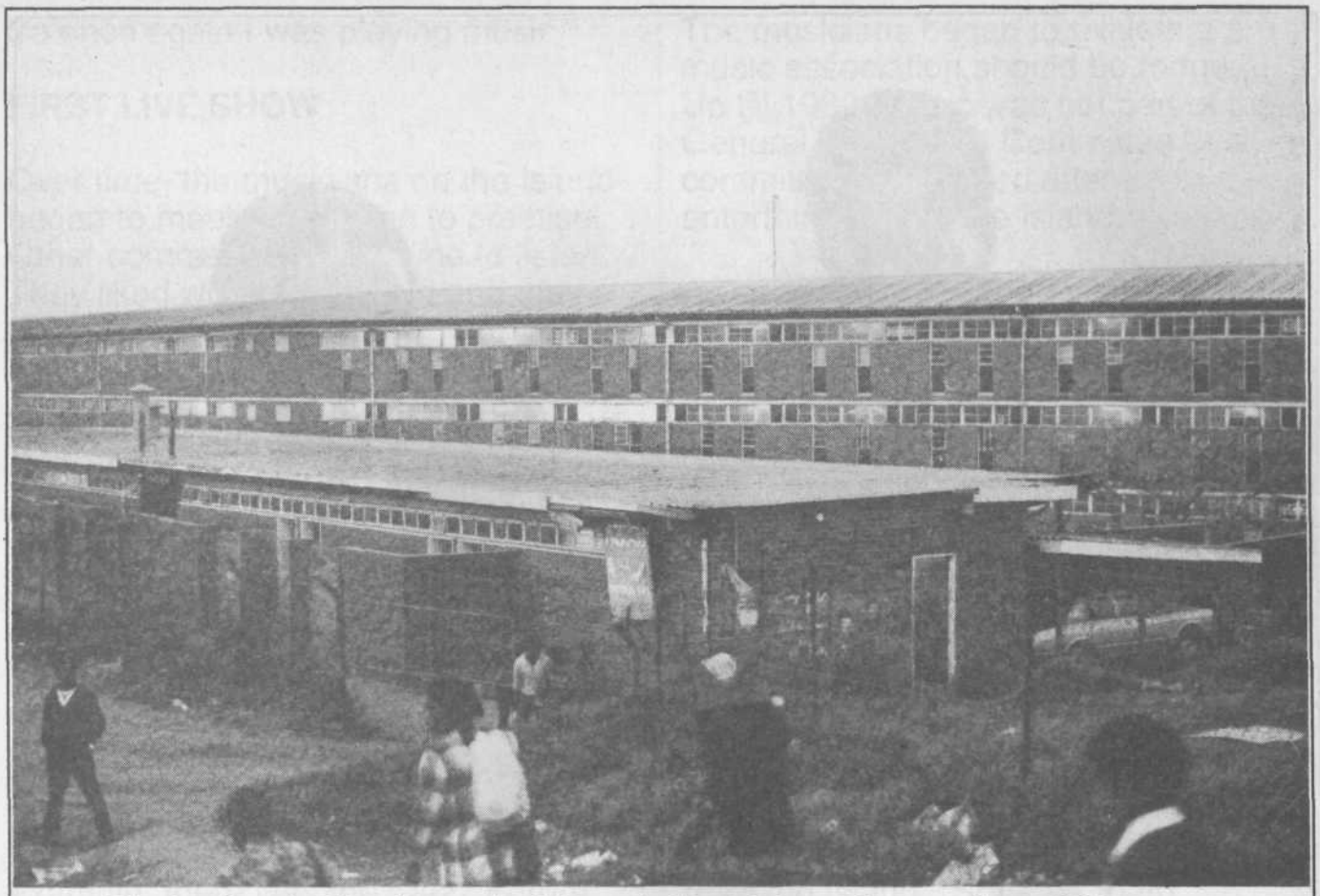
As we left Mofolo for our offices in Johannesburg we asked Sipho and Ronnie to let us know when they and their comrades play at a rally. We sure don't want to miss it!

Let the Robben Island musicians play on... and on!

NEW WORDS

sponsor — a person or organisation that pays for you to do something, for example, to study

ballads — love songs that tell a story



The front part of the Alexandra Women's Hostel, home to more than 4000 women

A HOSTEL LIFE

What is it like to live in a women's hostel? Ma Ambe Maseko tells us...

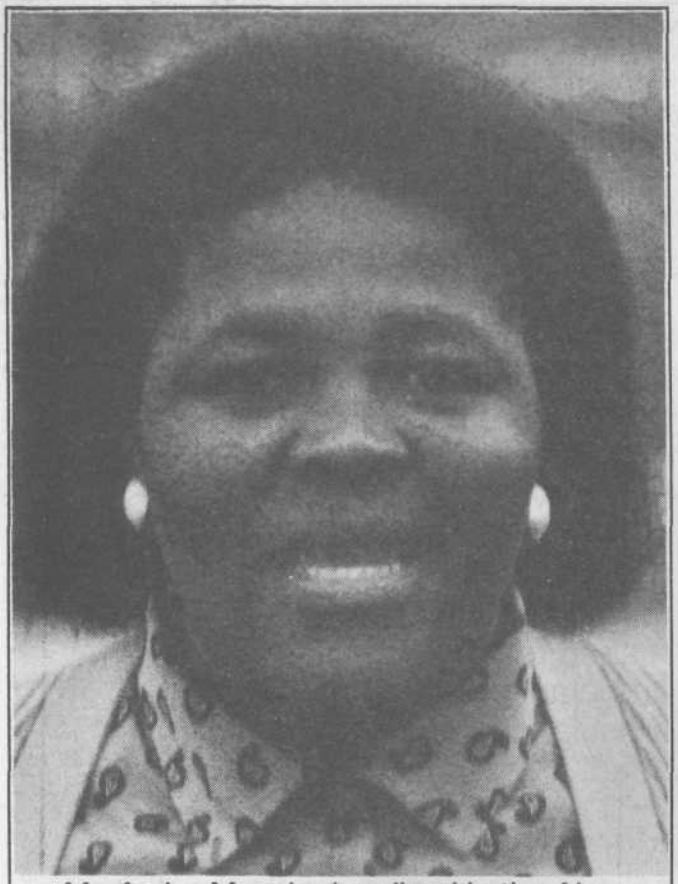
"LIFE here in the hostel is terrible. We only live here because we have nowhere else to go," says Ma Ambe Maseko, one of the many women who live in the Alexandra Women's Hostel.

The hostel building is six stories high and has no lift. Its windows are broken and dirty. The yard is filthy and is full of long grass and weeds. But this ugly building, that is owned and run by the Alexandra City Council, is home to over 4 000 women.

The hostel was built in 1972 after the government decided to turn Alexandra township into a city of hostels for workers. Houses were bulldozed and whole families were forced to move to other townships.

After the bulldozers, came the builders. Three hostels were built — two for men and one for women. All the while the people protested and in 1979, they forced the government to put a stop to their plans of making Alex a hostel township.

Even so, one lonely women's hostel remains and it is here that Ma Ambe and 3 999 other women live.



Ma Ambe Maseko has lived in the Alex Women's Hostel for ten years

NO CHOICE

As we walked around the hostel with Ma Ambe, she told us why the women stay here. "We do not live here because we want to. Most of us come from the rural areas. Many are domestic workers or factory workers. Some of us are divorced, or our husbands have died. We all live here because we have no choice."

We asked Ma Ambe about her life and how she came to live in the hostel. "I was born in the small township of Mampatile near Warmbaths," she said. "I came to Johannesburg in 1975 after I got divorced. I then worked as a domestic worker in Kelvin, a white suburb near Alexandra. I slept in the backroom of my employer's house. The room was very small and the wages were bad. So I left to find a job in a factory."

Ma Ambe did many jobs after that, as a domestic and as a factory worker. And always she struggled to find a place that was near her work and also her church — Ma Ambe is a churchgoer and a member of the choir of the Lutheran Church in Alexandra.

At one time, she was staying in a back-room in Sandton. She had to travel every day to choir practice. "It was very dangerous to travel by myself," she says. "One day I told one of my friends in the choir that I was going to stop coming to practice. I told her I was risking my life every time I came. My friend said she would speak to the superintendent of the hostel and see if there were any empty beds. There were and I moved in straightaway. That was ten years ago."

THE FIRST SHOCK

At first, Ma Ambe was very happy about moving into the hostel. Now she could go to choir practice every night without travelling far. But her happiness didn't last long.

She got her first shock when she saw her room. "The room was tiny, and could only fit four single beds. I felt the mattress — it was thin and hard. There were no plugs, no heating and no water taps in the rooms. Today, ten years later, nothing has changed. Except the rent, of course. That just keeps going up."

The hostel residents pay R24.50 a month. This means that for each room with four people, the rent is R98.00 a month — or R98 000 for 4000 people. For this they get a bed, a hard mattress and a small locker to keep their belongings.

The hostel is divided into blocks of 144 women and each block shares the

bathrooms and kitchen. There are only four bathrooms in each block. Ma Ambe tells us that there is hot water for two hours a day — from two to four o'clock in the morning.

There is only one kitchen with 24 gas stoves and a dining hall with steel tables and benches. Four women share a locker for their pots and pans. There are no fridges. The residents have to wait their turn to cook. While they are cooking, they watch their pots carefully because stealing is a big problem.

The kitchen is very dirty. Ma Ambe says that the people who are supposed to clean it don't do it. In fact, the hostel is hardly serviced at all, even though part of the rent money pays for servicing.

"SO MUCH — FOR NOTHING"

"We pay so much but we get nothing," says Ma Ambe, as we walk down a cold dark corridor. "Look here, for example. You see the water running all over the place. Over here, the globes have fused. We have to pay for new globes ourselves.

"We haven't got post boxes so letters get lost. Telegrams don't arrive. One resident missed the funeral of her mother because she did not get the telegram. When she went home three weeks later, she learnt that her mother had already been buried."

Ma Ambe complains that there is no place for the women to meet at night. The hall where the women used to gather is being rented out as a night club. "We cannot even listen to the radio or watch television because there are no plugs in the walls."

Another thing that worries Ma Ambe is that there is no First Aid centre and no transport to take the women to the nearby Alexandra Clinic. Ma Ambe remembers how an old woman died because of this.

"In 1989, a woman in my block suddenly got very sick. We ran to the municipal police for help and told them to call an ambulance. They said there was nothing they could do because they haven't got a phone. We also couldn't phone because we are not allowed to have telephones in our rooms. One woman had a car and she rushed to the Alex Clinic to get an ambulance. But by the time the ambulance came, the woman was dead.

"What makes me angry is that I believe this woman would be alive today if there was a clinic or even a First Aid centre here. Or even if we had telephones. But the City Council won't let us. They treat us like animals."

"SPOONS, FORKS AND HIGH HEELS!"

Getting visitors is also a problem for the hostel women. There is no intercom to call the residents when their visitors arrive. So the visitors have to ask the municipal guards outside the hostel to go inside and call the person.

Ma Ambe says that the guards often don't come — they are too lazy to walk up six flights of stairs. So visitors spend long hours waiting at the gate.

Many visitors leave without seeing their people. Those visitors who manage to see the person they came to visit can only remain for a few hours. "Relatives often come from far away to see us,"

Every women has a small locker in the kitchen for food and pots and pans

says Ma Ambe. "And when they arrive, they cannot stay here. The room is too small and all the beds are single. Even our own children cannot stay here. It is very painful. We have to ask people in the township to give them a place to stay, but their houses are matchboxes as well."

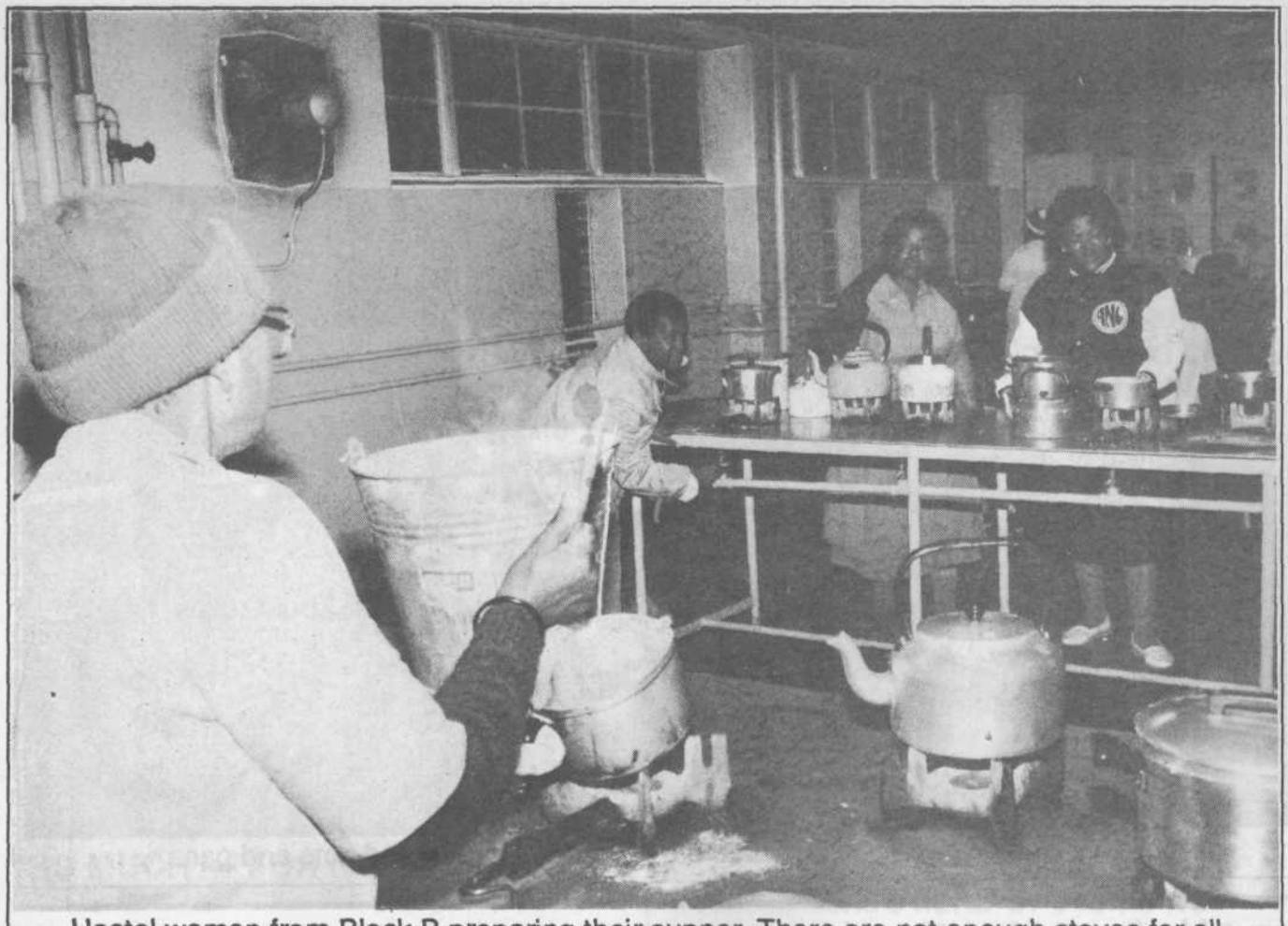
Ma Ambe has two sons. They have never seen the room where their mother lives. No men — even husbands and sons — are allowed into the hostel. If a man wants to see a woman, he must wait outside in the cold or the rain for her. There is no waiting room.

On the other hand, drunk men sometimes get past the guards and into the hostel. The women are frightened of these men who may come to steal or rape. "Sometimes at night, you leave your room to go to the toilet in your nightie and you see a man in the corridor. If that happens, we shout "indoda!" (man) to wake the other women up. We all go out with spoons, forks, pots lids and even high heel shoes so that we can protect ourselves. We do not like doing this but we know what will happen if we do not defend ourselves."

"WHERE WILL WE GO?"

Ma Ambe says that the women have no confidence in the municipal policemen — or "green beans" as they are called in the townships — who are supposed to guard the hostel. "If you complain about something, they tell you it is not their business, that there is nothing they can do for us.

"The Block Ladies do not help either," she says. The idea of Block Ladies came from Sam Buti, when he was



Hostel women from Block B preparing their supper. There are not enough stoves for all women, so they have to wait and take turns

mayor of Alexandra in 1983. Block ladies are supposed to solve problems among the hostel women. But Ma Ambe says they are useless. "They were not chosen by the women and they do not do their duty. Instead of solving the problems, they call the police. All they know is to call the police when there is a clash," says Ma Ambe bitterly.

We asked Ma Ambe about the Alex City Council's plan to privatise the hostels. The three hostels are going to be sold for R8 million. Already people have put down a deposit to buy them. It is not known if the new owners will keep them as hostels, or turn them into family accommodation. But it is clear that the new owners will charge more rent.

Ma Ambe is against the privatising of the hostels. "We earn so little," she says. "How will we afford the rent?"

"I think that the hostels should become women's residences for women like me who have no husband or family in Johannesburg. But the hostels must be improved. We need more bathrooms and kitchens, plugs, heaters, a health clinic and telephones.

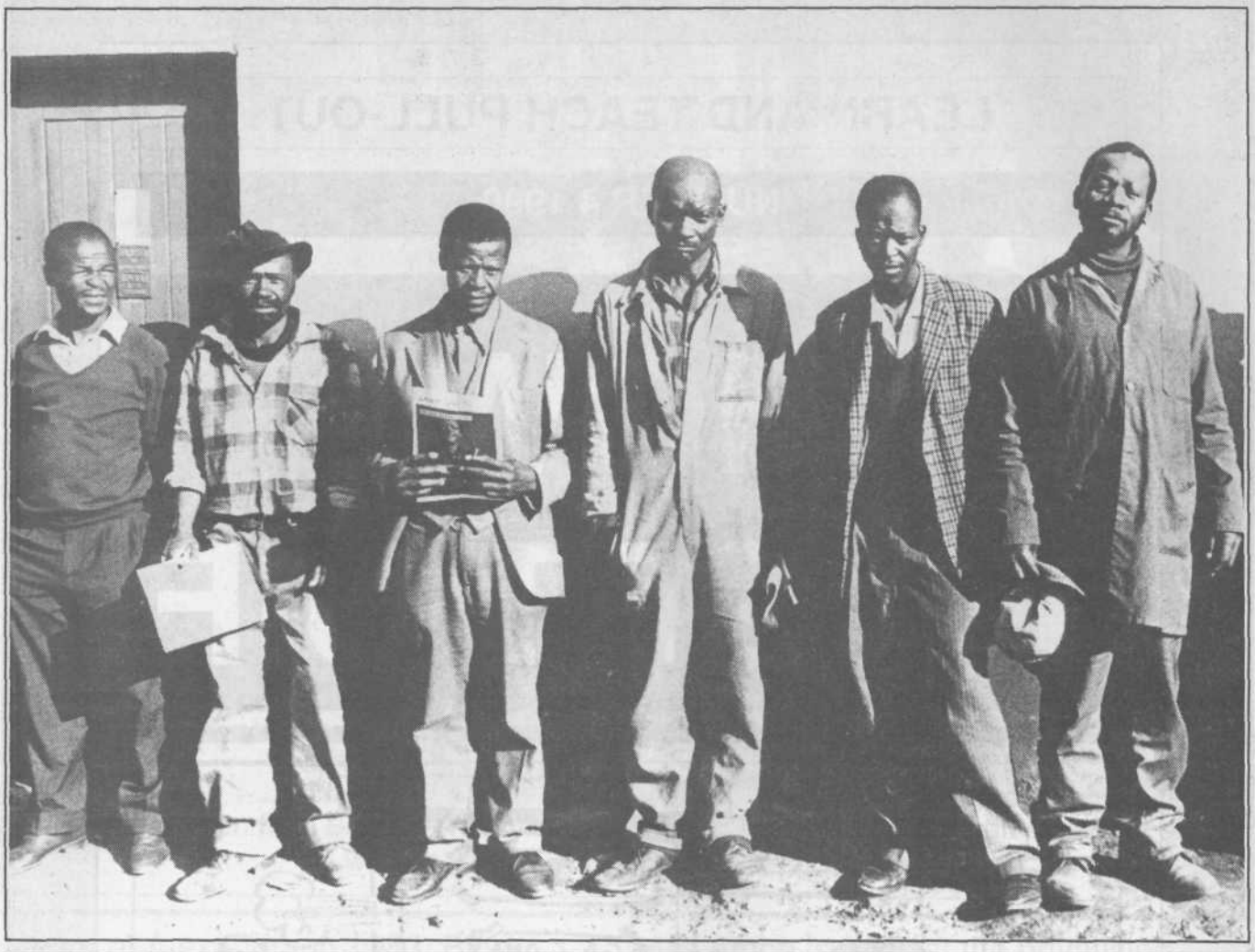
"I believe we can get all this if we unite and fight together. We do not like the life of a hostel but we have nowhere else to go. That is why we must stand together for our demands. I know that if we can do that, we will win in the end."

LEARN AND TEACH PULL-OUT

NUMBER 4 1990

HOW TO GET UIF

UNEMPLOYMENT INSURANCE FUND



PRETORIA: P.O. Box 393, Pretoria 0001

CAPE TOWN: P.O. Box 872, Cape Town 8000

PORT ELIZABETH: Private Bag X3908, North End 6056

EAST LONDON: P.O. Box 312, East London 5200

DURBAN: P.O. Box 940, Durban 4000

BLOEMFONTEIN: P.O. Box 522, Bloemfontein 9300

KIMBERLEY: Private Bag X5012, Kimberley 8300

If you are still unhappy, write to the **Secretary, Unemployment Insurance Board, P.O. Box 1851, Pretoria 0001** within 30 days of hearing from the Regional Director.

You can also get help from your trade union. If you are not a member of a trade union, go to an advice centre.

You can also write to the Department of Manpower in Johannesburg and ask them for a copy of their booklet on UIF. The booklet has addresses of all the UIF offices in the country. They will post it to you for free. The booklet is written in English and Afrikaans ONLY.

* Many thanks to Martin Monyela of the Industrial Aid Society in Johannesburg for all the help with this story.

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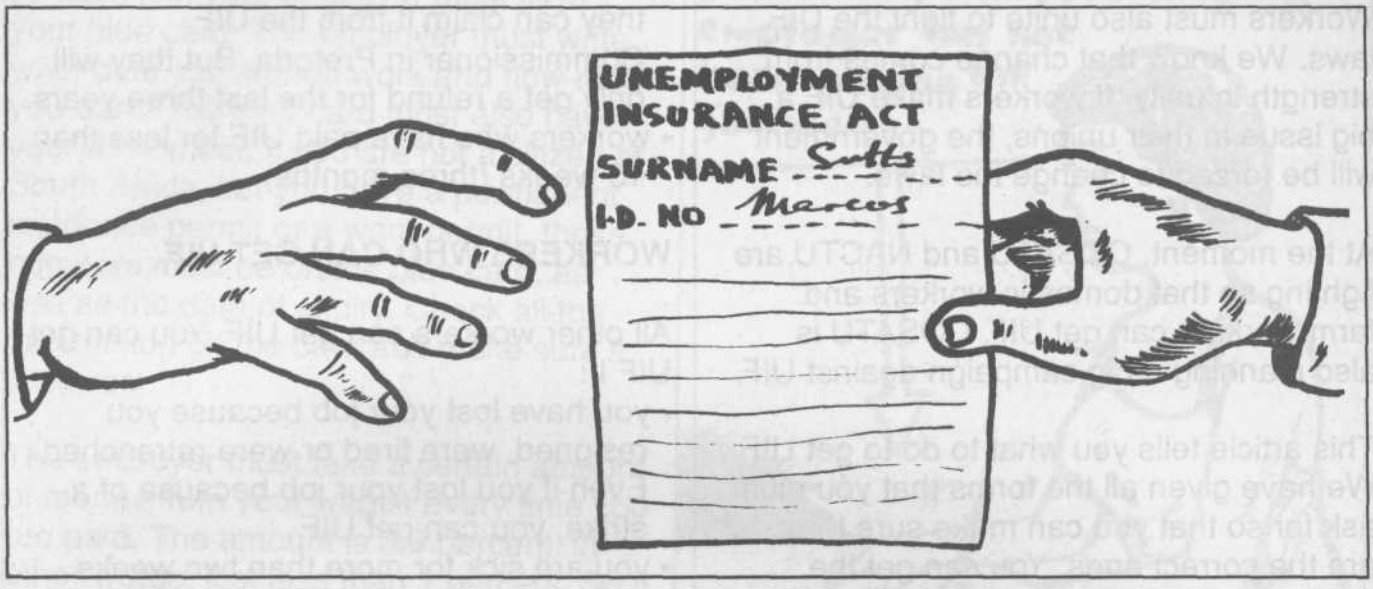
HOW TO GET UIF



FINDING a job in these times is very hard. Many workers spend a long time looking before they find one. Others are unemployed for years on end. During this time, workers often have no money to live on.

There is only one way workers can get some money when they are unemployed — from the Unemployment Insurance Fund (UIF). This is a government fund that gives money to workers who have no job. Workers, employers, and the government all put money into this fund.

The UIF fund has many problems. We at Learn and Teach get lots of letters from people who complain about UIF.

Some people wait for more than a year for their UIF money. They complain that the cheques never arrive. Others say that the UIF people send them from office to office and do not give the correct information about how to get UIF. The UIF people give them the wrong forms to fill in and then they have to start all over again.

Workers say that the Claims Commissioner is never satisfied with their efforts to get a job. The Claims Commissioner is the person who makes the application for UIF for the worker. Workers say they go from factory to factory looking for a job, and still the Commissioner is not happy.

Domestic workers and farm workers are angry that they cannot get UIF, no matter how long they work. Other workers are angry that after working for many years, they can only get UIF money for six months. And they complain that the most they can get is 45 percent of their wages. School leavers cannot get UIF money — so there is no money to support them while they look for a job. Workers in the "independent" homelands are angry that they cannot get their money in South Africa.

All these problems are true. Even so, the fund is the only way to get money from the government during the time that workers have no work. It is their only hope.

UNEMPLOYMENT INSURANCE FUND

Even if you have lots of problems getting UIF, you must never give up. Workers have a right to get money from the fund while they have no work.

Workers must also unite to fight the UIF laws. We know that change comes from strength in unity. If workers make UIF a big issue in their unions, the government will be forced to change the laws.

At the moment, COSATU and NACTU are fighting so that domestic workers and farm workers can get UIF. COSATU is also planning a big campaign against UIF.

This article tells you what to do to get UIF. We have given all the forms that you must ask for so that you can make sure they are the correct ones. You can get the forms at the nearest labour bureau or Magistrate's Office.

WORKERS WHO CAN'T GET UIF

Not all workers can get money from the fund. These workers **CANNOT** get money from the fund:

- workers who earn more that R40 248 a year
- domestic workers
- farm workers. But forestry workers can.
- people who work less than one hour a day or less than eight hours a week
- seasonal workers
  But seasonal workers who work for more than eight months for the same employer can get UIF
- people who work on commission only
- people who have permanent jobs with S. A. Transport Services, a provincial administration, or the Public Service. Temporary government workers can get UIF.
- people who have never had a job
- workers who live in one of the "independent" homelands. They must apply for UIF in the homeland.
- workers from other countries, for example, Malawi, Swaziland, Mozambique. If UIF money has been wrongly deducted from these workers, they can claim it from the UIF Commissioner in Pretoria. But they will only get a refund for the last three years.
- workers who have paid UIF for less than 13 weeks (three months)

WORKERS WHO CAN GET UIF

All other workers can get UIF. You can get UIF if:

- you have lost your job because you resigned, were fired or were retrenched. Even if you lost your job because of a strike, you can get UIF
- you are sick for more than two weeks
- you are a woman who has left work to have a baby, or you have adopted a baby
- you are the wife or sick husband or child of a worker who has died

HOW TO GET UIF

To get UIF, this is what you must do.

First, you must get a UIF "contributors" card, also known as the "blue card". You get this from your employer. As soon as you start a job, your employer must write to the Unemployment Insurance Commissioner to get you your card. Each time you leave a job, you must take your blue card with you and give it to your next employer. If you lose your card, ask for another one at the labour bureau or Magistrate's Office in your area. They will charge you a small amount for the new one.

If your employer does not get you the blue card, he or she is breaking the law. You must write or go to the

nearest bureau of labour or Magistrate's Office and report the matter.

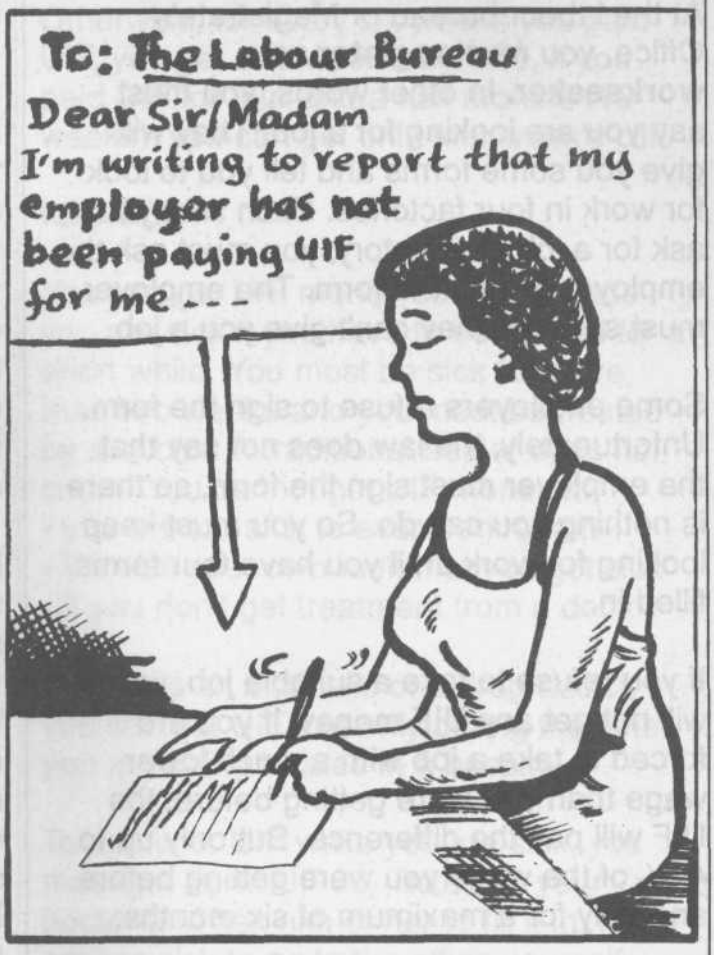
At each job, your employer must fill in your blue card. The employer must write what date you started work and how much you earn. The blue card must also have your ID number. If you are not a citizen of South Africa, but you have a permanent residence permit or a work permit, these numbers must be on the blue card, as well as the date of expiry. Check all the information on the card and make sure it is correct.

The employer must take a certain amount of money from your wages every time you are paid. The amount is 0,9 percent, in other words, just less than 1 percent. So if you earn R100 a week, your employer must deduct 90 cents. Check your payslip to see if the employer is deducting money for UIF. At the same time, your employer must pay the same amount to the fund out of the company's money, in other words, 0,9 percent. **You cannot get a refund for money you have paid into the UIF.**

If your employer is not paying UIF for you, he or she is breaking the law and you must report the matter to the nearest labour bureau or Magistrate's Office.

When you leave your job, your employer must write the date when you left and how much you were earning when you left. Then the employer must give you back the card with all this information on it. **If your employer does not, he or she is breaking the law.**

Take the blue card to the nearest labour bureau or Magistrate's Office as soon as you can. **This is very important because you will only get money from the date that you made an application.** So, for example, if you leave your job on May 1 and only make an application for UIF on June 1, you will only get money from June 1.



If you wait too long before you make an application, you will not get any money. The longest you can wait is nine months.

If you do not have a blue card or you are waiting for one, **you must still go to the labour bureau or Magistrate's Office straightaway.** Tell them that you are out of work and you are waiting for your card. But they will not start to pay you until you get your card. Some workers complain that the UIF people refuse to help workers who are waiting for a blue card. **The UIF people have no right to refuse your application. They are breaking the law is they do so.**

UNEMPLOYMENT INSURANCE FUND

At the labour bureau or Magistrate's Office, you must **register as a workseeker.** In other words, you must say you are looking for a job. They will give you some forms and tell you to look for work in four factories. Each time you ask for a job at a factory, you must ask the employer to sign the form. The employer must say why they can't give you a job.

Some employers refuse to sign the form. Unfortunately, the law does not say that the employer must sign the form, so there is nothing you can do. So you must keep looking for work until you have four forms filled in.

If you refuse to take a suitable job, you will not get any UIF money. If you are forced to take a job with a much lower wage than you were getting before, the UIF will pay the difference. But only up to 45% of the wage you were getting before and only for a maximum of six months.

After you have been to four factories, go back to the labour bureau or Magistrate's Office. They will also give you some forms for your ex-employer to fill in. The information on this form is the same as the blue card, but you must ask the employer you worked for before you left to fill it in. This is a big headache for workers. Sometimes, the company has closed and they can't find the employer. If this is the case, there is nothing they can do — they will not be able to get UIF. This is one of the things that unions can fight against.

Now, if the Claims Commissioner is satisfied that you cannot find a job, he or she will send your application to Pretoria.

While you are waiting for your money, and even during the time you are getting money, you must sign at the UIF office every month **on the date they tell you** to show that you have no work. It is very important to sign every month on the date they tell you, otherwise you will have to start all over again.

If you do not sign one month, you must have a good reason. For example, you were sick or you were at an interview. Always take a doctor's certificate or a letter from the interview to show that what you say is the truth. **If you cannot go to the office, send a close relative if you can. Otherwise you have to start all over again.**

If you want to go to another town, you must tell the labour bureau or magistrate's office where you are going. You must tell them to TRANSFER YOUR CLAIM.

HOW MUCH MONEY CAN YOU GET?

The most money you can get is 45% of your normal wage. This means that if you earn R400 a month, you can only get R180. Money from overtime, bonuses or commission is not included. But if your employer gave you food or accommodation as part of your wage, you will get some money for this.

To get UIF money, you must have paid UIF for longer than three months (13 weeks) in the last 12 months (52 weeks).

You can get UIF and money from your employer at the same time, if you take maternity leave, adopt a baby or you are sick. But your employer cannot pay you more than one third of your wage. For example, if you earn R900 a month and you stop work to have a baby, you can get R405 from UIF and up to R300 from your employer.

You do not pay tax on UIF money.

HOW LONG CAN YOU GET UIF FOR?

The longest you can get UIF is six months. But you can only get UIF for six months if you have paid UIF for 3 years or more. Otherwise, for every six weeks you paid UIF, you get one week's UIF. So, if you paid UIF for four and a half months (18 weeks), you can get only four week's UIF.

ILLNESS

You can get UIF money during the time you are sick if you have to be treated for a short while. You must be sick for more than two weeks and you must be treated by a doctor. A traditional healer does not count. You cannot get UIF money if:
- you are too sick to ever work again
- if it was your own fault that you got sick
- if you don't get treatment from a doctor

If you are an alcoholic or a drug addict, you can get UIF, but only during the time you are being treated in a hospital.

To apply for UIF while you are sick, you must get Form UF 86. Take it to your doctor and ask him or her to fill it in. If you are too sick to go to the office yourself, you can send someone for you. You will be given a lump sum of money.

MATERNITY BENEFITS

If you are pregnant and you are going to leave work to have a baby, you can get UIF. You must fill in Form UF 92 and ask your doctor to fill in the rest of the form. Afterwards, you will fill in forms UF 93, 94 and 95. You will get one cheque before the baby is born and one cheque afterwards.

If you have already had your baby and you are not working, you can still get UIF. You do not have to go to the office yourself, you can send someone for you. You must fill in form UF 92.

The form will have a date showing when your next payment is. If you do not get the

cheque, **you must report it to the labour bureau or Magistrate's Office straightaway.** They will give you another one.

If your baby is a boy, you get a bit more money!

ADOPTION BENEFITS

If you adopt a baby younger than two years and stop work to look after the baby, you can get UIF. But you must have paid UIF for at least 18 weeks before you adopt the baby. You must go to the office yourself.

DEPENDANTS OF DEAD PEOPLE

If a worker dies, the dependents can get UIF. A dependent is a person that the worker was supporting while he or she was alive. But the dead worker must have paid UIF for at least 13 weeks in the last five years.

The wife of a dead worker can get UIF, but only if she hasn't got a job. So can the husband, but only if he is too sick to work. If the sick husband is applying for UIF, then he must send a doctor's certificate saying what is wrong and how long he has not been able to work. If a husband or wife is applying for UIF, they must fill in form UF 126.

A child under 17 years who is not working can get UIF. If there are no children under 17, then the money can go to anyone who depended on the dead person for money. For example, if the worker was supporting his or her parents. But if you have any other income, such as a pension, you may not get UIF money. Any of these people must fill in Form UF 127.

You must take the dead person's UIF card and the death certificate or the burial order to the UIF office. If you are the wife or the husband, you must take your marriage certificate. The employer must fill in UF 128.

The longest you can wait before applying for UIF is three years after the person dies. The dependant will get a lump sum of not more than 45% of the person's wages for up to six months.

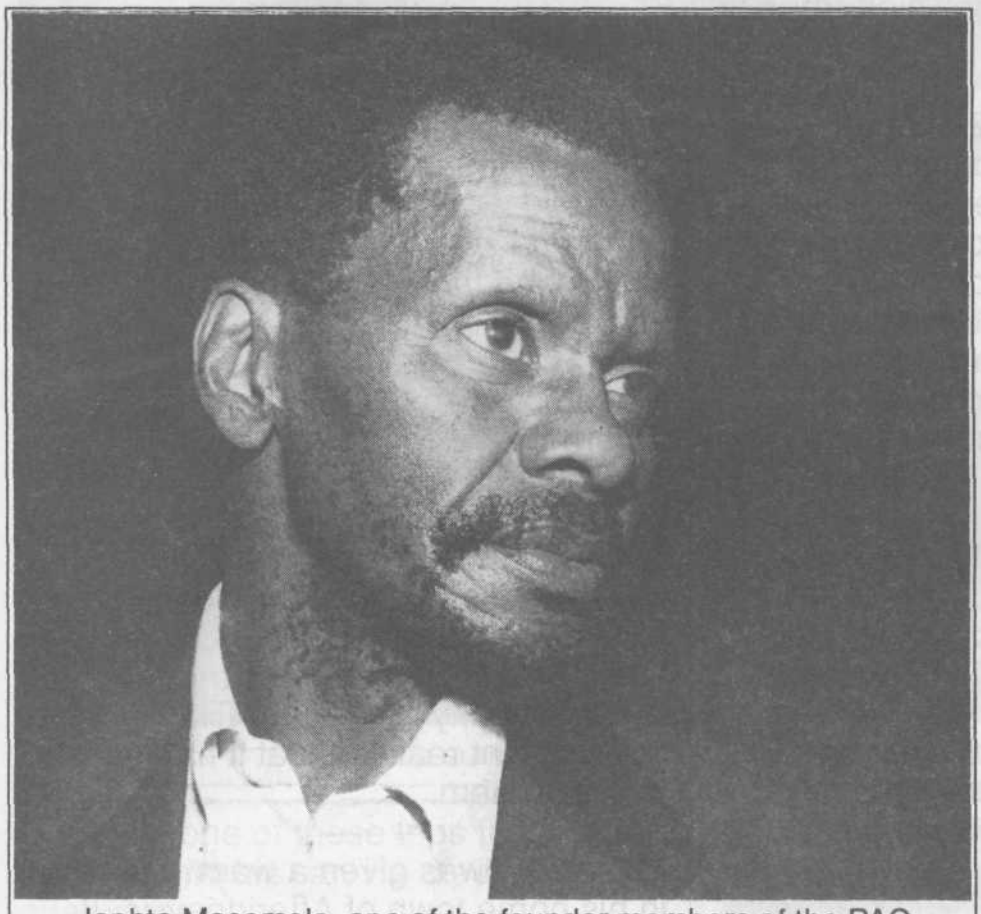
YOU CAN APPEAL

If you have a complaint about how much UIF you are getting, you must write to the Unemployment Benefit Committee within three months of being told how much UIF money you are going to get.

Address your letter to the nearest office of the Regional Director, Department of Manpower and send it to:

JOHANNESBURG: P.O. Box 4560, Johannesburg 2000

HAMBA KAHLE BRA JEFF!



Japhta Masemola, one of the founder members of the PAC

JAPHTA MASEMOLA knew the bitter taste of prison much better than he knew the taste of being outside. He spent 26 long years in jail and only five short months out of it before he was killed in a car crash. He was 59 years old.

Bra Jeff, as he was called by many people, was a founder member of the Pan Africanist Congress (PAC). Like many other people fighting for a just South Africa, Bra Jeff had a dream. The dream of seeing freedom in his lifetime. But this was not to be. Perhaps this is the saddest part of Bra Jeff's early death.

FROM ANC TO PAC

Japhta Masemola was born on 12 December 1931 in Bon Accord, Pretoria. He was the youngest of 11 children born to Sekgoramedi and Evelyn Masemola. When he was only two years old, both his parents died and Japhta went to live with one of his older sisters.

He worked hard at school and went on to get a teacher's diploma at the famous Kilnerton Institution. His first teaching job was at Bareng Primary School in Atteridgeville, near Pretoria. It was while working at this school that he joined the African National Congress Youth League in the 1950s.

In 1959, Masemola and some members of the ANC broke away from the organisation to form a new movement called the PAC. It was not long before he became a leader of the PAC in his area — he was elected onto the executive committee of the organisation's Pretoria region.

In 1960 the ANC and the PAC were banned and their members went into exile or went underground.

Masemola was one of the members who decided to stay in the country and carry on working.

Soon afterwards, both the ANC and the PAC decided to take up arms. The PAC called its army Poqo. Masemola was given the job of organising Poqo in Pretoria.

A few months later, on 21 March 1963, Masemola was arrested together with his branch of Poqo. They were charged with planning to overthrow the government with violence. In July of the same year they were sentenced to long terms in prison. Masemola and five others were sentenced to life imprisonment. They were all sent to Robben Island prison.

THE KEY TO FREEDOM

Conditions on the Island were bad. Often prisoners had to fight with the authorities for better conditions. Sometimes the prisoners went on hunger strikes that lasted many days. Masemola showed that he had guts in these battles.

He often fought one-man battles against the authorities, too. Sometimes he won, and sometimes he lost. But he never gave up.

Masemola had other interests as well. He got his BA degree while in prison. He also learnt carpentry, building and plumbing. He loved gardening and even made a little vegetable patch.

It was during this time that Masemola made his famous Island key. Comrades from the Island tell this story: While he was doing carpentry, Masemola managed to make a key that could open the prison doors. Other prisoners heard about it and the story spread from cell to cell. Many of the prisoners thought about escaping but none of them ever tried — they were too afraid of the rough and cold Atlantic Ocean. So the key was never used.

"THE FIRE BURNS ON"

In 1985 the State President PW Botha said that he would release political prisoners if they renounced violence. Some prisoners agreed and were released. Even though Masemola and others had been in jail for many years, they stood their ground. No release with conditions!

Masemola had to wait four years before he was finally released. On 15 October 1989, he and seven ANC leaders (Walter Sisulu, Raymond Mhlaba, Ahmed Kathrada, Wilton Mkwayi, Elias Motsoaledi, Oscar Mpetha and Andrew Mlangeni) were finally released in the way they wanted — without any conditions. The government realised that it had failed to break them.

Masemola was given a warm welcome in his home town of Atteridgeville. It was not long before he took up his rightful place in the community and as a leader in the struggle.

He did not stop there. He looked around and saw that not much had changed in all the years he was in prison. Apartheid was still alive. Black people were still suffering. So he threw himself into the struggle again, travelling the country trying to organise people. As he said: "The fire burns more fiercely in me than ever before."

But the long years on the Island had left their mark on Masemola's health. He was often sick and had to go to Garankuwa hospital for treatment.

Masemola surrounded by friends, relatives and supporters

It was on one of these trips that a truck crashed into his car. He died soon afterwards.

Thousands of people attended the funeral in Atteridgeville, on 28 April 1990. The PAC praised Masemola for his courage. They said he was a great fighter who never gave up. Other organisations like the ANC, the UDF and the Azanian People's Organisation also said Masemola's death was a loss to the struggle. But perhaps it was Masemola's sister, Dora Maodi, who summed up the sadness when she said: "We just could not believe it... to die after 26 years in prison."

Learn and Teach shares the sorrow of Masemola's comrades and family. Hamba kahle Bra Jeff!

NEW WORDS

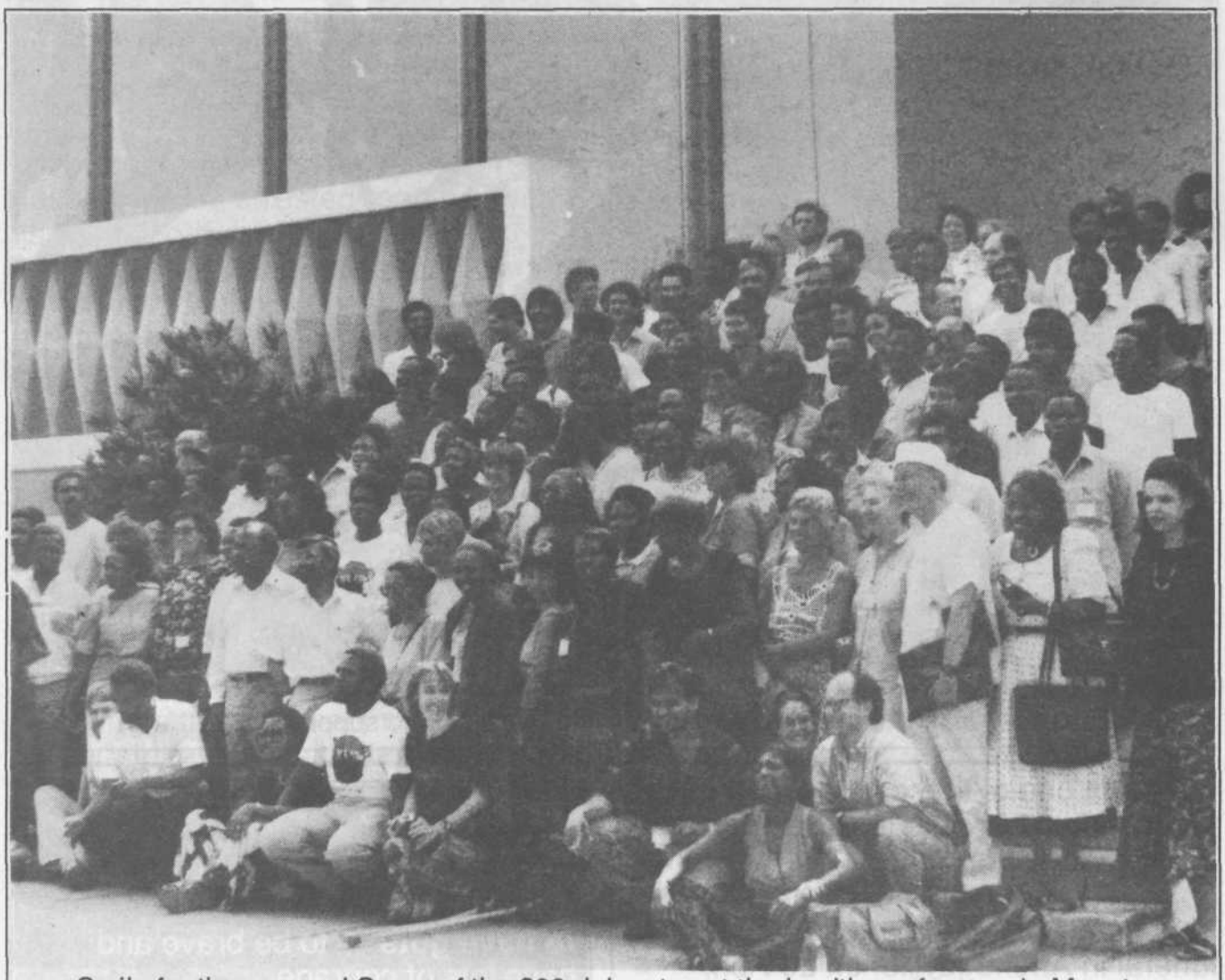
to go underground — to do political work in secret
to have guts — to be brave and have lots of courage
to renounce violence — to stop fighting with weapons

CHANGE OF ADDRESS

We would like to inform you that as from 1 August 1990 our new street address will be:

17th Floor, Conlyn House
156 President Street (corner Nugget)
Johannesburg
2000

LEARNING FROM OUR COMRADES



Smile for the camera! Some of the 200 delegates at the health conference in Maputo

Health in a new South Africa

Bafana Seripe is a health worker at the Workplace Information Group (WIG) in Johannesburg. WIG run workshops for union shop stewards about health and safety. Bafana was one of the 200 delegates who met in Mozambique last month for a conference on health and welfare in Southern Africa. In this story, Bafana tells Learn and Teach about Maputo and the conference...

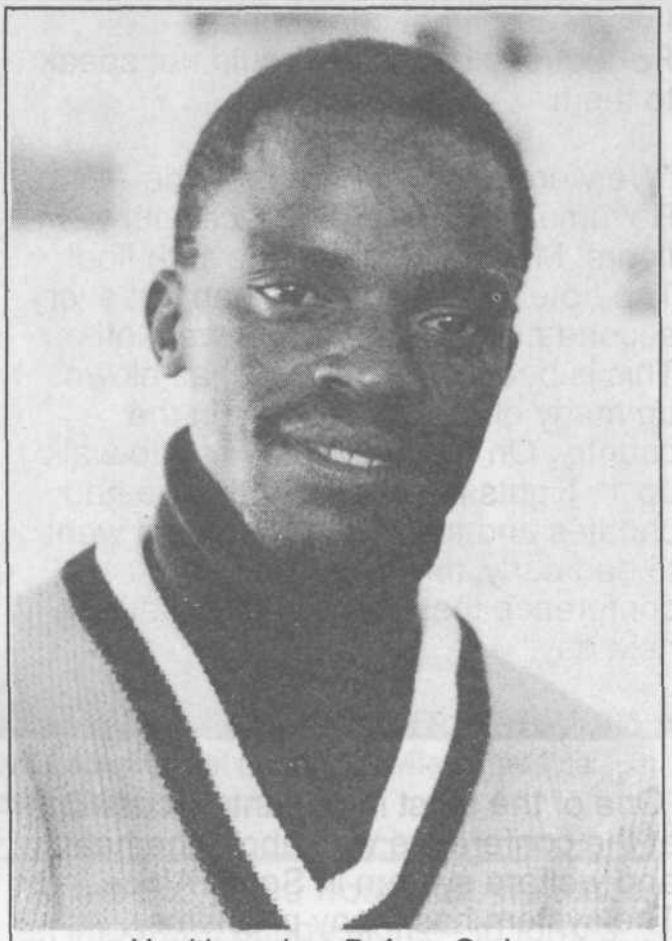
"I WOKE up early in the morning of 8 April 1989, feeling very excited. In no time I had packed my suitcase and was ready to drive out to Jan Smuts airport where I was going to meet about 60 other South African health workers. We were all going to Maputo for the Fourth International Conference on health in Southern Africa.

"The conference was to last a week, from 9 April to 15 April. Delegates were coming from Uganda, Namibia, Angola, Zambia and other African countries. Also attending were anti-apartheid health workers from the United Kingdom and the United States. ANC delegates from Lusaka, members of the UDF and South African trade unions were also coming. All in all we were about 200 people.

"It was decided to have the conference in Mozambique as a way of showing our solidarity with the people of that country. Mozambique has suffered terribly because of the help that the apartheid government has given to the rebel army, RENAMO. At the same time, the FRELIMO government of Mozambique allowed us to have the conference there to show its solidarity with all freedom-loving South Africans.

"The main aim of the conference was to talk about health in a democratic and non-racial South Africa. In the new South Africa, there will be political changes. But there will also have to be other changes as well, for example, in the education system and the health and welfare system.

"We were here to discuss how the health and welfare system should change. We wanted to share our problems with our comrades in the Frontline States and learn from their struggles."



Health worker, Bafana Seripe

A PEOPLE WITH PRIDE

"As we flew over South Africa and into Mozambique, I tried to imagine what the country would be like. I had read a lot about the terrible things that the RENAMO rebels were doing to the people of Mozambique.

"We landed in Maputo about an hour later and left the airport in a small bus. Driving towards the city, we passed many shacks. It was clear that the people were very poor. But it was just as clear that they had a lot of pride — everything was very clean and tidy.

"In Maputo, we saw big buildings that were only half built. The streets had no lines to show where to drive — but all the drivers were very patient and waited for each other to pass. The people were friendly and smiled at us.

I was sorry that I can't speak Portuguese because I could not speak to them.

"We were taken to our hotel, the Rovuma Hotel — a big place with 12 floors. My room was on the 11th floor. The hotel was nice and clean but every second night the electricity went off. This is because RENAMO has blown up many of the power lines in the country. On those nights, I had to walk up 11 flights of stairs! Luckily, we had candles and torches. That night I went to bed early, thinking about the conference that was going to start the next day."

A NEW HEALTH SYSTEM

"One of the most important discussions at the conference was about the health and welfare system in South Africa. The system has many problems.

"Until recently, hospitals and clinics were 'white-only' or 'black-only'. (The law changed a few weeks ago). More money is spent on white health services than black health services. Black hospitals are overcrowded, they have too few workers and not enough equipment. Not enough money or attention goes to health in the rural areas. More and more people cannot afford to pay for health care. The health system concentrates more on curing sicknesses than on preventing them.

"On the welfare side, black people suffer more when it comes to pensions, caring for the disabled, the homeless and the unemployed.

"Delegates from the Frontline States and other countries told us about their experiences. They have tried to build a health system that reaches all the people. This has not always been possible because they do not have the money and because of the help that the apartheid government has given to rebel armies.

"After discussing these problems, the delegates agreed that we have to build a new health and welfare system. This new system must be non-racial. Everybody must be able to use it and it must not be expensive. Most importantly, communities must have some control over it."

AN AIDS WORKSHOP

"Part of the conference was a two-day workshop on AIDS. For me, this workshop was the high-point of the conference. We started off by agreeing that AIDS is a very big problem in South Africa. About 60 000 people already have the AIDS virus and in a few years time they will have AIDS. Doctors think that by January next year, 120 000 people will have the AIDS virus.

"We spoke first about the South African government's AIDS campaign. Delegates said that the government is not doing enough to teach people about AIDS. Others added that the government is doing it the wrong way. For example, instead of educating people about what they can do to NOT get AIDS, the government is just making people afraid of getting it. The government is also not explaining the causes of AIDS in South Africa, such as the bad living and working conditions that help to spread AIDS, for example, migrant labour, the hostel system, and the shortage of housing.

"Too little money is given to AIDS education by the government — last year they only spent five and a half million rands. Mozambique spent ten

The conference was honoured with a visit by Graca Machel (in black), wife of the late president of Mozambique, Samora Machel

million rands and it has a much smaller population. The government also does not consult with progressive organisations or communities.

"Comrades from other countries talked about how they deal with AIDS. One doctor from Uganda told us that over one million people in Uganda were suffering from the AIDS virus. He told how the country was too poor to give proper health care, and how they were trying to get the families and communities of AIDS victims to care for the sick. He also spoke about how they were teaching people about safe sex and condoms.

"Another comrade from the ANC in Lusaka spoke about the need to educate men about condoms. She said that some men refused to use them. She told us about an AIDS video that they were showing to MK soldiers in the camps. Delegates from other countries agreed that all men have to be educated about using condoms.

"At the end of the workshop, we made an important suggestion — to form a National Task Force which would look at ways of carrying on the fight against AIDS. We said that political organisations like the ANC and progressive organisations should lead the way in a campaign against the disease.

"Comrade Steve Tshwete from the ANC's National Executive Committee supported the proposal to form the Task Force. He said he was going to discuss the suggestion with the other members of the NEC to see how the ANC could help in the fight against AIDS."

WELCOMING THE EXILES

"On the last few days of the conference, we talked about the need for women to be involved in health, the training of doctors, nurses and other health workers and the health of factory and farm workers.

We also discussed how to get money to fund the health services in a new South Africa.

"The delegates from the ANC talked about the return of comrades from exile. These comrades will need the support of people when they come back — they will need jobs and houses and they will need to find their families again. We talked about what we can do to help them.

"A National Returnees Committee will be formed to work together with the ANC. They will work out ways of welcoming the comrades."

SAYING GOODBYE

"When we had some free time, we went to visit a hospital in Maputo. This visit gave us the chance to see, first-hand, what the war by RENAMO and the South African army has done to that country.

"We were told how RENAMO has destroyed the economy of the country, through sabotage, destroying the transport system and health services. We saw children who were suffering from the sicknesses of the poor such as kwashiorkor. Thousands of people have been killed by RENAMO, especially in the rural areas. Many more have gone to Maputo to get away from the war.

"The FRELIMO government of Mozambique has been forced to spend more money on the war than on the needs of the people. Now, FRELIMO is trying to negotiate with RENAMO to stop the war.

"These were touching experiences for us. And the message was clear: the problems of the Mozambican people are our problems. A future democratic South Africa will have to make the bond of solidarity between the people of Mozambique and the rest of Southern Africa even stronger.

"Like all good things, the conference had to end. But not before a big party to end it all off! Delegates jived and clicked their fingers to the sound of Mozambican traditional music and songs. Then we took to the streets and toyi-toyied a big goodbye to this beautiful land of hope and suffering.

"It was sad to part with all the comrades who had made the conference an event to remember. The friendship and comradeship we felt during the conference is hard to measure.

"It was even sadder to leave behind our comrades in exile. We could not help saying to each other that 'next time we meet will be at home". We all hope that this dream will come true, very soon."

NEW WORDS

welfare system — the way a government looks after the old, the sick and the unemployed people

cure and prevention — cure is when a doctor makes someone well after he or she is sick, **prevention** is making sure someone doesn't get sick in the first place

Learn and Teach will be writing an article about AIDS in the next issue. Make sure you get your copy and read all about AIDS.

ANC leader Nelson Mandela speaks with pride about the "Young Lions" at the SAYCO conference. Seated from left to right are Peter Mokaba, Lawrence Phokanoka, Mohamed Valli, Enos Mabuza and Winnie Mandela

A ROARRR FROM THE BUSH

During the Easter weekend, the South African Youth Congress (SAYCO) held its first national congress in Kanyamazane, Ka Ngwane. Saul Molobi killed two birds with one stone — he attended the congress both as a delegate of his youth organisation and a Learn and Teach writer. In this story, he gives a report on the congress...

THE Kanyamazane Community Hall in Kangwane looked and felt like a "liberated ANC zone" over the Easter weekend. In the courtyard, marshalls, dressed in the full uniform of Umkhonto we Sizwe, (MK), had raised the ANC flag up high. As it flew proudly against the bright blue African sky, over 1 500 youth leaders, from every corner of the country, filed into the hall.

Inside, delegates were met by the Umkhonto we Sizwe flag. The flag shows five MK cadres carrying Assault Kalashnikovs (AK's), marching in the bush under a rising sun. Next to that, another huge banner showed the emblems of the African National Congress (ANC), the South African Communist Party (SACP), the South African Congress of Trade Unions (SACTU) and MK.

This was the first national congress of the South African Youth Congress (SAYCO) since its launch on 28 March 1987. SAYCO is the biggest youth federation in the country and the largest affiliate of the United Democratic Front (UDF). It has over three million members. I had come to the congress to represent my organisation, the Eersterus Youth Organisation.

Delegates were joined by representatives of SAYCO's sister organisations from home and abroad — such as the South African National Students Congress (SANSCO), the National Union of South African Students (NUSAS), the Congress of South African Students (COSAS), and the Union of Young Communists of Cuba.

Also present was Enos Mabuza, the chief minister of Kangwane. Mabuza was the first — and only — bantustan leader to defy the apartheid government by talking with the ANC in 1985. This was a great risk for him because the ANC was still a banned organisation.

After all the greetings and everyone was seated, the congress began. SAYCO's president, Peter Mokaba, gave the opening speech. "This is an historic congress," he said. "It is the first national congress of our organisation since its launch three years ago. Today, we celebrate the victories we have won in our struggle." Comrade Peter also reminded us that even though we have won some important battles, we have not yet won the war against apartheid.

"SABELA UYA BIZWA!"

Then Peter announced the arrival of Comrade Nelson Mandela, the vice-president of the ANC. Comrade Mandela was one of the founder members of the ANC Youth League in 1944 and was Commander-in-Chief of Umkhonto we Sizwe before he was sent to prison.

All of us in the hall stood up and began chanting: "Nelson Mandela, sabela uya bizwa" — ("Nelson Mandela, respond to the call") and the "people's soldiers" lined up to form a guard of honour.

At last, in came comrade Mandela, walking slowly and with great dignity. At his side walked his wife, comrade Winnie, dressed in full MK guerrilla uniform.

As Madiba climbed up onto the stage, comrade Peter began chanting slogans to welcome him to the congress. We answered back until the sweat began to run down our faces and our throats were dry. When there was silence, Peter said: "Comrade Mandela. You are our leader and commander, we are your storm troopers. Give us your orders and we will obey them with the discipline you call for!"

Comrade Mandela approached the microphone. "You who are here today and the millions you represent, are the pride of all our people." Then comrade Mandela honoured us further by speaking about the great sacrifices we, the "Young Lions", have made in the struggle. "You have been in the forward ranks of all our fighting organisations — the youth, students and women's organisations. You have also placed yourselves at the heart of the heroic efforts of the oppressed and exploited workers of our country."

To shouts of "Amandla!" and "Viva Umkhonto we Sizwe!", comrade Mandela told us: "It is you who are the

Some of the 1500 delegates at the SAYCO Congress in Kanyamazane, KaNgwane, over the Easter weekend

fighters and commanders of our beloved people's army, Umkhonto we Sizwe. The people's movement, the ANC, belongs to you in the same way that you belong to it."

BUILD THE ANC!

Next came the orders. "We need to build the ANC, the ANC Youth League and the ANC Women's League. As members of SAYCO, you have the responsibility of joining hands with the ANC Youth Section to form the ANC Youth League. This is your task."

Comrade Mandela also spoke about the youth who may not want to join the ANC. He said that SAYCO must respect this choice and that it is SAYCO's duty to work together with them in one youth federation.

Then we all stood up and gave comrade Mandela a standing ovation. The whole hall shook as we clapped our hands. I was also pleased to learn a "new release" — the latest slogan in our struggle. A comrade in one corner shouted: "Ha-ha!". Then many other comrades followed, one by one, shouting the same sounds.

I must be honest — at first I did not know what this "Ha-ha!" meant. But it was repeated time and time again throughout the congress. So I realised that it was a tribute to the leaders of our people. It was good music.

"HEYTA COMRADE TAMBO!"

After Madiba's speech, Peter sent a special greeting to one who could not be with us, ANC President Oliver

ANC and SACP veteran Comrade Phokanoka speaking at the Congress

Tambo. Comrade Tambo is in hospital in London. "Revolutionary greetings to our heroic leader, President Oliver Tambo. Get well soon, comrade leader, the youth of our country is looking forward to seeing you."

Then Peter spoke about negotiations. He said that there are two sides in South Africa. The one side is for non-racialism, democracy, peace and social progress and it is led by the ANC. The other side stands for racism, apartheid and violence and is led by the National Party. Peter said that SAYCO supports negotiations because it is one way of bringing about a South Africa of peace and justice.

He then turned his attention to the schools. "One of the biggest problems we are facing is education. As SAYCO we have agreed that the 'youth must learn'. All youth have the right to acquire knowledge."

Peter went on to speak about the building of ANC structures. "The unbanning of the ANC and SACP is without doubt the most important event in the history of this country. Let us not forget that this happened because of our struggles. We must now be responsible for taking the struggle forward."

Above our loud cheering, Peter said: "One way we can do this is by joining the ANC and MK. As long as the SADF continues to call our white youth into the army, so we must also strengthen the ANC's armed wing. MK does not only have the duty of fighting for our people now. It also has the task of defending our people against those who oppose majority rule."

COMRADE PHOKS SPEAKS

After Peter's speech, we all stood up to toyi-toyi and chant before the next speaker, comrade Lawrence Phokanoka — or comrade Phoks as the "Young Lions" call him — took the platform. Comrade Phoks is a veteran of the ANC, the SACP and MK. He was released in 1987 after serving 18 years on Robben Island. He was convicted for being the military advisor in the Luthuli Detachment — a joint unit of MK and Joshua Nkomo's Zimbabwe People's Revolutionary Army (ZIPRA) — in the fight against the Rhodesian Forces and the South African Defence Force.

Comrade Phokanoka spoke of the relationship between the ANC and the SACP. He explained why the SACP joined forces with the ANC, even though the ANC is not a socialist movement.

Comrade Teresita Kujela presents Peter Mokaba with a shield of the revolutionary leader Che Guevara

"Every Communist Party which has the interests of the masses at heart — and in particular, the working people — will always work alongside any other revolutionary movement. The SACP in this case is no exception," he said, to loud applause.

By the time comrade Phoks had shared his wisdom with us it was late. To shouts of "Long Live the Freedom Charter!" and "Long Live Comrade Phoks!" the congress came to a close for the day. We went back to our rooms and prepared ourselves for the new day.

CUBA SPEAKS

The next morning, Saturday, the congress programme started with comrade Teresita Kujela, a representative of the Union of Young Communists of Cuba (UYCC). Comrade Teresita presented awards to SAYCO on behalf of her organisation. They included books about communism, emblems of the Cuban Communist Party, and a shield showing a picture of Che Guevara, one of the fathers of the Cuban revolution.

Comrade Teresita said: "It is an honour for my organisation to take part in this congress. We are bound to the South African youth not only because many of our ancestors came from Africa, but also through our common struggle against oppression in all its forms."

The screams and shouts of "Viva Fidel Castro!" showed just how much the SAYCO congress wished to honour the Cuban revolutionary leader. He is an inspiration to so many of our youths.

But the most touching scene of the day was when a voice coming from the back seats began leading a song: "Cuban people/ Lovely people/ Here we are far from home/ We shall need you/ We shall love you/ For the things you have done for us." This was a solemn moment. We could see tears shining in the bright eyes of comrade Teresita.

The rest of Saturday was spent talking about our fighting weapon, SAYCO. We discussed many points and we took decisions on them on Sunday. One of the main decisions was to change SAYCO from a federal to a unitary structure. This means that all youth organisations that were affiliated to SAYCO, will now become branches of SAYCO. For example, my youth congress will no longer be called Eersterus Youth Organisation, but SAYCO (Eersterus branch). (For more information about decisions taken, see the box of resolutions)

"TO THE BATTLE!"

By the end of the weekend we were all exhausted. Every day we started early in the morning and worked until late at night. The Sunday programme was the heaviest of all because we had to elect the new National Executive Committee. Every region had one vote for each position and the voting was done by a show of hands. It took until twenty past three in the morning to count all the votes and announce the new committee. Peter Mokaba was re-elected president of SAYCO. (See box for the names of the new committee)

On Easter Monday, we joined thousands of people from all over the country at the Youth Festival organised by SAYCO in the Lekazi Stadium. We listened to great artists like Mzwakhe, Bayete and Sankomota, who had travelled all the way from Lesotho to take part.

In the late hours of Easter Monday, we made our way to the buses which were to take us home. Although we were very tired by this time, happiness and satisfaction showed on our faces. We were pleased to be leaving the congress with new ideas about how to take the struggle forward. As we shook hands and said goodbye, we reminded each other of SAYCO's slogans: "Mobilise! Organise for the final offensive!" and "All youth to battle! All youth to the frontline!"

SOME OF THE MAIN DECISIONS TAKEN AT THE CONGRESS

ON THE ANC YOUTH LEAGUE

Since most SAYCO members have always carried the banner of the ANC, they should be encouraged to join the ANC Youth League. The National Executive Committee of SAYCO was delegated to meet with the ANC Youth Section to formally establish a mass-based ANC Youth League inside the country.

ON BANTUSTANS

Strong organisations need to be built in the bantustans. Referenda must be held in the different bantustans to test the popularity of the bantustan leaders.

NEGOTIATIONS

There should be mobilisation and organisation of people to support the ANC's non-racial vote campaign. The government must establish a temporary government of which the ANC will be a part to facilitate a solution through negotiations.

HARARE DECLARATION

The declaration must be translated into different languages and taken to rural communities for discussion. Workshops and seminars must be organised to discuss that declaration.

WOMEN

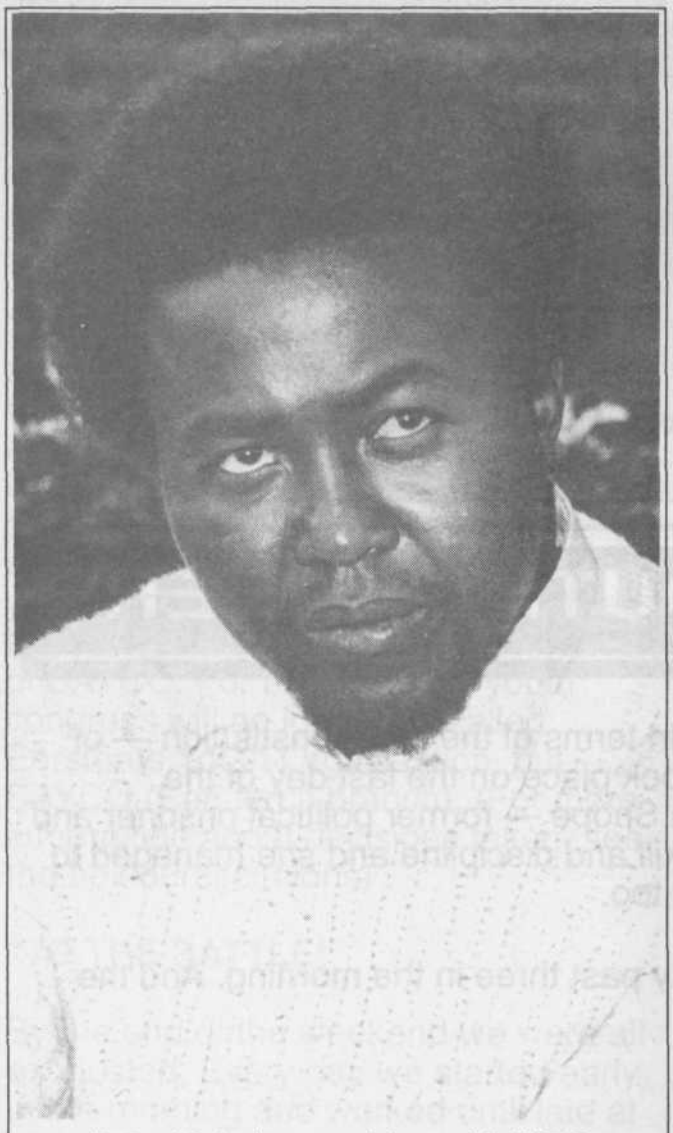
Women must organise and fight all sexist behaviour. Women must be represented in all decision-making bodies.

KNOW YOUR YOUTH LEADERS

THE elections of the new — and enlarged in terms of the new constitution — of the National Executive Committee (NEC) took place on the last day of the congress. The Electoral Officer was Regan Shope — former political prisoner and MK member. She did this great task with skill and discipline and she managed to encourage comrades to exercise discipline too.

Comrade Regan finished her work at twenty past three in the morning. And the fruits of this difficult task were as follows:
Peter Mokaba (President);
Nyamaseli Booi (Vice-President);
Rapu Molekane (General Secretary),
Jerry Ndou (Administrative Secretary);
Kgaogelo Lekgoro (Organising Secretary);
Ignatius Jacobs (Treasurer);
Fawcett Mathebe (Assistant Treasurer);
Ephraim Nkoe (Education Officer);
Febe Potgieter (Assistant Education Officer);
Kenneth Mphakwana (Publicity Secretary);
Dipuo Peters (Women's Organiser);
Nxumisa Kondlo (Assistant Women's Organiser);
Joe Nkuna (Religious Officer);
Andy Sefohlela (Cultural Officer);
Lulamile Georgias (Sports Officer);
Christopher Mbekele (Student Liaison Officer);
Sharon Davids (Pioneers Co-ordinator);
Norman Mashabane (Labour Co-ordinator) and
Vuyo Bodiya (Additional Member).

THE YOUTH ARE OUR FUTURE!



Peter Mokaba, president of SAYCO

AN interview with Peter Mokaba, president of the South African Youth Congress (SAYCO).

Learn and Teach: Could you please tell us about the history of SAYCO?

Peter Mokaba: SAYCO's history goes right back to the ANC's efforts to organise the youth.

The ANC knows that we, the youth are one of the most important parts of the struggle and that the future is with us. As our leader, comrade Oliver Tambo says: Any country, people, or movement that does not care about its youth does not deserve its future.

It was in this light that the ANC Youth League was formed in 1944. After the movement was banned in 1960, there were many mass struggles. In all these struggles, it was the youth — under the South African Student Movement and other youth groupings — who were at the forefront. For example in June 1976, it was the youth who rose up against the education system. After that, more youths started to take part in the struggle.

Then in 1977, the government banned 17 organisations that opposed apartheid, including youth and student organisations. Two years later, the students formed the Congress of South African Students (COSAS).

Learn and Teach: What role did COSAS play in the formation of SAYCO?

Peter Mokaba: In 1979, when COSAS was formed, it gave a political home to the youth who were still at school. At the same time, COSAS took a decision to set up community youth organisations for those who had left school. COSAS members could join these community youth organisations.

This decision meant that a national youth organisation had to be formed. In 1982, COSAS helped to form a national co-ordinating committee called the National Youth Organisation (NYO). The task of the NYO was to work towards the formation of SAYCO by setting up more local youth congresses throughout the country.

When COSAS was banned in 1985, members of COSAS — who were also members of the local youth organisations — formed local, zonal and regional student congresses such as the Mamelodi Students' Congress (MASCO), the Pretoria Students' Congress (PRESCO) and the Southern Transvaal Students' Congress (STRASCO).

These student congresses worked closely with the NYO. They felt the need to form a national youth organisation for all — students, working youth and the unemployed youth. On March 28 1987, this national youth organisation was launched. It was called SAYCO.

Learn and Teach: Apart from COSAS, what else helped in the formation of SAYCO?

Peter Mokaba: Firstly, we were helped by the struggles in the early 1980s and the formation of the UDF in 1983.

Then came 1985, "International Year of the Youth". This year demanded of all youths — here and in other countries — to organise themselves and make their mark in the struggle for peace, justice and prosperity.

Lastly, there was the growing belief in the principle of non-racialism. Different youth organisations began to uphold this principle and it united them. Because this principle gives them something in common, it was easier for them to come together under one banner, the banner of SAYCO.

Learn and Teach: The members of SAYCO are known as the "Young Lions". Why this title?

Peter Mokaba: The "Young Lions" is not an empty phrase. It is a title of honour and respect. Through our struggles, our youth have won for themselves this respect.

It is also a phrase aimed at giving the youth strength as they defend their freedom, their people and their future. They are the lions because of their youth and their ability to use a large amount of energy in the struggle. They have shown over and over again that they are prepared to perform death-defying acts to gain victory.

Learn and Teach: What are SAYCO's achievements since 1987?

Peter Mokaba: The formation of SAYCO under the State of Emergency is an achievement in itself. It has forged a national weapon of our people. And it has brought about the national co-ordination of all the youth congresses in our country.

Another achievement is that more and more of our white youth are being organised under SAYCO as full members who work alongside other youths as equals. This is happening in Durban, Cape Town, Port Elizabeth and in Johannesburg.

We have also moved into the rural areas and have launched many SAYCO branches in all the bantustans. We are proud to say that Venda is one of the strongest areas of the organisation in the Northern Transvaal. We were able to call a march of about 25 000 people in the Transkei in the "Save the Patriots Campaign", a campaign against the death penalty. So I would say that we have covered almost all the main areas of South Africa.

Learn and Teach: What is SAYCO's vision of a post-apartheid South Africa?

Peter Mokaba: Our vision of a new post-apartheid South Africa is not different from the ANC's. This vision is deeply rooted in the Freedom Charter and clearly set out in the ANC's Constitutional Guidelines. We are talking about a non-racial, unitary and democratic South Africa.

Learn and Teach: What message can SAYCO give to the youth in South Africa?

Peter Mokaba: As the youth, we need to carry on struggling, organising, educating and getting stronger and stronger. We cannot sit back and say that freedom is around the corner. We must work hard to achieve our freedom. As the "Young Lions", we should always roar!

Letters from our readers

Dear Learn and Teach,
I want to tell Sloppy that I am happy that his dream in the Namibia issue of Learn and Teach came true. Sloppy dreamt that the people's leaders would be free, speaking to the masses. He dreamt that the masses would be chanting freedom songs and celebrating their freedom. A short while later Mr Nelson Mandela and other political prisoners were freed. Now that we have seen Sloppy's dream come true, Comrade Sloppy must be given more time to sleep. We hope he will dream about other events which will take place in a new South Africa.
J. Mavuso
PIMVILLE

Sloppy replies:
Heyta daar! I was as pleased as you to see my dream come true. I think I'll take your advice and try to do a lot of sleeping from now on. Maybe I'll dream of more wonderful things and maybe they will also happen!

Dear Learn and Teach,
I am very shocked to hear and see what the Conservative Party's Dr Andries Treurnicht is doing. He is trying to fight against the reforms for a new South Africa. I read in **The Star** newspaper that Dr Treurnicht said he would rather rule over a small country for whites than a large country for blacks. I thought that religious ministers want to help to bring peace and justice in this country. But Treurnicht is a wolf in sheep's clothing. So, please Dr Treurnicht, if you want to do the work of the devil, leave your religious career. God does not allow apartheid in his paradise. I say, you CP, watch out for the day when there is one person one vote. Blessed are the whites who wish to live together with all the people of this country. I appeal to all whites to join the ANC. Let us negotiate to build a new South Africa. Long live the ANC, the people's government.
E. K.
ROODEPOORT

Dear Learn and Teach,
Comrades, please help me to help my comrades. I am 16 years old and I live in Mothotlung. I am sick in my heart when I think of the comrades who died in Ga-Rankuwa on the 7th March 1990. Bop police are black like me but they treat black people like donkeys. When I think about the comrades who work in Bophuthatswana factories, my heart is very sore. Most people who work in the factories are women, for example, at the Gommagomma factory. They do all kinds of work but they only get R60 or R90 a week and the cost of living is high. I ask the comrades in other places, please try to help us here in Bophuthatswana. I want to say: Viva Comrades!
E. L.
MOTHOTLUNG

Dear Learn and Teach,
At the same time as people were celebrating the unbannings and the releases of the ANC leaders, a witch hunt happened in the northern parts of our country. People used the witch hunt as a way of getting rid of their unhappiness with a government which does not represent most of the people of the country. I call on witch hunters to stop their senseless and terrible killings. Instead people must use their energy to fight for a government which stands for them.
B. S.
XIKUNDU

Dear Learn and Teach,
I am a girl of 22 years. I registered with Success Correspondence College to study for my matric. My mother was paying the account for me. But now my mother is at home, sick. She can no longer afford to pay Success College and look after my younger brothers and sisters. I have written many letters telling Success College about my problem but I have never received an answer. Then I received a letter from Success College saying they were taking me to court because I have not paid. Please help me.
Elizabeth Tshabalala

Thank you for your letter, Elizabeth. We asked Success College if they would cancel your registration and forget about the money you owe them. They refused. They say that once you have signed the contract, you MUST pay. But they say you can make an arrangement with them. If you pay them at R5 a month, they will not take you to court. You must write to them as soon as possible to make an agreement with them about paying off the money that you owe them.

Dear Learn and Teach,
I greet you in the name of the struggle for a non-racial and democratic South Africa. I want to get a copy of Mzwakhe Mbuli's poetry so I can read the poems at funerals. Where can I get it?
Samuel Themba
TLHABANE

Thank you for your letter, Samuel. You can order the book from COSAW at this address:-
P.O. Box 421007
Fordsburg
2033.
Send a R6 postal order.

Dear Learn and Teach,
I am a 23 year old construction worker. I work for Adamson Nielsen. When you start working for them, you sign a form which says that you are a temporary worker. If you refuse to sign, then you are fired. Some people have worked for three years as temporary workers. We are worried. If we are temporary, does this mean that if we are injured, we will not get Workmen's Compensation? What about our other benefits? Please help us as most of us are not members of a union and we feel insecure.
Worried Worker
KATLEHONG

Thank you for your letter. We spoke to Adamson Nielsen. They say that all their workers sign this form because they do not want their workers to be permanent. The reason they do this is so that if they don't have enough work, they can retrench all their workers without paying retrenchment pay. Most construction and building companies work in the same way. The only way workers can change this, is if all construction workers join a union. Then the union can fight for permanent work. There are two unions for construction workers if you want to join:
CAWU (COSATU union)
6th Floor, Manchester House
68 Pritchard Street,
Johannesburg 2001
Tel: (011) 29-4072 or 29-3707

BCAWU (NACTU union)
5th Floor, Lekton House
5 Wanderers Street,
Johannesburg 2001
Tel: (011) 23 - 6311/2/3

Adamson Nielsen did say that even though you are temporary, you do pay into the Unemployment Insurance Fund and Workmen's Compensation. You also contribute to a pension fund. So if you lose your job, you can still get these benefits.

Dear Learn and Teach,
Last year I was detained. They kept me in a cell for three months. I was beaten. In February this year I was detained again. This time I was kept at Dzanani Police Station. Again I was beaten very badly. I can't stop thinking about what happened to me. I can't sleep and I suffer from stomach pains. At night sometimes the police come and park next to my house. Often when I get home, the police have been asking my wife where I am. Can you help me?
Comrade
MAKONDE

Thank you for your letter. We are sorry to hear of your suffering. We suggest that you speak to the people at the Northern Transvaal Council of Churches about your problems. We think they can help you. Their address is:-
Van der Stel Building
20b Vorster St
Pietersburg
0699
Tel: (01521) 3872

Dear Learn and Teach,
Greetings in the name of peace, democracy and freedom. I greet all the ANC leaders and the comrades who are trying to play a progressive role in Gazankulu. I tell you that the people of Gazankulu are suffering. The children have not been at school since February and the workers are not at work. The reason for this is that Gazankulu does not want to be led by Chief Minister H.W. Ntsanwisi. He has only shown his people dishonesty. The people of Gazankulu want to be led by one of the ANC leaders rather than the merciless Ntsanwisi.
Worried
GAZANKULU

Dear Learn and Teach,
I am a member of the S.A. Prison Services but I come from the Transkei. I had a dompas but I lost it. When I went to get a new ID Book at the Department of Home Affairs, they refused to give me one because I come from the Transkei. I can see no reason why I cannot get an ID book because I am working for the Republic. I regard myself as a citizen of South Africa.
Griffiths

Thank you for your letter, Griffiths. The people at the Department of Home Affairs are wrong. If you were working in South Africa when the Transkei became independent, you can get a South African ID Book. We suggest that you go and ask the Black Sash Advice office in Durban for help. Their address is:-
27 Ecumenical Centre
20 St Andrews Rd
Durban
4001
Tel: (031) 301-9215

Dear Learn and Teach,
I am glad to write to you after my detention at Matlala Police station where I spent 25 days. Now I want to start an organisation called the Mohodi Youth Congress. I also want to use this opportunity to say that the ball is in our court and it is our duty to play it in such a way that peace, stability and liberty will be ours. I want to join some other organisations. Please send me the addresses.
Abbey
MOHODI

Thank you for your letter, Abbey. Unfortunately you did not give us your address so we can only answer you in the magazine. Here are two addresses which we hope you will find useful:-
South African Youth Congress (SAYCO)
2nd Floor
Darragh House
Wanderers Street
(corner Plein Street)
Johannesburg
2000
Tel: (011) 337-7215/6/7

African National Congress (ANC)
P.O. Box 2424
Johannesburg
2000
Tel (011) 834-5301

Dear Learn and Teach,
In the name of the Freedom Charter, we greet all the ANC leaders. We are black South African Police in Soweto. We want Learn and Teach to speak for us. The government of South Africa has not let us take part in any kind of politics.

These are our demands:
- We want our union, POPCRU, to be recognised.
- We want to be given permission to join any political organisation of our choice.
- We want the South African government to stop using us as their tools.
- We want to serve and protect the people.
- We don't want to kill people who stand for truth and who march for our rights.
- The government must remove white policemen from the township as they use us as their tools.
- We want the SAP and municipal police to become one.
- Apartheid must stop in the police force.
- We want a new constitution for South Africa.

We want the State President to know of our complaints. We want the ANC and the ANC Deputy leader, Dr Nelson Mandela, to help us.
South African Police
SOWETO

Dear Learn and Teach,
I say Viva to all freedom fighters of South Africa. I am a reader of Learn and Teach and a resident of KwaNdebele. I worked at Albany Bakery from March 1985 until October 1989. In November 1987 our pensions were changed so that we contributed to the Tiger Oats Provident Fund. Now I am worried about my pension. I have been waiting for Albany Bakeries to send it to me for 6 months but it has not yet arrived. My work number was 999365.
David Mnguni
MAMELODI EAST

Thank you for your letter, David. We have spoken to Albany Bakery about your pension. The woman there said that your pension forms were not sent to the Tiger Oats Provident Fund. But she says that she has now sent your forms. She says you will get your pension within the next month.

Dear Readers

Do you have a problem that you would like us to help you with? Any thoughts or ideas you would like to share with our readers? Then write to us. Our address is:

Learn and Teach Publications
P.O. Box 556
Johannesburg
2000

LEARN AND TEACH NOTICE BOARD

Mr K.G. Hobyane
P.O. Box 375
Eikenhof, 1872
has lost his ID Book. If anyone has found it please post it back to him at this address.

Hileni Kula Kapopo
P.O. Box 1436
Walvis Bay, 9190
wants a penpal. She is 16 years old.

MISSING PEOPLE:-

Zoyisile Welcome Yedwa
1106 Mofolo North
Soweto, 1868
is looking for his brother, Mxolisi William Yedwa. He was working for Omega Removals, Westonaria.

M.A. Awala
2804 Union Rd
P.O. Mafatsana, 1981
is looking for her father, Matti Janson Awala.

Abe Harmse
326 Block 6
Mokomastili St
Odendalsrus, 0480
is looking for his sister, Joyce Harmse.

Samuel Mcwakase
2184 Xaba St
P.O. Thokoza, 1421
is looking for his cousins Isaack Mele Mcwakase and Nombokothwane Dora Mcwakase.

Mduduzi Mabi
9 View Rd
Fields Hill
Pinetown, 3600
is looking for his cousin, Evelina Shabalala

ENGLISH LESSON

Unemployment is a big problem in South Africa. It is the cause of terrible suffering and hardship for many people.

In this lesson, you going to read about one person's struggle with unemployment. But before you read, try this exercise.

THE SAME OR DIFFERENT?

Do these words mean the same thing or something different? We have done the first one for you as an example.

Example

employer — boss **Same**

1. retrench — sack
2. worker — employee
3. unemployed — jobless
4. fired — dismissed
5. prison — jail
6. eighteen months — two years

CHECK YOUR ANSWERS

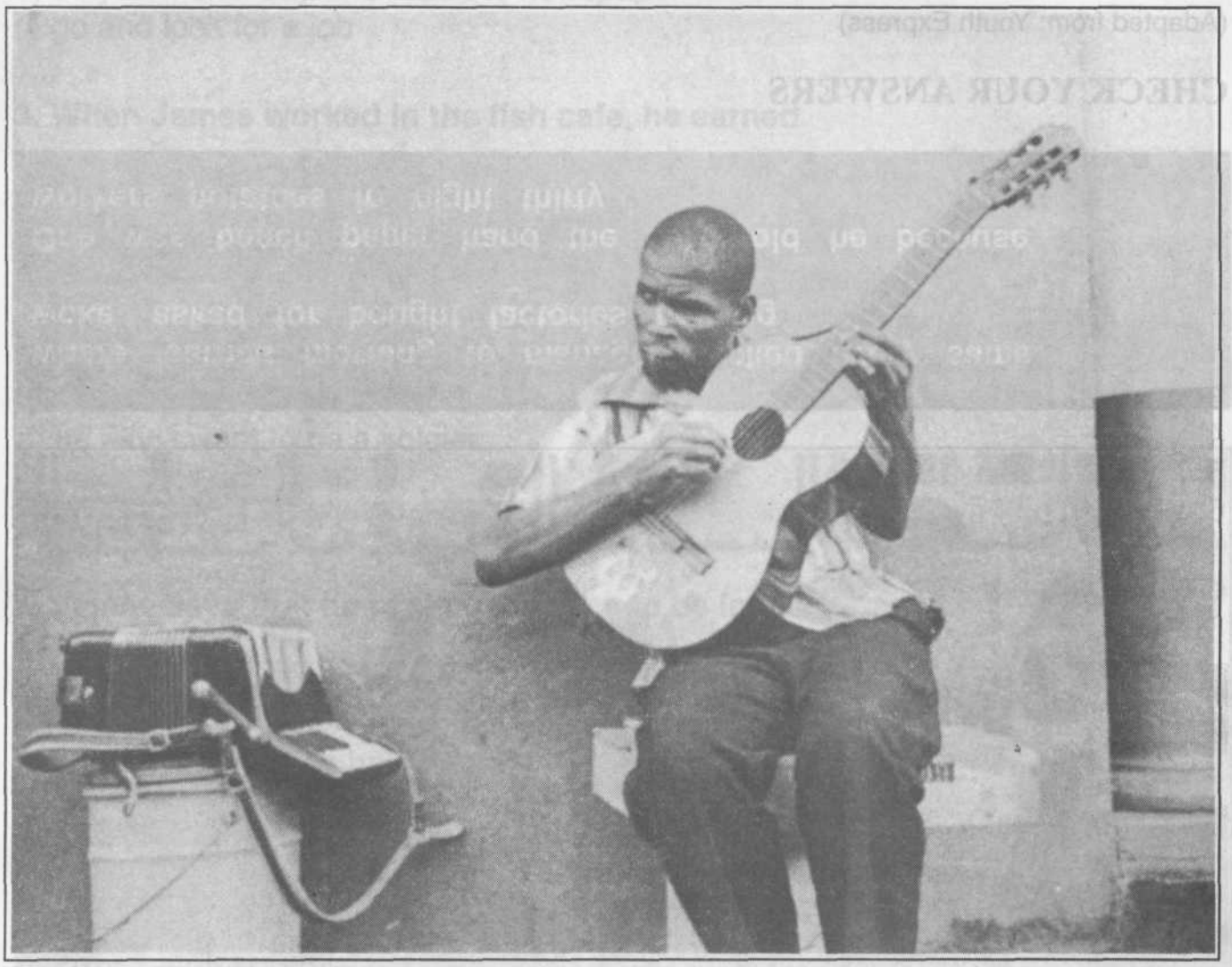
1. different ("retrench" is when you lose your job because the company doesn't have enough work for all its workers, "sack" is when you lose your job because you did something wrong)

2. same 3. same 4. same 5. same 6. different (eighteen months is the same as two years)

CAN YOU FINISH THE WORDS IN THE STORY?

Read the story below. You will see that many of the words are not complete - only half the word is given. Write the other half of the word. We have done the first one for you

My name is James and I live in Lavender Hill. I am twenty years old and I live with my parents. I have been looking for a job for more than five months. My father works at some place where he helps put in air conditioners at shops.



He earns very little money, only sixty rand a week which is very little for our family.

I used to work at Pick 'n Pay in Wynberg wh..... I ear..... very little. One mor..... when I got t... work the man..... told me that I was sac..... . After that, ev..... day was the sa..... for me: I wo..... up, as..... my father f..... fares, bou..... the paper, went to some fact..... where I got not..... at all.

O..... day when I w..... sitting on a be..... reading the pa....., I felt a ha..... on my shoulder. It was t..... man who works in the fish ca..... . He to..... me that h.... needed a boy bec..... one of his wor..... was on leave. I worked there where I peeled pota..... from nine i.... the morning until ten at ni..... . I earned thi..... rand a week.

Later I was caught up with the wrong friends and started stealing to get money to survive. Myself and two other friends stole a car and were caught by the police. I got eighteen months in jail. I feel in a way happy to be in here because it is safer here and you get free food. But when this eighteen months is over and life is still like this, I don't know what I will do.....

(Adapted from: Youth Express)

CHECK YOUR ANSWERS

where earned morning to manager sacked every same woke asked for bought factories nothing

One was bench paper hand the cafe told he because workers potatoes in night thirty

CHOOSE THE BEST ANSWER

Read the story again and choose the best answer for each question.

1. James says his father earns
a) a lot of money
b) not enough money
c) no money

2. After James was fired, he asked his father for money for fares so that he could

a) read the newspaper and gamble on the horses
b) stay home all day and read the newspaper
c) go and look for a job

3. When James worked in the fish cafe, he earned

a) more money than his father
b) less money than his father
c) the same as his father

4. James told his mother that he wouldn't join the Cape Corps because

a) he didn't want to be a soldier
b) he didn't want a job
c) he wanted to work in a factory

5. James says that he is almost happy to be in jail because

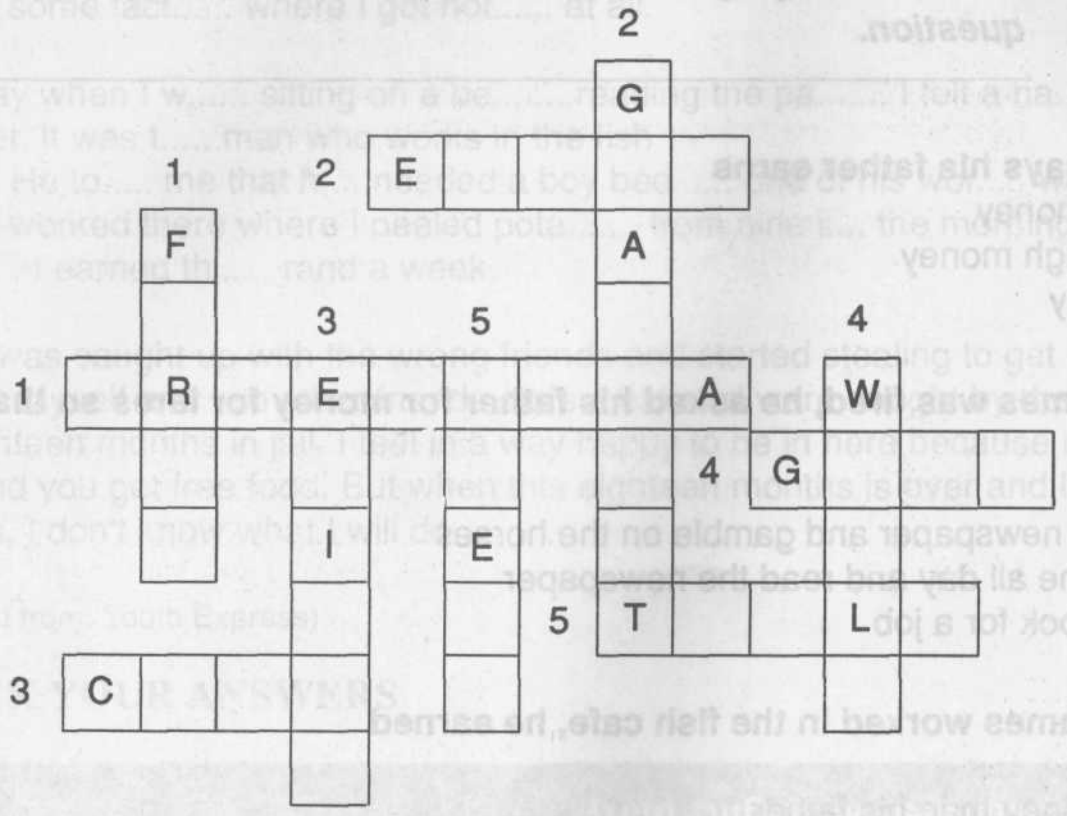
a) he is tired of looking for a job
b) now he doesn't have to worry about money
c) he is away from his bad friends

CHECK YOUR ANSWERS

1. b 2. c 3. b 4. a 5. b

CROSSWORD PUZZLE

All the answers to this crossword are in the interview with Joe Slovo, which you can read on page 2 of this magazine



CLUES

ACROSS

1. Slovo's father went to look for work in ..... before he came to South Africa.

2. The Communist Party was formed in the ..... 20's.

3. Slovo calls for a Leadership .....

4. Another word for "aim".

5. Another way of saying negotiations is "to come to the .....

DOWN

1. The South African Communist Party was banned for ..... years

2. The Russian word for "openness".

3. People who leave the country because of their political beliefs are called .....

4. Cuba is a Third ..... country

5. Slovo joined the Party while he was in his .....

CHECK YOUR ANSWERS

ACROSS: 1) Argentina 2) early. 3) Code 4) goal 5) table
DOWN: 1) forty 2) glasnost 3) exiles 4) World 5) teens

SLOPPY
THE LASTING IMPRESSION
HEYTA DAAR!
©Mogorosi Motshumi/'90
Ekse mfo, what are you reading that makes you look so sad?
Uh!
If you find anything amusing in there, let me know! I sure can use a smile right now!
flip
Oh! I get it! You can't find a job, old man!
WANTED
WANT ADS
EMPLOYMENT
VACANCIES
But Slop, surely there must be some place where you can find work! After all you're "a man of many talents", not so?
Yah!
And one of them is the ability to attract lots of luck - all bad!
Ha! You kidder! But of course you alway had a sharp sense of humour, old Slop!
Seriously though, there should be something out there, just waiting for you!
Like some sick-minded woman with boiling water? That, dear Dumps, is very likely!
I'll go away and think of something!
Good! Go as far away from me as possible - before my bad luck rubs off on you!

Gads! Ol' Slop sounds low, bitter! I got to do something to help my old buddy!
AFTER MUCH THOUGHT...
Got it! My uncle is building a new house. He wants the finish to front porch to be fancy and very original!
DUMPY GOES TO SEE HIS UNCLE, MAKOBANE. HE TELLS HIM ABOUT SLOPPY NEEDING A JOB...
Not many people I've hired so far have been able to do what I want! If he can pass the test, I'll hire him permanently!
I'm sure he'll leave his mark here!
Sloppy, you won't believe what I got for you!
More miseries?
LATER AT THE CONSTRUCTION SITE...
I believe you're an artist! I'll leave it to you to decide on how the finished product looks like!
Don't worry! Sloppy will deliver the goods!
But-
...I hope!
SLOPPY STARTS WORKING...
Dumpy knows I'm no artist! And I know nothing about plastering! If anything goes wrong it'll be his fault, and it'll be the end of our friendship!
WET CEMENT
A FEW HOURS LATER...
Ha Ha Hee! Will you look at that!
Haw! Haw!
How does he aim to get out? Hmph!
Now what are these jokers laughing at!

Ulk! I've cemented myself into a corner! How am I going to get out without spoiling all this great work?
How about continuing with your circus act? Instead of being just a clown, why not also try being a trapeze artist? Ha Ha Ha Haw!
That's it! Just tie a rope between those two trees over there!
Huh?
You heard the man! Let's do as he says! After all when last did you go to a free circus?
SOON THE ROPE IS TIED WHERE SLOPPY WANTS IT
One of my many talents! Ah-one, ah-two and...
Hey, you'll break your neck!
S-stop him!
... Ah three!
ZOOM
Gulp!
Gulp!
FLIP
Gasp!
Look at that!
Heh Heh! Now just to walk over to that...
My! He's good!
I can't believe this!
BUT NEXT MOMENT...
TWANG
Ulk!
Ulp! He's gone up!
... And down!
SPLAT

MEANWHILE DUMPY IS ON HIS WAY TO CHECK ON SLOPPY...
If Sloppy has fouled up I'll also be to blame! I only wanted to help him get over his sour mood! His failure might also be :gulp: bad for our friendship!
Unc' Makobane, how's our genius doing?
Dumpy! Let's go and see!
I made a mess of the job! What am I going to do now?
Maybe you could try a disappearing act! He He!
And here comes the boss now!
Glub Glub
Dumpy, can you see what your friend has done? Where is he?
Unc Makobane, I'm sure Sloppy tried his best!
Sulp! That's it! I'm fired!
I should never have listened to Dumpy!
Man, this is a work of art! It's beautiful and... so original!
Let me find our genius!
Er... did I hear someone calling my name?
Dumpy, you were right, s'tlogolo! Sloppy has left his mark here!
Literally!
SLOPPY GETS THE JOB. TSHAILE TIME...
Dumps, you've been a good friend! I don't know how to thank you!
And that friendship has been cemented, thanks to you!
THE END