

**AB1 — 48**  
**Volume 3**

*35 - 48*

**ASSESSOR**

**AB35**

CAPE COLLEGE OF EDUCATION

A. STRUCTURES

- (I).- SRC  
- SCM  
- Debating society  
- Dramatic Society  
- Choir

See "AB 35"  
#1

(II) Those under progressive control

- SRC
- DRamatic society
- Debating society
- College choir

(III) Existing relationships with AZASO

The policy followed by ASASO, is the one followed by the above mentined .

Structures

(IV) Structures not under progressive control:

- We tried to win their relationship with the exception of the gymnastic team.

(V) Is AZASO dominant? YES

WHY? preach ideology followed by AZASO

- Rugby -to follow non-racial policy
- Boycott as regards to food quality(conditions)
- College choir to boycott National Music Competition.
- Protest to anti-Republic Day
- National day of protest to 31st May 1984
- All commemoration services attended
- SRC members to stem from progressive student body following non -racial policy
- No student organisation against AZASO .

subsection

(B) Branch working group:

(I) All members activists

- executive committee
- Womens committee & Mens committee
- Group member & group leader (responsible for Educational charter committee )

Recruiting committee (responsible for recruiting new members)

(III) Branch sub-committee -meet 4 times a month

General membership -meet ones a month.

(IV) Description of decision making procedures

- DecISIONS taken dy executive, referred to groups & back to the executive.

third force not well rooted.

WHY ?

b

do not put into practice what they preach  
Dominated by AZASO  
HINDERED from spreading their ideology

Relationship with AZASO

Educational/academic relationships only.

D. Recruitment & training

Activities organised by recruiting committee & general membership

64 members drawn to join AZASO

Recruiting of new first year students and then orientated before admitted as full members.

Issuing of literature to educate new members

How training programmes are orientated ?

(a) Activists

-being orientated first.

Methods used

- videos 'poetry reading

Assessment of campaigns

Distributions of pamphlets

Ongoye crisis to show solidarity

Commemoration - sharpville

NATIONAL day of solidarity

Focus on freedom charter

M.S.C

26 activists

25 copies 500 students

Mass meetings held

Education charter campaign

(group leaders acted as temporary education charter committee.)

Assessment of various resolutions by various progressive groups led to one common ideal decision of 'education' charter campaign.

Issues

affiliation of sporting clubs to non-racial clubs (sporting codes)

Improvement of the quality of food.

Dominated clarity on the usage of the payment of fees from the ADMINISTRATION.

FOUGA against reactivaries (Gymnasium)

Some issues oppressive creating disunity and confusion

Effective methods were : mass meeting videos, debates.

MASS MEETING & DEBATES

Suspension of all cultural and sports activities.

suspension of fellow students

Closure of the gymnasium hall.

Refusal of administration to subsidise different clubs with money

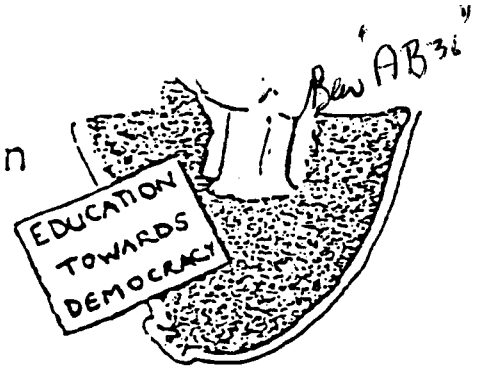
Communication

VISITED by one member of N.E.C.

**AB36**

# AZASO

Azanian Students Organisation



AZASO - UNP  
c/o SRC  
UNIVERSITY OF NATAL  
PIETERMARITZBURG  
P.O. BOX 375  
PIETERMARITZBURG  
3200

---

---

## AZASO - PIETERMARITZBURG REPORT

### Structures on Campus

There are a number of important structures on campus. These include:

- SRC - A liberal SRC was voted in - our relationship with them is very good.
- Nusas - A progressive structure - our relationship is satisfactory.
- M.S.A. - A non-antagonistic structure - our relationship is one of peaceful co-existence.
- SAF - This is a right wing organisation - we have an antagonistic relationship for the following reasons:

The SAF first emerged when the previous SRC nominated Nelson Mandela for the post of Chancellor. They opposed this and slandered Nelson Mandela. A student body meeting was called. AZASO issued leaflets showing Nelson Mandela to be the true leader of the people of South Africa and not a "terrorist". Nelson Mandela refused the post. The SAF then attacked the UDF and called it a front for the ANC. AZASO with NUSAS and the SRC challenged SAF to prove this. They refused. The SAF is now suspended and a university commission of enquiry is set up to investigate their activities.

### BRANCH WORKINGS

The AZASO-Pmb council consists of eight members. There are approx. twenty active members in our branch. This year AZASO has two sub-committees, viz. the publications and projects sub-committees. These sub-committees and the council meet approx. once in 2 weeks.

AZASO, in its formation of its sub-committees, is using this as a method of recruitment. Seminar topics on a wide range are to be held. To date only one has been held, as we were tied up with elections and exams. This is not very useful as mostly old activists attended. Most first year students are too apathetic.

2/.....

A number of projects were undertaken from GSC to the present congress. These include:

- Welcome address and an explanation of what AZASO is.
- Debate on Rag. However, the Rag Chairperson did not turn up.
- We organised this in an effort to give both sides of this issue.
- A video on the Sport Isolation against South Africa was held.
- The UDF's MSC was launched with Cornick Ndlovu (MSC Co-ordinator) speaking. Signatures were collected from most black students on campus. A Focus on the PC proposals and Koornhof Bills was held for first years on campus.
- A June 16 commemoration service was held in a community hall. Here speakers like Mewa Ramgobin and Abba Omar spoke.
- Abba also addressed members of the new council on AZASO, its structure and ideology.
- A fund raising disco and film show was also held.

As yet no education charter committee has been set up. In the new term a joint education charter committee of AZASO and NUSAS is in the pipeline.

#### THIRD FORCE ELEMENTS

We have approx. 3 or 4 AZAPO/AZASm supporters. They have not attempted to form any branches on campus. An attempt was made in Sobantu, a district of Pmb. This failed as the SOYO did not co-operate. The third force elements do not appear to be very well organised. They also come mainly from Wits.

Communications with NEC - poor. Our branch is much to blame as we did not make any concerted effort to keep in contact. The receipt of letters and pamphlets etc. was also poor.

**AB37**



Rev "Ab 37"

# CONTACT

issue four

P.O. BOX 25283  
FERREIRASTOWN  
2048



**Lenasia Youth League**

## YOUTH FESTIVAL

20



## THE FESTIVAL IDEA

It has often been said that it would be so exciting if we could have some sort of activity in the school holidays, when everybody could be together and just enjoy themselves. Furthermore, it would also be so good if such a thing took place so that people's talents could come out more clearly, and they would at least have an opportunity to develop themselves. It was with this view in mind that the LENASIA YOUTH LEAGUE decided to embark on a major YOUTH FESTIVAL wherein people of various talents could be allowed to express themselves. The YOUTH FESTIVAL offers us an unusual opportunity to get both youth and parents participating together on a common project. It is also a chance for us to create a spirit of trust and friendship in our community and to get to know more people. Thus, the YOUTH FESTIVAL idea is at once an exciting and important.

## THE THEME

In keeping with the festival idea itself, it was necessary for us to choose a THEME that would best capture the spirit of the Festival. We have thus chosen

"EXPRESSION, PARTICIPATION & UNITY" as the theme for the FESTIVAL.

### EXPRESSION

because it is an opportunity for people of various interests to develop and expose their talents by expressing it, in whichever field they are inclined; whether it be sporting, cultural, musical, artistic or whatever. If people then express themselves in these fields offered to them, then their PARTICIPATION becomes real and active. The two go hand in hand. With such a show of talent and skill being

expressed by various participants, surely we would stand in great UNITY and be able to, with pride and mutual harmony, be firm in this unity. The THEME thus is in keeping with our set intentions and is consistent with the aims of the LENASIA YOUTH LEAGUE.

## AN APPEAL

Nevertheless, all of this may sound good but it demands that people in the community and from other areas see themselves as contributing to the success of the Festival. We, thus urge all people to actively participate in the Festival and support us whenever or wherever they can. The Festival is for you and the success of it should come from you.

## THE PROGRAMME

The programme is planned to run for a week - between the 9th - 15th December 1982. It is designed to incorporate as many fields of expression as is possible, so as to ensure as broad a participation as possible. In short then be prepared for the following :

- 9 December 1982 - Thurs. - ROLLERSKATING at the Apsara Car Park - 1-30 p.m.
- 10 December 1982- Fri. - Film Festival at the Jiswa Centre - 7-30 p.m.
- 10 December 1982- Fri. - Art Exhibition also at Jiswa Centre - 10-00 a.m. onwards till 7-00 p.m. This will last till the 13 Dec.'82.
- 11 December 1982- Sat. - WATERPCLO TOURNAMENT at the Swimming Pool - 10Hoo
- 12 December 1982- Sun. - MARATHON ( 7km & 17km ) - starts at the Lenasia Stadium at 12-30 p.m.
- 13 December 1982- Mon. - Ending of Film and Art Festival.
- 14 December 1982-Tues. - Variety Concert at the Partidar Hall - 7-30 p.m.
- 15 December 1982- Wed - Musical Concert at the Civic Centre - 8-00 p.m.

**EXPRESSION, PARTICIPATION & UNITY**

With Compliments from

2 Rose Ave  
Lenasia

**Tahiti Pharmacy**  
your local "link" chemist

**AH**  
wholesalers  
Fancy Goods Distributors



164 GRAND PLACE  
TRAPEZIUM CENTRE  
LENASIA 1820

PHONE 852-1702  
BOX 357  
LENASIA 1820

Although fighting is prohibited, it is not abolished altogether. If freedom is at stake and justice is a mockery and the oppressor maintain the seat on oppression, one must fight.

The love of Allah is with those:

- Who believe in Him.
- Who fight for Truth.
- Who fight for Justice.
- Who fight for Freedom.
- Who fight the oppressors

## sports comment

Once again a rebel cricket team (Sri Lankan) has ignored the boycott call and has come to play in South Africa. Most White South Africans and their sports organisations are excited about this breakthrough. In fact large sums of money has been paid to bring the cricketers to S.A. and all of them argue that politics should not be mixed with sports. At the same time there has been an international outcry against the tour. At home, almost all black sports persons have condemned the tour. At a recent meeting organised by the Federation of Residents Associations (Lenasia), the following resolution was adopted: "We condemn the tour. White sportsmen are trying to get back to international sports by soliciting the support of the oppressed. We believe that a sports and cultural boycott is an effective means as struggle to further our aims towards a non-racial democracy." The resolution also called upon school principals to deny the Sri Lankans access to school children during the tour. The most important question that arises is why do people call for a boycott of such tours.

MULTI-RACIAL or NON-RACIAL SPORT ? Many people do not see any difference between these two concepts, but there are important differences. Multi-nationalism sees S.A. as comprised of various nations (whites, coloureds, etc) which should play sport separately. Most white sports associations accept multi-racial sports. On the other hand those who believe in non-racial sports argue that sports is an important human activity that has nothing to do with the colour of one's skin. Each individual should feel free to join any team purely on the basis of merit and not skin colour, and share the same facilities.

POLITICS AND SPORTS ? Very often one hears people shouting, "Don't mix politics with sports!" People who believe in non-racial sport assert that in S.A. sports and politics are closely linked. In Lenasia, for eg., we have inferior and inadequate sports facilities compared to other white areas. At most, schools just have a soccer field. There are no other sports facilities. We don't have swimming pools, tennis courts, gymnasium, athletics fields, and sufficient sporting equipment. Compare this to white schools. If scholars do not have equal facilities, how can they compete on an equal basis? And the only reason why we have inferior facilities is because the government spends less money on our education (and sports is part of education). Despite this many of us have trained hard and excelled on the field. Let us examine our community. We have a sports complex at the Tech. Grounds. This field was only turfed a few years back and throughout the year, it is used by soccerites, cricketers, golfers, schools, keep fit fans, ordinary people looking for a place to rest and even lovers. What a shame. We only have one flood lit field where all teams playing in the Lenasia Football Assoc. (\* 80) together with the professional teams are expected to train. We only have one swimming pool to cater for the needs of ± 80000 residents. We have inadequate facilities not because we want them but because we have been denied adequate and better facilities. Living with these conditions, together with poor housing, uncomfortable public transport, poor medical facilities etc we become inferior sportsmen and sportswomen.

DOUBLE-STANDARDS: The double-standards resolution states: 'Any person, whether he/she is a player, administrator or spectator, committed to the non-racial principle in sport, shall not participate in nor be associated with any other code of sport which practices or condones racialism or multi-nationalism.' This resolution aims to make people aware of the racial problem in S.A. sport. It points to the fact that sports must not and cannot be separated from other aspects of one's life. It exposes those who support racial discrimination, which affects all aspects of our lives, and claim that this has no bearing on sports.

It is because of the above arguments that sports persons in S.A. and the rest of the world call for a cutting off of sporting links with S.A. Those who agree to play with SA sportsmen are in fact accepting in principle racial discrimination, giving credibility to it and denying that many people are weaker sports persons because of it.

UDF 516. Jhb

**AB38**

No (19)

18/8/87

MANKWENG YOUTH CONGRESS

Rev. A.B. 38''

Revolutionary greetings. Pledge solidarity. MAYCO wishes to pledge solidarity with progressive organisations involved in the national democratic struggle and all the oppressed and downtrodden masses of our land.

Re kopane fa re le batho ba dikete go bolela seo re naganang gore se lokile le seo re gopolago gore se se loke.

Bo mankgonyane ba ba Botha ba ile ba botsa batho naa, gore ba voutela kgatelelo? A ba ile ba botsa batho gore ba voutela gore bana ba bona ba bitswe go ba masole gomme ba sireletse apartheid na? Selo seo ba swanetsego go se tseba ke gore mafelelong batho ba baso ba tla busa.

Indians and Coloureds are joining the losing side. They must come back to the winning side. Malnutrition. Time of calling them "baas" is over. UDF unite us while apartheid divides us. The government is afraid of the UDF.

Greetings from FEDSAW. When I see my sisters dancing it pained me.

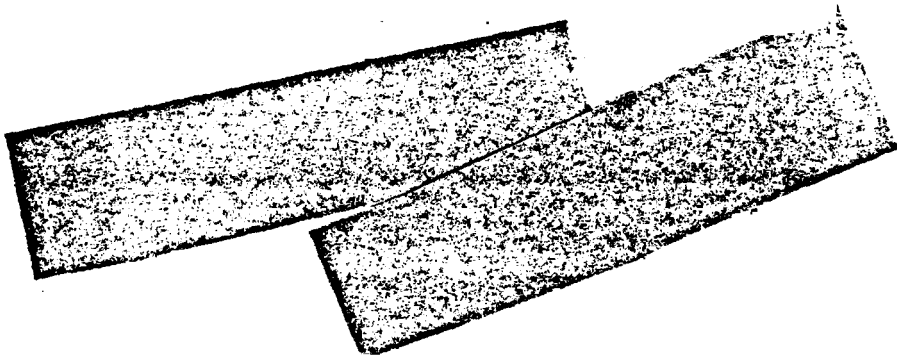
No 19  
1878

And through the UDF and other national movements which cannot be mentioned loosely, we vow to stand up and fight side by side until our freedom is won. Areas in our region stand up and rededicate themselves to the noble course of freedom under the umbrella of the United Democratic Front.

AMANDLA!

Revolutionary Greetings.

Mayco wishes to ~~pledge solidarity~~ <sup>pledge solidarity</sup> with all progressive organizations involved in the national democratic struggle and all the oppressed and downtrodden masses of our land. And through the UDF and other national movements which cannot be mentioned loosely, we vow to stand up and fight side by side until our freedom is <sup>won</sup> ~~one~~. We also call upon all unorganized areas in our region to stand-up and dedicate themselves to the noble ~~cause~~ <sup>cause</sup> of freedom under the umbrella of the United Democratic Front. Amadba!



WD i: office  
10/10/87

No (19) = 25/8/87  
(20) 30/9/87

22

Rev<sup>n</sup> AB.39

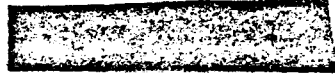
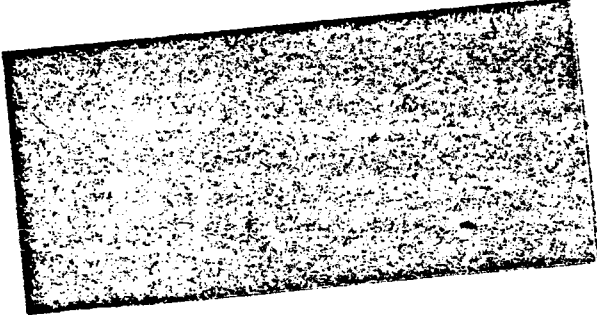
# UNITED DEMOCRATIC FRONT

UDF UNITES! APARTHEID DIVIDES!



NATIONAL OFFICE

KHOTSO HOUSE  
42 DE VILLIERS STRE  
JOHANNESBURG  
P.O. BOX 10366  
TEL: 29-1916  
29-1917



20  
2079

Our Dear Comrades

We are informed that the Soweto Youth Congress will be holding its first annual congress from the 3rd - 5th August 1984, and we wish your deliberations all the success it deserves.

1/0(9)  
29/8/87

As a Soweto based organisation SOYCO takes its cue and inherits the militant records of the youth of the past. You march on the footsteps of the ANC Youth League of the forties and fifties, you are imbued with the spirit of the youth that carried the squatter struggles of the forties under the militant leadership of Sofasonke Mpanza. As the reactionaries drag Mpanza's name in the mud of community councils the country looks up to you to salvage his image.

Above all, however, you have daunting task of matching the ability to organise, the militancy and selfless courage of the '76 Soweto youth. Respond to the challenge of the youth in Cradock, Lamontville and Parys.

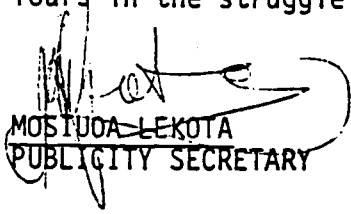
If you will claim your rightful place in the pages of the country's history you must perform as never before. Organise the employed and unemployed, drop-outs and illiterate youth. Let our generation's words and deeds inspire our people to levels of resistance that must crumble Apartheid forever.

Long Live SOYCO!

Long Live the Youth of Africa!

Long Live the United Democratic Front!

Yours in the struggle for a free, non-racial and democratic S Africa,

  
MOSTUOA LEKOTA  
PUBLICITY SECRETARY



**AB40**

*Christo Arc JWB*

No 19 - 14/8/87  
No 20 - 22/9/87  
          - 23/9/87

---

# JUNE 16...



20 22/9/87

*"The blood of  
our martyrs  
will water the  
tree of liber-  
ation."*

## ***WE SHALL NOT FORGET!***

**JUNE 16, 1976:** Students at Soweto high schools gather to demonstrate peacefully their rejection of Bantu Education. The police reply with bullets. In the following months the youth and students fight back, with bare hands, slogans and stones. They said:

---

*News 'AB 40'*

**AWAY WITH GUTTER EDUCATION!  
AWAY WITH APARTHEID!  
WE WANT ONE SOUTH AFRICA WHERE THE PEOPLE SHALL  
GOVERN!**

**JUNE 16, 1984:** The apartheid government is offering our people a "new deal". Coloured and Indian youth will be forcibly called up into the same army that shot us down in 1976 and 1980.

Through the UNITED DEMOCRATIC FRONT, the people are saying "NO!" Only sell-outs like Hendrickse and Marais have said "Ja baas" to the "new deal".

**LET US UNITE, STUDENTS AND WORKERS, TO FIGHT THE  
'NEW DEAL'!**

**UNITE UNDER THE BANNER OF THE UDF! LET US WORK  
FOR A BOYCOTT OF THE AUGUST ELECTIONS!**

**REMEMBER THE DEAD OF 1976!**

**LET US NOT BETRAY OUR MARTYRS!**

**FORWARD TO A FREE AND DEMOCRATIC SOUTH AFRICA!**

*} (20) 23/9/87*

## **MASS MEETING**

*sunday, 17 june at 2pm*

*westridge civic centre,*

*mitchells plain*

***NO TO APARTHEID CONSCRIPTION!***

**Issued by UDF Printed by NUSAS, 131 Lower Main Rd., Observatory**

---

# JUNE 16...



*"The blood of  
our martyrs  
will water the  
tree of liber-  
ation."*

## ***WE SHALL NOT FORGET!***

**JUNE 16, 1976:** Students at Soweto high schools gather to demonstrate peacefully their rejection of Bantu Education. The police reply with bullets. In the following months the youth and students fight back, with bare hands, slogans and stones. They said:

---

---

**AWAY WITH GUTTER EDUCATION!  
AWAY WITH APARTHEID!  
WE WANT ONE SOUTH AFRICA WHERE THE PEOPLE SHALL  
GOVERN!**

**JUNE 16, 1984:** The apartheid government is offering our people a "new deal". Coloured and Indian youth will be forcibly called up into the same army that shot us down in 1976 and 1980.

Through the UNITED DEMOCRATIC FRONT, the people are saying "NO!" Only sell-outs like Hendrickse and Marais have said "Ja baas" to the "new deal".

**LET US UNITE, STUDENTS AND WORKERS, TO FIGHT THE  
'NEW DEAL'!  
UNITE UNDER THE BANNER OF THE UDF! LET US WORK  
FOR A BOYCOTT OF THE AUGUST ELECTIONS!  
REMEMBER THE DEAD OF 1976!  
LET US NOT BETRAY OUR MARTYRS!  
FORWARD TO A FREE AND DEMOCRATIC SOUTH AFRICA!**

## **MASS MEETING**

*sunday, 17 june at 2pm  
westridge civic centre,  
mitchells plain*

***NO TO APARTHEID CONSCRIPTION!***

---

Issued by UDF Printed by NUSAS, 131 Lower Main Rd., Observatory

**AB41**

Rev "AB 41"

INTERVENTION STRATEGIES IN BLACK EDUCATION

EDUCATION IN A CHANGING SOCIETY

Even during periods of obvious political and economic stability, education in any society takes place in a dynamic context. During the periods of political and economic upheaval, this dynamic element in the educational process is enhanced. At times like these, <sup>the</sup> truism that no government or ruling class can dominate or control the educational process absolutely becomes manifest. Even in the most rigidly controlled system of educational provision, the very nature of the educational process gives rise to spaces or gaps in the structure of control, openings that can be exploited consciously or filled intuitively by those forces that are critical of or opposed to the powers that be. The conventional view of a state system that is controlled and manipulated from above does not take cognisance of the fact that even when there is no overt challenge to the system, educational policies are influenced by what the "consumers" of education are prepared to buy. Even though "consumer's sovereignty" is as much of a myth in this sphere of life as it is in the mundane commercial arena, the educands and their parents do directly and indirectly have the power to influence, within limits, the product which they are expected to consume.

EDUCATION FOR LIBERATION

In the Republic of South Africa, since the students' uprising of June 1976, education for liberation has become the watchword of the new generations of high-school and university students. These students reject the existing educational structures and the values on which they rest. To meet their needs and aspirations new curricula and new methodologies have become pressingly essential. Inevitably, the whole spectrum of education-providing institutions has been affected by the currents that were set up by this whirlwind. More than at any other period in our history, black people have become aware of the political importance of education. This is partly also the result of the deep-going economic changes that were ushered in through the boom years of the mid-late 1960's.

Rapid industrialisation and strategically conceived import-substitution as well as the upsurge in the demand for base and precious metals in the 1970's gave rise to bottlenecks in the area of skilled and semi-skilled (i.e., schooled) labour. The resultant shortages could not be met in the short-term by the importation of skilled labour from Europe, North America or Australasia nor by the wholesale mechanisation of labour processes. The rulers were consequently compelled to change the patterns of policy in the educational sphere and in other related spheres such as that of labour apprenticeships and trade unionism. More provision for secondary, tertiary as well as vocational and technical education for blacks had to be made. Adult education and literacy training became urgent priorities. The decades-long deprivation of tribalised Bantu education, which had had within the general strategy of the National Party its grotesque rationale, now had to be reversed suddenly. Because of the ingrained bureaucratic attitudes that refused even to consider blacks to be educable in any modern sense, a zig-zag, half-hearted policy of educational "reform" was set in motion, a policy that led directly to the uprising of 1976 because it was not sufficiently deep-going.

The "revolution of rising expectations" which has been engulfing the ex-colonial countries of the world has also taken hold of the young generation of post-1960 blacks. They are no longer prepared to be passive recipients of the largesse of "the white man". A general consciousness of what has to be done has spread through all layers of society, even in the rural areas (one of the unintended consequences of the migratory and contract labour systems!) Young people, therefore, seek to be empowered, to understand not merely how to cope with the situation that confronts them in apartheid South Africa but also how to change the situation. Any seriously intended intervention in the educational arena, which is not linked with the South African government, has, therefore, to have as its basic goal the empowerment of black people to change the socio-political and economic context in which they are trapped at present. In this fundamental sense, one has to consider whether any given project will contribute to



the process of education for liberation.

Of course, one has to bear in mind that ANY educational project irrespective of its provenance inevitably contains a large status quo element. On the other hand, involvement in mere schooling for certification amounts to voluntary collaboration with the existing system. Indeed, it means more than this since it relieves the government of its national responsibility to provide such schooling. Intervention, therefore, has to be preceded by a careful weighing up of the probable overall effects of any given project. While it may be difficult and sometimes even impossible to determine the backward and forward linkages of a project with any degree of accuracy, it is necessary to apply a combination of theoretical-strategic considerations and the practical experience of organisations whose judgment may be deemed to be reliable.

#### IMPACT

Intervention in the educational arena is predicated upon an estimate of the probable impact of such intervention. Impact, on the other hand, can only be measured within a shorter or longer term. One of the main shortcomings of educational intervention in a country such as South Africa is the unavoidably short-term character of most thinking on the subject. This is determined by both financial and administrative considerations as few institutions are prepared to commit themselves for a very long period.

Besides the question of the investment period, the more important question is that of the impact period, i.e., the term within which the goals of a particular project can be expected to be attained. Since the South African state and private industry are fully committed to invest in the immediate status-quo needs of the economy (education for employment), it is clear that intervention should in general be geared to the longer-term prospects of South African society. Preference should be given to those projects that are intended to equip people for life in an anti-racist, non-sexist, democratic South Africa. In this respect, it is vital that account be taken of the programmes and visions of the different anti-apartheid and liberation movements since

these organisations' ideas prefigure the kind of country in which we shall be living. It is equally vital that no one organisation be treated as though it is inevitably going to rule the country. Such an approach would be extremely divisive and against the best interests of the oppressed people of this country.

But whereas the consideration of the programmes and practices of these organisations can serve as a guide to the type of project that should be supported, the more specific projects should be decided upon with the help of trained, and politically conscious, progressive educationists. This will prevent support being given to hare-brained schemes dreamt up by utopian enthusiasts. Such schemes, like Job's man that is of woman born, are full of troubles and have a short life! It will not always be easy to decide on the best vehicles that can be utilised for long-term intervention. This is usually a question of contact and knowledge of the subtle nuances inherent in a complex situation.

#### EXAMPLES AND PRIORITIES

Certain areas are, from the point of view of a future democratic and anti-racist South Africa self-evidently important. A few comments on the four vital issues of English speech, mathematical/science education, rural education and labour education seem to be appropriate here. Parenthetically, attention should be drawn to the fact that, according to the Minister of National Education, the two vital areas are adult literacy and pre-school education. From the point of view of education for employment, this is completely logical. However, areas such as literacy, pre-school education and teacher upgrading, although they lend themselves eminently to status quo oriented programmes, can be equally effectively used in an education strategy oriented towards liberation.

### NATIONAL ENGLISH LANGUAGE PROJECT (NELP)

This is undoubtedly the most urgent project. Politically, it is essential because of the fact that only a lingua franca or a linking language can in the long run guarantee the unity of the nation of South Africa. The nation-building aspect of this project is its most fundamental feature. Because of the National Party governments' sectarian insistence on treating English and Afrikaans as co-equal "official" languages, state resistance will be forthcoming. However, since such a project is necessarily community-based and national (involving churches, youth groups, teachers' organisations, students' organisations, trade unions, civic bodies, creches, etc, etc.) it will be impossible for any government to stop it.

This language movement will become simultaneously a cultural movement since it is clear that different cultural elements will be or can be conveyed to all sections of the population through the same language medium. The NELP will also constitute a guarantee that South Africa will not be isolated from the rest of the world. The climate for such a movement is perfect and will remain so for many years to come.

The immediate economic advantages of the NELP are self-evident. However, it is precisely in this regard that caution is essential. There is a large number of organisations with antiseptic "English language" programmes the sole aim of which is to slot in their students more effectively into the apartheid machinery.

### MATHEMATICAL/SCIENCE EDUCATION

In South Africa, it is almost taken for granted that mathematics and science are the preserves of people classified "white". This is the natural consequence of decades of deliberate politically inspired neglect of scientific education for black people. Economic necessity now compels government and industry to train more black people in these disciplines. Of course, the process of training is hampered by the lack of a scientific culture in black areas (shanty townships and eroded rural areas mainly), a phenomenon that has nothing at all to do with the so-called unscientific tribal

consciousness of black people but everything to do with age-old education strategies that prepared whites for the dominant positions and blacks for subordinate positions. Before the mid-'sixties black people, in Dr Verwoerd's notorious words, had no place in "white society" above the level of "certain forms of labour". Now that level has been raised by history through the rapid industrialisation of the country.

Science education can and does produce morons. Hence, it is essential that science projects be infused with a political-cultural dimension that will help to locate the training in a dynamic context. Otherwise, indeed, this training will simply help to produce that much-debated black middle class that is supposed to help to entrench apartheid and white domination through the political neutralisation and apathy of the class. In this area there is much room for creative project designing and very little danger of negative state reaction.

#### RURAL EDUCATION

The increasing impoverishment of the black people in rural areas (Bantustans, resettlement villages and most white farms) is a feature of government strategy.

The present so-called new dispensation is predicated upon the increasing urbanisation and sophistication of those people classified "Coloured" and "Indian" as well as a section of those classified "Black". These groups are to be allowed a share in the economic and political rewards of apartheid and white supremacy. The rest of the population, a large majority, will be condemned to eke out a miserable existence in the rural areas, acting as a pool of cheap migrant or contract labour. These are the new helots of South Africa.

It is to the plight of these layers of our people that rural education projects have to be directed. The state and industry have no interest at all in concentrating on this area. Indeed, it can be assumed that the state is hostile to any effective programme of rural education. For this reason, therefore, much thought has to be given to the kind of programmes that will be

allowed to survive and yet have sufficient immediate and long-term effectiveness so as to make them worthwhile.

### LABOUR EDUCATION

The growth of trade unions among black workers accompanies the development of industry like a shadow that cannot be shaken off. The government would undoubtedly wish to co-opt these unions. It is in the interests of the unions and of the workers that this should not be allowed to happen.

Labour education programmes, besides questions of literacy and certification, are directed towards

- (i) helping workers to understand the economy and their place in it and thereby underpinning democratic attitudes and ideas, and
- (ii) helping workers to understand their union and thereby preventing bureaucratisation and corruption.

### CONCLUSION

In a recent World University Service report on South Africa, David Stephen writes as follows about WUS policy on education in South Africa:

"It is to provide education for self-respect and self-awareness: "counter-education" - education which has a totally different object from the official provision - can enable people both to come to terms with their environment and, most importantly, to grasp the fact that change is possible. It is also a foundation for the future - and it is important that those involved should see it is a base for further development when change occurs."

(David Stephen, "The White Fortress and the Black Majority: Supporting Mobilisation for Change in South Africa", p. 17).

Once clarity has been gained on these fundamentals, the question of most suitable and legitimate vehicles poses itself. The decision

concerning the best vehicles for intervention is one that can only be made on the basis of careful consultation with educational organisations and individuals of known credibility and commitment to the ideal of an anti-racist, democratic and undivided South Africa.

**AB42**

# JOINT UNION EDUCATION PROJECT



GAWU  
SAAWU  
MGWUSA  
NFW/NISMAWU  
MACWUSA/GWUSA  
OVGWU

ROOM 13, CHESTER HOUSE  
132 JEPPE STR., JHB.  
POSTAL ADDRESS:  
P.O. BOX 6914,  
JHB., 2000.  
TEL:

*Ben "AB42"*

THE UNION IS THE SPEAR OF THE WORKERS

Dear Comrades,

The Education Project has now had an office for just over one month. It is time to get together and discuss the direction of the Project.

In the past many discussions were held about setting up the project. Now that it has an office etc-its time to work out how it is going to function.

I want to invite all the unions involved in the project -who are in the area- to come to a meeting on TUESDAY 16th AUGUST at 2pm. The meeting will be held in the offices of the project.

The meeting will discuss; (a) What kind of structure needs to be set up to control the project.

(b) Ideas about what the project should be doing in the future.

(c) Any other issues.

The project does not have a phone yet-we should have one in about 2 weeks.

Please try and send one or two people to the meeting.

Yours,

A handwritten signature in black ink, appearing to read "Mike Roussos".

(Mike Roussos)

# JOINT UNION EDUCATION PROJECT



GAWU  
SAAWU  
MGWUSA  
NFW/NISMAWU  
MACWUSA/GWUSA  
OVGWU

ROOM 13, CHESTER HOUSE  
132 JEPPE STR., JHB.  
POSTAL ADDRESS:  
P.O. BOX 6914,  
JHB., 2000.  
TEL:

THE UNION IS THE SPEAR OF THE WORKERS

.S.A.A.W.U. (Pta.)  
.301. WILHE. THIBON. BLG,  
.S.10. BOSMAN. STR,  
.PTA.....

Dear Comrades,

A few weeks ago we sent you a letter describing the educational course we had run so far. We also sent you a copy of the handout we produced for the course. We asked for comments on the handout - ideas for other handouts etc. I have included with this letter, the comments we received from NISMAWU. What do you think of the suggestions they make? So far we have not received any response from any other union. We hope to receive these soon,

We want to inform you that we have now established an office for the educational project. It is actually two offices - one for the storage of materials photocopy machine, files etc, and the other as a meeting room that can hold about 20-30 people. The office is in Chester House, Jeppe St. From now on we will run courses in these offices.

The full address is Room 12/13 Chester House: 132 Jeppe Street.

The offices will be used as a place to run courses as well as a workplace to develop new courses and handouts. We will send you regular reports (letters) on what is happening. If you have any suggestions/comments on what should be done, please send them to us.

The meeting room is available to be used by any of the unions as a meeting



room for small groups of workers. Please contact us in advance to make sure that no-one else is using it at the time you want it.

The photocopy machine is also available to all the unions. We suggest that the following procedure be used. The machine has a service contract with the manufacturers that costs us 1,6c per page of photocopying. The paper costs about 1,4c per page so that means the cost price of photocopying is 3c per page. We suggest that the unions use the machine at 3c per page. (Anyone else who uses it, we can charge 5c per page to subsidise the cost of the machine!

If any of the unions who might use the machine do'nt like this procedure then please let us have your suggestions.

We have applied for a phone for the office - but this will take 6-8 weeks. We will let you know the number when we get the phone.

Yours in the struggle

MIKE ROUSSOS & AMOS MASONDO

P.S. We got an artist to design a new cover for the handout we sent you (enclosed find a copy). What do you think of it? Someone suggested the slogan "The union is the spear of the workers" to go with it. Please send us your comments!

UNIONS PRESENT:

MACWUSA (Pretoria) ; SAAWU (Pretoria); MGWUSA (Jhb.);  
GAWU (Jhb); OVGWU (Vaal)

1. The meeting began with an explanation of the background to the setting up of the Project. The main points were:
  - a. The idea of some kind of joint education project had been discussed for some time before the project was set up.
  - b. These discussions had occurred at a National and a Local level.
  - c. As soon as some money became available, an office was set up.
  - d. No structures exist at the moment to ensure the guidance and control of the project by the unions - these should be set up soon.
  - e. The direction of the project is totally open - it depends on the ideas / suggestions of the unions. (Even the name was chosen on a temporary basis - until the unions could meet to decide on a name.)
  
2. The meeting then started discussing structure.
  - There was some confusion because the original discussion had taken place on a national basis, but this meeting was a regional meeting. It was decided that because the project was functioning only in this region for the moment, that we should make some suggestions about a regional structure and refer them to a national meeting.
  - We felt that the structure must ensure that the unions had control of the project. The project is an internal union project - not an outside organisation. In order to do this, we suggested that a joint committee be formed. This committee would have one or two representatives from each union in the area (from amongst the unions involved in the project.) The committee would meet once a month and it would be the decision making body for the project in this area.

- We also felt that the people who worked on the educational project must keep in touch with what is going on in the unions. If possible, they should do some union work as well as doing educational work. The one educator, Amos Masondo, is doing this. He organises for GAWU as well as doing educational work. Although he may have to spend more time on educational work in the future, it was felt that he should keep on doing some union work (outside of education).
- Mike's position was also discussed. People felt that although he will have to spend most of his time doing educational work (as he is the only full time person at the moment) - he should also do some union work as well. (This will have to be sorted out with one of the unions.)

3. We then went on to discuss how to take this up on a national level. People suggested that a national meeting be held on the Sunday evening of the 9th of October - after the feasibility committee meeting is over. It was decided to suggest a meeting at 8p.m. on that Sunday (9/10/83) (This was to be taken by the people at the meeting - to their National executives - to suggest the above meeting.)
4. We decided that the next meeting should be after this 'National level meeting. We set the date for Tuesday 1st November - at 10a.m. This meant that everyone would know in advance when the meeting was, and could plan ahead for it.
5. Mike reported that he had negotiated with SACHED to run a course for us on Office Administration. The course lasts for four (4) days. We decided to have the course during the week - Monday to Thursday - the 17th to the 20th October. Each of our unions should send at least one person. The people attending must be prepared to be there full-time from 8a.m. to 5p.m. every day from Monday to Thursday of that week. The unions must please let Mike know, as soon as possible who is coming. The unions must also pay a deposit of R3.00 per person attending the course. The course itself won't cost the unions anything.

Please note: The people attending the next meeting must come prepared to discuss the education needs of their unions. They should also be prepared to state the union's response to the work done by the project so far - courses / the handout etc.

Our Ref:.....H/06  
Your Ref:.....

**NISMAWU** National Iron, Steel, Metal and Allied Workers Union)

affiliated to:  
**NATIONAL FEDERATION OF WORKERS**

Inquiries:.....M.T. Oliphant  
Tel:.....(0351)61007

c/o Esikhawini Garage  
P.O. Box 58  
Esikhawini  
3887

Joint Union Education Project  
P O Box 6914  
JOHANNESBURG  
2000

22nd June 1983

Comrades

COMMENTS: EDUCATION PROGRAM: 21st MAY 1983:

1. HANDOUT ;

The Handout covers a lot of ground work useful to both organised and unorganised workers. Perhaps we can try and explain in some detail the importance (to workers) of closer co-operation between workers of different factories in one and the same area/region.

We must emphasise the fact that as soon as workers have successfully organised themselves in any one factory, then they must ensure that other workers from factories in the area are also unionised. One of the ways to ensure this would be for the Shop Steward Committee of the already organised factory to jointly organise the unorganised factories in consultation with their local Organiser.

This direct worker participation in organising fellow workers will surely boost the morale among the unorganised workers; and will go a long way in allaying fears that workers might have to join the Unions. Furthermore, the importance of organised labour in any one area must be emphasised. For instance, if the whole industrial area in any town were to be organised, then workers would be able to demand things such as minimum wage for that particular area/region; and should it be necessary to resort to

strike action ,

Our Ref:.....  
Your Ref:.....

**NISMAWU** National Iron, Steel, Metal and Allied Workers Union)  
affiliated to:  
**NATIONAL FEDERATION OF WORKERS**

Enquiries:.....  
Tel:.....

c/o Esikhawini Garage  
P.O. Box 59  
Esikhawini

Page 2

strike action, then probably all factories in that area would virtually come to a standstill; thus increasing the possibility of victory for the workers.

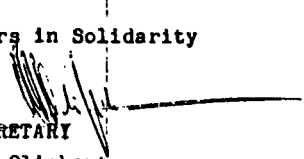
2. FUTURE HANDOUTS:

In future handouts, consideration should be given to the ff:-

- (a) Outline of history of "early" Trade Unions in South Africa - what difficulties they met, defeats they suffered and reasons thereof as well as successes and achievements of those earlier worker organisations;
- (b) Some historical facts of worker participation in the broader political struggles in South Africa;
- (c) Present Labour Legislation in South Africa; with special reference to Unemployment Insurance Act, Workmens Compensation Act, Basic Conditions of Employment Act as well as any other related Acts. In short, workers must know their basic rights.
- (d) We should also have a Handout on generally accepted principles of day to day Union Administration.

All in all, the program is very good; and the first group of our Shop Stewards will be given the program on Wednesday the 29th June and the second group on Sunday the 3rd July 1983.

Yours in Solidarity

  
SECRETARY  
M T Oliphant

**AB43**

Mr Steynen '2/6/88

(M Gomme' was used  
of Robben island

# COSAS NATIONAL NEWSLETTER

Rev "AB 43"  
NO. 3

QUARTERLY

ADDRESS: 3hare Street Mowbray 7700

P.O. Box 61875 Mashalltown JHB 2107.



: June/July, 1984

## solidarity with student's struggle's

15c



# UNITED ACTION FOR DEMOCRATIC EDUCATION

# Cosas National Committee



Back row: Jabu Khumalo (secretary), Shepherd Mati (full-time organiser), Tlhabane Mogoshona (full-time organiser), Kenny Fihla (national organiser).  
Seated: Allen Paulse (resource officer), White Mohapi (administrative secretary), Lulu Johnson (president), Potose Lesoro (treasurer), Lolo Mkonto (publicity sec).

## CONTENTS

- Page 2: The current news
- Page 3: Puzzle Questions in Page 1
- Page 4: International News.
- Page 9: Letters Section.
- Page 9: Quiz, answers on page 12.
- Page 10: Women's Participation for Victory.
- Page 11: What about Careers.
- Page 12: Quiz and Puzzle answers.
- Page 13: Culture: We are focussing on culture people can send their contributions to Cosas. Any contribution will be accepted for the next issue.
- page 14: The Sport Struggle.

## - PUZZLE

### ACROSS

1. A process of taking decision by the majority of students in their interest.
3. Every school should have a body elected by the students representing their interests called ....
5. Gutter education serves the ..... of the ruling class
8. Name the front spearheading the million signature campaign against the new apartheid constitution
9. A common name given to those who own factories, mines.
11. We give these to our leaders to act on our behalf according to their wishes.
13. A specific measure used to attain definite goals.
15. A conglomerate of power.
17. A separate education department which was introduced 30 years ago by Dr Verwoerd which fulfils the interests of the Nationalist government.
19. The practice of taking political action without any thought out plan.

### DOWN

2. The sense shared with a select of being superior, or special.
4. A national school student organisation with a current theme, 'United Action for Democratic Education'.
6. The most advanced class of the exploited in capitalist society
8. ...., we stand. Divided we fall.
10. An action taken by workers to demonstrate their solidarity and to improve working conditions, for higher wages etc.
12. ANother word for 'power to the people'.
14. Seems lie prison but without any choice.
15. How long shall police ..... innocent people for passes.
18. This needs commitment and understanding.



# CURRENT NEWS "EDUCATION"

## INTRODUCTION

Again we are witnessing mass actions in our schools. What is important for us is to try to grasp what is happening in a correct perspective.

COSAS has correctly predicted, early this year, that 1984 is going to be a year in which the events of '76 and '80 will look like a Sunday picnic. This was not done as an attempt to "instigate" students as it is always alleged, but this position was reached after the assessment of the situation in our schools, and after seeing the pressure building up among students.

Last year, as early as February 21, we witnessed a boycott at Ibhongo Secondary Senior school in Soweto. This spread to other schools in a sporadic manner.

We saw Mountview students in Cape Town coming out in solidarity with expelled fellow students. The slogan "Student Worker" alliance was put into practice when we saw Mdantsane students in the Ciskei supporting their working parents in a bus boycott.

On the other hand we saw the state penetrating into our schools in many ways. The first attempt was through legislation. The Quota Bill was enacted making it difficult for students to study where they wanted to, in so doing closing the "Doors of Learning and Culture". We saw the preparation of the implementation of age limit this year. The SADF was tirelessly trying to win the hearts and minds of students by offering a range of activities such as camps and picnics. We also witnessed a major development when private companies, the same companies who suck the blood of our working parents, suddenly becoming interested in education. This they did by offering extra classes, sponsoring sports activities and such like.

The brutality of the state was again exposed in spite of its talk about change and reform. The intimidation of COSAS activists and members was seen. The cold blooded slaughtering of school kids in Mdantsane, Ciskei, the murdering of five students in Ngoyi bear the testimony of a recognition by the ruling class of the potential of student struggle if viewed in a correct perspective, of linking them with the broader struggle.

The 50.04 percent failure rate in "African" schools capped it all. More than 30 000 students failed matric last year. What is interesting about this, is that this is happening in a period when both the state and the bosses are showering our schools with text books, extra classes, new school buildings, "well qualified" soldiers to teach us etc.

**WHAT THIS SHOWS IS WHAT COSAS HAS BEEN PREACHING;** the inextricable link between education and society. The crisis in education is the manifestation of the broader political, social and economic crisis which is gripping South Africa. Cosmetic changes will not deter our struggle for an education which is not for exploitation and oppression.

**1984 - ANOTHER YEAR OF ASH, YEAR OF FIRE??**

## WHAT IS HAPPENING?

### FROM THE BEGINNING OF THE YEAR WE SAW THE FOLLOWING EVENTS

#### January

Saulsville Secondary Senior students boycotted classes in solidarity 90 expelled pupils. Hofmeyr High boycotted class demanding an SRC, reinstatement of 50 students who were not accepted because of age limit, and end to corporal punishment.

#### Feb

Saulridge and DH Peta High schools joined the boycott. Situation back to "normal". Students go back to school. Students from Ibhongo High in Soweto boycotted classes in solidarity with 52 expelled. Hofmeyr, Saulridge and Saulville, 2600 students boycott against severe corporal punishment.

These schools are closed, Feb 7. In Cradock a total school boycott by high and primary students goes into full swing after a week. Students protest against the transference of a Principal, Mr Goniwe, an ex-Robben Island prisoner, also the Chairperson of the Cradock Residents Association (Cradora).

Students from the three closed schools march to other high schools. Police break up the demonstration.

EMMA SATHEKGE (15) of DH Peta was killed. Students claim she was knocked down by a police vehicle whilst police were breaking up a march. Her funeral was attended by more than 10 000 pupils.

Minewa High students boycott demanding an SRC. Sexual harassment of women students.

Boycott erupts again at Ibhongo. Students in Pretoria decide in a mass meeting to go back. Bishop Tutu intervenes.

5 000 Port Elizabeth schools boycott in sympathy with students who are not being admitted because of overcrowding. An ad hoc crisis in education committee is formed as a COSAS initiative involving youth, civic, women's organisations and trade unions.

#### March

Uitenhage Secondary Senior students boycott against an unpopular principal.

PE students go back after accommodation for 90 students is found. Isigonelo Esihle High students in Duduza, Nigel boycott.

A boycott at Dr WF Nkomo erupts again.

Paarl students boycotted.

At Atteridgeville 6 000 pupils were shut out of schools until the end of the year. Students in Cradock are also on the street following a boycott of primary and high school.

## STUDENT DEMANDS

In spite of the fact that the above student struggle seems to be sporadic, some important demands are beginning to emerge.

through concrete action, not in workshops, conferences, symposiums, in subscribing to the demands in the Education Charter, they are actively opening the doors of culture and learning.

## WE DEMAND INDEPENDENT

**SRC'S** his demand for students indicates their love for democracy. They are demanding a say in the running of their lives. They are striving for organs with which to voice their aspirations and an end to the perfect system and its replacement with democratically elected SRC's.

## AWAY WITH AGE RESTRICTION;

the Department of Education and Training (DET), tries to deprive thousands of students their right to education by using this type of regulation legislation at school. We know why some of us are still 20 and are doing standard 8 (Sub A - age 10). We are sometimes forced to go and work to help our starving families and come back later. We fail because of the social background of poverty. Some of us have lost academic years in '76 and '80. For that matter we were allowed to



# International news

## **A.** APPEAL OF THE INTERNATIONAL PREPARATORY COMMITTEE OF THE 12TH WORLD FESTIVAL OF YOUTH AND STUDENTS (MOSCOW 1985)

We, the participants in the first meeting of the International Preparatory Committee of the 12th World Festival of Youth and Students, welcome the initiative of the Leninist Komsomol to host the festival in Moscow in the summer of 1985. We decided to convene it under the slogan, "For Anti-imperialist Solidarity, Peace and Friendship".

We call on the youth and students of the world to join us in the preparations for the 12th festival, in the spirit of the successful 11th festival in Havana and the fine traditions of the Festival movement.

Today, when mankind stands closer than ever before to the brink of a thermonuclear holocaust, due to the policy of the reactionary and militaristic forces, youth and students of the world resolutely demand an end to the unprecedented arms race. They demand an end to the deployment of nuclear missiles on the European continent and in other parts of the world. They stand for the non-use, prohibition and total liquidation of nuclear arms, against the development of new barbarous weapons of mass destruction, and for general and complete disarmament. The younger generation is determined to stop the absurdity of wasting in the arms race those material and intellectual resources that are so desperately needed to solve the global problems of mankind, such as hunger, poverty and illiteracy.

The World Festival will be held in the year of the 40th anniversary of victory over fascism. It will take place in the country whose people made an outstanding contribution to the defeat of Hitlerite fascism and Japanese militarism. We pledge ourselves to learn the lesson of the war and to ensure that the sacrifices made by millions of anti-fascists in different countries to achieve that victory, were not in vain. We commit ourselves to do everything to stop the forces of militarism and aggression, to prevent the outbreak of a new war.

The younger generation is opposed to the policy of aggression and violence, colonialism, neo-colonialism, racism, fascism, Zionism and apartheid, and to all forms of oppression, domination and exploitation. The 12th World Festival will be a powerful manifestation of anti-imperialist solidarity with the just struggle waged by the youth and students of Central and Latin America, the Caribbean, Asia, Africa and the Mediterranean and Middle East, for the causes of peace, freedom, national libera-

tion, independence, sovereignty, and social progress. The Festival will also constitute an important opportunity to discuss the involvement of youth and students in the solution of problems of development and of the establishment of a new international economic order.

We are confident that the 12th festival will demonstrate the commitment of youth and students to the letter and spirit of the Final Act of the Conference on Security and Cooperation in Europe, the 5th anniversary of which will be marked in 1985.

The preparation and holding of the Festival will make an important contribution to the realization of the goals of the International Youth Year proclaimed by the United Nations, such as the promotion of political and socio-economic rights of the younger generation, including the rights to work and access to education, medical care, culture, sports and arts.

We call upon the youth and students of all countries, and upon youth, student, children's, political, religious, trade union and cultural organisations in all continents to start active preparations for the 12th World Festival, to set up representative national preparatory committees, and to undertake preparations for the establishment of an international solidarity fund of the Festival.

We are convinced that the Soviet young people, who have been playing an active role in the life of their country, as well as in the international youth and student movement and cooperation, will do everything to successfully host the 12th festival.

On behalf of national, regional and international youth and student organisations from various countries of the world, we appeal to all those who share the noble ideals of the Festival movement, to do their utmost to turn the 12th Festival into a demonstration of our determination to strive for mutual understanding and cooperation, to promote joint actions for the sake of a peaceful and better future of the younger generation.

Long live the 12th World Festival of Youth and Students "For Anti-imperialist solidarity, Peace and Friendship"!!!!

LIST OF PARTICIPANTS IN THE 1ST SESSION OF THE IPC FOR THE 12TH WORLD FESTIVAL OF YOUTH AND STUDENTS, HAVANA, FEBRUARY 9 11, 1984

COUNTRY	ORGANISATION
Algeria	National Union of Algerian Youth
Angola	JMPLA - Youth of the Party
Benin	Organisation of Revolutionary Youth of Benin

Cape Verde 'Amilcar Cabral' African Youth of Cape Verde  
 Congo Union of Congolese Socialist Youth  
 Egypt Union of Democratic Egyptian Youth  
 Ethiopia Revolutionary Ethiopian Youth Association  
 Guinea Youth of the Democratic African Revolution  
 Guinea-Bissau 'Amilcar Cabral' African Youth  
 Madagascar Democratic Committee of Youth and Students  
**MAREMA**  
 Morocco Moroccan Youth for Progress and Socialism  
 Namibia SWAPO Youth League  
 Saharan ADR Union of Sahrawi Youth of the Polisario Front  
 Sao Tome and Principe Youth of the Movement for the liberation of Sao Tome and Principe  
 South Africa ANC Youth Section  
 Yemen PDR Socialist Union of Yemeni Youth

#### NATIONAL OBSERVERS

Ghana Democratic Youth League of Ghana  
 Tanzania UMOJA WA VIJANA

#### INTERNATIONAL ORGANISATIONS

World Federation of Democratic Youth  
 World Organisation of Young Esperantists  
 International Union of Students  
 International Committee of Children's and Adolescents Movements  
 International Federation of Medical Students Associations  
 International Young Christian Workers  
 UNESCO Coordinating Committee for International Voluntary Service  
 International Union of Socialist Youth  
 International Student Research Centre  
 International Falken Movement  
 International Bureau for Youth Tourism and Exchange  
 International Voluntary Service for Solidarity and Friendship of Youth

#### INTERNATIONAL OBSERVERS

International Association of Democratic Lawyers  
 Christian Peace Conference  
 UN Centre for Social Development and Humanitarian Affairs  
 World Peace Council  
 Women's International Democratic Federation  
 World Federation of Teachers' Unions  
 World Federation of Trade Unions  
 World Council of Churches  
 International Youth and Student Movement for the United Nations

#### REGIONAL ORGANISATIONS

Pan African Youth Movement  
 All-Africa Students Union

## **B.** THE PAN-AFRICAN YOUTH FESTIVAL - For Independence, Unity and Anti-Imperialist Solidarity.

In 1983 the Pan-African Youth Movement (PAYM) held a ten day Youth Festival from the 22nd to the 31st August in Tripoli, capital of Libya.

This was a second and most representative Pan-African Youth Festival. The first was held in 1973 in Tunis.

Delegates to the Second Pan-African Youth Festival came from Algeria, Angola, Benin, Cape Verde, Congo, Djibouti, Ethiopia, Gambia, Ghana, Guinea-Bissau, Guinea Conakry, Libya, Madagascar, Mali, Mauritania, Maritius, Morocco, Mozambique, Namibia (SWAPO Youth League), Seychelles, Senegal, South Africa (ANC Youth Section), Saharawi (Youth of the POLISARIO FRONT), Sudan, Tanzania, Togo, Tunisia, Uganda, Upper Volta, Zambia, Zimbabwe.

Messages of support and solidarity in the common world-wide struggle against imperialism, for national liberation, peace and social progress were presented by representatives of the World Federation of Democratic Youth (WFDY), the International Union of Students (IUS), the OAU, the All-African Students Union (AASU), the Youth of the Soviet Union (KOMSOVOL), Free German Youth (FDJ) of the German Democratic Rep. Union of Socialist Youth of Yugoslavia, Union of Cuban Youth (UJC), the Youth of the Democratic Republic of Korea, Nicaragua, El Salvador, and Syria.

The Pan-African Youth Movement is a continental organisation of the African youth. It has affiliates in many of the independent African countries and also those that are still struggling for national liberation and independence.

The PAYM is committed to a set of principles which guide its activities. Its aim is to ensure that the youth plays an active role in the ongoing struggle for the total liberation of our continent.

In order to achieve the above PAYM works hard to:

1. strengthen and defend African unity against imperialism;
2. clear the way for united action in the struggle for total liberation of the continent;
3. implement the OAU programme of economic reconstruction; and
4. join hands with the world progressive forces in fighting for peace, and progress on our planet.

In keeping with its democratic and anti-imperialist traditions the Pan-African Youth Movement dedicated this Second Festival to rallying the youth of Africa to make a greater effort in meeting the crucial challenge facing our continent today. In terms of this the Festival was a greater success.

The opening ceremony was marked by a colourful parade of participants at the city stadium, Tripoli. Its slogan was Independence, Unity and Anti-Imperialist Solidarity.

The festival programme consisted of four major issues and participants accordingly formed themselves into four commissions.

1. Economic;
2. Political;
3. Culture; and
4. Interest Groups.

Each of the four areas had a number of items under which delegates presented papers throughout the festival period.

On the last day of the festival a solidarity meeting was held with the Libyan people. There were also cultural performances and sports activities in which different delegations took part.

The youth of Africa reflects the pains felt by all our generations, their hope and determination in striving for a brighter future. Only in a determined and united struggle by the working masses in every country and by the continent as a whole in alliance with the world peace and freedom-loving people against imperialism will Africa win genuine liberation - when hunger, disease, illiteracy, ignorance, apartheid and war will be abolished from the face of our continent once and for all.

The struggle of the youth and students of South Africa together with the working and oppressed masses for a united, nonracial and democratic South Africa is both our guarantee to a better future and a contribution to the African Struggle.

## C. FILIPINO.

### FILIPINO STUDENTS AND PEOPLE UNITE FOR BOYCOTT

Philippines is a country composed of islets north of Indonesia, south of Japan and east of Vietnam. This country was first granted its independence by the United States in 1946. From that time on the country has been ruled by gangsters and men whom the United States kept in power and manipulated.

Since 1966 Philippines has been ruled by one man and his wife, Ferdinand Marcos and 'lovely' Imelda.

Marcos won the 1966 elections on his reputation as a lover, war hero and big spender.

In order to remain president, Marcos imposed martial law just before the end of his term of office on 21st September 1972.

He abolished the legislature, suspended habeas-corpus and arrested 30 000 people including the leader of the opposition Liberal Party, Senator Aquino. Today the people of Philippines, workers, and peasants, youth, students, professionals, men and women, live a life of terror and hardships.

The Marcos regime remains in power, assisted by and in order to safeguard the interests of U.S. imperialism.

On May 14 this year the Marcos dictatorship called on a Batasang Pambansa (National Legislative Assembly) elections. The democratic opposition which has become familiar with detention, torture, repression, bannings and general harassment, laid down a list of demands as a precondition for participating in the elections.

Some of these were:

- general amnesty and release of all political prisoners,
- repeal of amendments in the constitution which give the President sole powers to make laws without regard to and consultation with the National Assembly,

- legalisation of genuine opposition, demilitarisation of elections, and equal access to the media.

The demands were striking at the very core of the Marcos regimes repressive apparatus and granting them would have meant an important step towards the dismantling of the social structure of institutionalized exploitation and autocracy. There fore the regime, with U.S. imperialist interests at heart, refused to listen to the demands and simply evaded them. Subsequently the students of Philippines called for a boycott of the May 14th elections.

Representatives of more than 100 student alliances student council, and campus papers to the Congress of Filipino Youth and Students decided last February 26th to boycott the elections as part of their resolution to fight for 'genuine freedom and democracy'.

The National Chairman of the League of Filipino Students, Elmer Mercado, speaking at the closing rally of the congress last February said that because elections were important to the U.S. and Marcos the need to boycott it was very significant.

The Marcos regime and its American patron was trying to deceive the people of Philippine with the Batang elections. National Union of Students of the Philippine representative, Leandro Alejandro, denounced the present educational system for being for being 'backward and irrelevant'

He clarified that students alone cannot change society. They will have to unite with the majority of workers and peasants. Teachers and parents also expressed their support and said they shared the same cause with the students.

Aparent from Balcolod City said "young people unite and fight and draw us into struggle"

The Chairperson of the Alliance of Concerned Teachers (ACT), Loretta Ann Rdsleas, related how teachers are amongst the lowest paid public servants. Both students and teachers have a common enemy, she added.

ACT is planning a series of protest actions to press their demands for higher wages.

Representatives from the Muslim Youth, women students and other out-of-school youth discussed their problems and expressed their support with the students and people of Philippines in fighting for justice and democracy.

#### PEOPLE'S MARCH FOR FREEDOM

On March 1 an unprecedented People's Long March for Democracy took place in the Philippines. The march to demonstrate the rejection of the elections of May 14th drew the participation and support of tens of thousands of workers, peasants, fishermen, urban poor, cultural minorities, students, professionals and businessmen. It culminated in a massive rally at the Luretta Grand stand in Manila on March 7th.

Below is a reproduced manifesto around which the march mobilised.

It is issued under the Nationalist Alliance for Justice, Freedom and Democracy which unites and co-ordinated all opposition to the Marcos dictatorship.

#### FREEDOM MARCH MANIFESTO

The Filipino people have long been on a journey. For centuries we have marched, in quest of freedom and democracy. The road we have tread has been tortuous and our goal, elusive. The journey thus, has been a long, hard and arduous struggle. Our people have persevered in this militant tradition. Todate, under the U.S.-Marcos dictatorship, our people's journey, our struggle continues. But more importantly today, our people have mustered new strength and our struggle has acquired new momentum. We have advanced despite the harshest conditions of repression imposed by the present regime.

Our peoples march, LAKBAYAN, aptly symbolises our long tradition of struggle. It brings to mind the unfinished task of fulfilling our long-cherished democratic and nationalist aspirations.

LAKBAYAN, however, not only symbolises an important and continuing tradition. It expresses as well the urgent task facing the Filipino people - the present day struggle against the U.S. Marcos dictatorship.

Thus today, we have marched to condemn:

- The coming Batasan Pambansa elections as another electoral farce meant to stabilise a faltering dictatorship. The B.P. elections comes at time when the regime is seriously rocked by popular

resistance world-wide condemnation and a crippling economic crisis. It also comes at a time when our people have developed unmatched political activism and unity in the struggle against the dictatorship. The B.P. elections has become a crucial matter therefore, for the regime, to delay, its rapid deterioration and forestall its down fall. Only the U.S., seeking to preserve its strategic military and vast economic interests in the country, and Marcos and his ilk, seeking to tighten their loosening grip on political and economic power, stand to benefit in the coming elections.

- The regime, for its unmitigated and brazen violation of the people's democratic rights. While it flaunts democratic trappings like popular elections and representative parliament, the regime, in fact, rules by sheer force and violence - through repressive decrees and laws that curtail the exercise of people's basic freedoms through arbitrary arrests and detention of political dissenters, through widespread abuses, salvagings, political assassination and other forms of terrorism perpetrated by the dictatorship armed minions. Moreover, while the U.S., too, prattles about 'saving democracy through elections', it bankrolls and endorses its repressive client regime.

- The regime, for the unparalleled sufferings and misery it has brought upon the people. The regime bears the main responsibility for the present economic catastrophe - drastic income decline and reduction of employment opportunities, skyrocketing prices and shortages of basic commodities. It has caused and aggravated the current crisis by promoting a backward agricultural economy tied to exports and loan interest, and by faithfully complying with

the self-serving economic prescriptions of U.S. big business surrogate, the World Bank and the IMF. We have marched to dramatise our boycott stand on the coming Batasan Pambansa elections. We will not participate in a scheme to prolong and worsen our long enslavement and misery. We maintain that the dictatorship has neither the support nor the concert of the people to rule. We totally reject it and we would thwart its move to entrench itself further in power.

We have also marched in testimony to our people's unprecedented unity and resolve to heighten the struggle for freedom and democracy. We believe that the democratic and nationalist concessions are won not through the participation in rigged or in an adjunct parliament but through militant and broad mass action of the people. We shall fight for every meaningful reform not only for its own sake, but what is more to advance further the struggle to end the U.S.-Marcos dictatorship and pave the way for a lasting freedom and democracy in our land.

Today, as we march, we proclaim our people's struggle. With every step we make, with every mile we cross, we proclaim, too, our people's inevitable triumph.

Boycott the 1984 Batasan Pambansa elections!  
Fight for the People's democratic rights!  
Advance the people's struggle for decent livelihood!  
Dismantle the U.S.-Marcos dictatorship!

NATIONALIST ALLIANCE for  
JUSTICE, FREEDOM and  
DEMOCRACY

March 6, 1984.

# LETTER'S SECTION

*NOTE! This section will  
continue until December  
All COSAS people are asked  
to send their letters.*

## WHY I JOINED THE CONGRESS OF SOUTH AFRICAN STUDENTS

### THE REASON WHY I JOINED COSAS

Firstly I want to say that I am not sorry for joining COSAS because it has changed my whole life.

### HOW DID I COME TO BE A MEMBER OF COSAS?

When I met some of the COSAS people I was a new member of YCW. These people of COSAS came to the place where I live to collect provisions for one of COSAS's National Congress. My mother contributed eggs and I was asked to go and buy it for them. I returned with the eggs and suddenly something struck me. This people was really working hard for their particular aim. I asked one of them about COSAS and they told me and invited me to come and attend some of their meetings. I then went to one of their meetings which was held outside the library. I was totally confused with all the things I heard and for the first time in my life I realised that there were people outside my small and comfortable world who is suffering. There I decided that come what may, I am going to be a part of these people who are striving to gain freedom, comfort and righteousness for our people.

As my participation in COSAS increased my degree of political knowledge improved. I became aware that there are also other organisations like CAYCO etc, which also fought on another level for freedom, by uniting not students, but youth. My level of political awareness had also risen, because people gave me literature to read and I was immediately struck by the honesty and integrity of the literature that was given to me. It also opened my eyes to look around me and to see, that those things was not removed from me, but that it is all around me, like for instance, why do I live in a comfortable place, while others have to sleep in bushes and pipes? Why do I always have something to eat while others are begging and starving outside, of hunger. I realised that my eyes were closed for all the years before I joined COSAS, which took the peels from my eyes and forced them open to see.

Since then I was trying hard to try to establish another branch but in vain. All my efforts seemed to be of no good. Eventually I seemed to have some success, because I recruited some students, I also bustied myself by trying to get things in perspective which involves my school work and participation in COSAS. At my school the students get afraid even if you mention the word 'politics' but some of them are really interested.

My life thusfar has revolved around my work in COSAS and it is to this organisation that I have to give credit, because through it I am understanding things better and can also think clearly. I am still busy with the organising of students and I know that my efforts will bear fruit.

**FREEDOM IN OUR LIFETIME!!!! AMANDLA!!!!**  
Sandra, 1984, Bellville.

Dear Comrades

Initially I had a political consciousness which emerged while I was attending Mountview Senior Secondary School and in late 1984 the members of the Mitchell's Plain COSAS branch came to visit me to find out if I was interested.

I then became a member of the Mitchell's Plain branch of COSAS

Yours in the struggle

AMANDLA!!! Pieter, Mithell's Plain branch.

Dear Comrades

As blacks we all grow up in a oppressed country which give us the lead to nowhere. As student I have a political view and I saw all the tactics the state use to exploit our situation. I would like to stop it but how? A COSAS member from M. Plain invite me to a workshop. I saw that the aims of COSAS can help to solve our problems and that is why I became a COSAS member.

Yours in the struggle

Sisa

## QUEZE

1. What is the name of the nuclear power station built outside Cape Town?
2. Where were the 1980 Olympic Games held?
3. What is the name of the capital of Czechoslovakia (Where are the headquarters of the International Union of Students)?
4. Thousands of black children die in SA from this disease every year.
5. Who is the reigning Soviet world chess champion?
6. Herman Toivo Ja Toivo, a founder member of SWAPO and patriot of Namibia recently released from Robben Island prison. What is his other name?
7. Which document was adopted at a democratic congress in Kiptown on the 25 June 1955?
8. On that day a New Deal circus will be showing. Puppets will be dancing to the tune of the master. Mention the date.
9. A popular song by Ibrahim Abdulla (Dollar Brand) named after a township in Cape Town.
10. Who is the author of the book, the trial of Dedan Kimathi, and under what series do you obtain the book?

**REQUEST TO READERS**  
COSAS WOULD BE GLAD TO HAVE YOUR  
OPINION ON THIS NEWLETTER, ITS  
CONTENTS, LAYOUT, DESIGN, ETC.  
PLEASE SEND YOUR COMMENTS TO :  
3 HARE STREET, MOWBRAY. 7700.



# WOMEN'S PARTICIPATION FOR VICTORY

## THE FEMALE'S STUDENTS IN COSAS

**COSAS RESOLUTION - TO ORGANISE FEMALE STUDENTS**  
In our last Congress a resolution was taken to ensure an all-sided attempt to draw our women fold into our organisation, COSAS, also in the struggle against exploitation and oppression.

This came after a full day discussion which highlighted the problems which students inside school grounds experience.

## THE ROLE OF FEMALE STUDENTS IN THE FAMILY

One student gave a classic example of a female student's day: "I am forced to get up at 5.30 am to see that my father gets porridge before he leaves for work at 6.15 am. After he has left, I must start washing my younger brother and sister who are also school going. I must also prepare myself for school which starts at 8 am. This is when we do not have morning classes. When I come home, the school finishes at 5 pm. I must start preparing supper. I must clean the house, because we always leave things in a mess because we are always rushing, so as not to be late. Everyday I must do some light washing, school shirts so as to make note that we have clean ones for the following day. All this takes me up to 10 pm.

From the above we can see that female students are drawn into domestic work at an early age. They are forced to play the role of mothers, who are forced to work 'sleep in', and look after other women's children, as Nannies, as 'Mary's and Janes'.

## EDUCATION IS NOT MEANT FOR US!!

To expect these students to master  $x = y + z$  taught in isolation and abstractly, by an unqualified teacher, is a dream. Their performance in school work is pathetic. What they become interested in, in their school life is nothing else but events in our schools, your 'Miss Orlando High' and 'Miss Freshette' etc.

It is in this situation which forces students to strike a 'deal' with your wielding teachers. A love affair notes that you will sometimes be exempted from punishment. That is why in our schools we have sugar daddies, and sweet sixties!!!

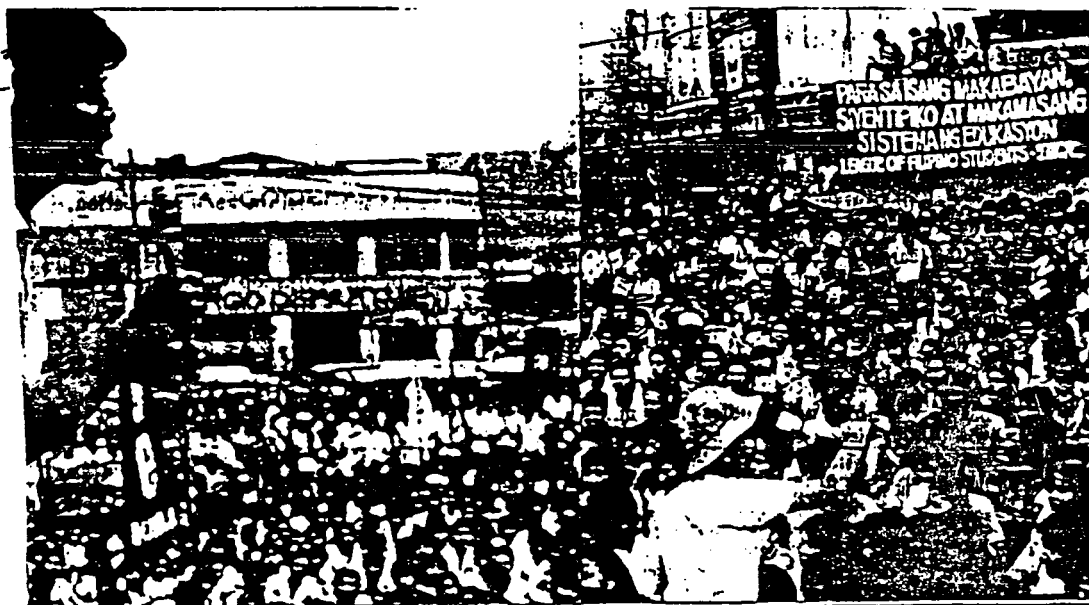
It is this situation which forces our teachers to channel their frustration into this evil practice. Their contradictory position as middle class elements, straddled between the education authorities on the one hand and the students and communities on the other, make the glamour that they are aspiring to a dream. A way that they dupe themselves is with liquor. This is a situation which forces our female colleagues to queue as restaurant and domestic workers in your posh suburbs. Prostitution is another career for them, in this period of unemployment crisis.

## WHAT IS TO BE DONE

Clearly the main problem facing female students is not caused by male students, by our teachers or by our 'cruel' parents. The problem lies in the heart of our society. A society which promotes sexism, oppression, hunger, exploitation and all other evils.

It is therefore our task to organise our women students into COSAS, to mobilise them against the problems they experience. We must educate them about the nature of our society. We must involve them in our campaigns and programmes. It is with this in mind that the 'Western Cape' region organised a workshop to mark March 8, International Women's Day!!

Surely we must not be satisfied with the fact that no female students have been in COSAS NEC, since COSAS's launching. It is important that female comrades do not come to meetings and congresses for cooking and domestic work but for participation in all discussion and the shaping of our organisation. Together, as both female and male students, we must march to an educational system which is not for exploitation and oppression in South Africa but that will be free!!!!



# WHAT ABOUT CAREERS

It is definite that students in the different high schools are now starting to make decisions about their future careers. This therefore demands that students start going to find out more about their careers.

It is also important to choose the correct subjects to suit what you want to do. For example, if you think about studying further, eg at technikons or university, it is advisable 1) to have a good command of English, because all your studies will be given in this language. It becomes difficult for you to understand the concepts being explained in your Science or Arts studies if you cannot use the language properly.

Then choose Mathematics and Science for Science oriented studies and for Arts oriented studies choose English, Mathematics or History.

Here is a suggestion of subject choice for Science studie (e.g. doctor, teacher, biologist ec.) – Mathematics, Physics / Biology / Geography; and for Arts – English and any other subject.

But for writing Matric it is important to check whether you have the right subjects for an exemption (i.e. university entrance qualification). The requirement is three subjects on the higher grade and three on standard grade.

Most institutions for higher (post-secondary school) learning publish books (prospecti) and calendars, giving full details of requirements, courses, fees and facilities. These publications are usually obtained free on written enquiry from the places you want to go to and study.

Another important aspect is to realise that once you manage to qualify in whatever field you choose is that the South African oppressed people need you. That there is a greater demand for you to plough back what you have aquired into the society. Think about the millions that are oppressed and exploited who cannot read and write. What can you offer to make their lives meaningful and to advance the struggle against the undemocratic and unjust system of South Africa. It would be a shame on you to suddenly give you back to the millions of starving oppressed people of this country.

So whilst choosing your career do not forget that expect to contribute towards changing and shaping South Africa into a better future.

## HINTS

### Hold it! Prospective Teachers.

For teaching bursaries:

1. For training at a college apply to the college where you wish to study for a bursary.
2. For training at a university, apply to the relevant government education department.

- \* If possible, apply for SEVERAL bursaries.
- \* Apply early, apply during the year before you need the bursary.
- \* Do NOT wait for the end of year results. Send your results later. Take note of the CLOSING DATES!!!
- \* Alternative. A loan from the bank at low interest rates.

Addresses for information on where to apply for bursaries (and for help in deciding which career to do):

- \* Education Information Centre (P.O. Box 97, Johannesburg, 2000) Phone: 011.392476
- \* Careers Centre (P.O. Box 38, Orlando, SOWETO, 1804), Phone: 011.392476
- \* Careers Research and Information Centre (P.O. Box 78, Claremont, 7735) Phone: 021.611058/9 or 611069
- \* C.O.R.I.C. Phone: 041.1430
- \* C.I.C. (22 St Andrews Street, DURBAN, 4001), Phone: 031.353231

- \* The University where you plan to study.
- \* Your Parents' employers

## HOW TO LOOK FOR A BURSARY

A bursary is financial assistance given to a student for study or training.

\* Some bursaries have employment conditions attached. This means that you would work for the bursar for a certain period of time.

## HOW TO APPLY

Your Name

Your Address

Bursar's Name  
Bursar's Address

Dear Sir/Madam

Applicant at present in Standard \_\_\_\_\_. I intend studying a \_\_\_\_\_ course next year, at \_\_\_\_\_ (college, school, university) and would like to find out about bursaries you offer. Please could you send me an application form.

Thanking you.

Yours sincerely.

# Culture

## CULTURE TOWARDS LIBERATION

a contribution

### FREEDOM CHARTER AND CULTURE

The Freedom Charter states, "All National Groups shall have Equal Rights"! And it adds, "All People shall have equal rights to use their own languages, and to develop their own folk culture and customs".

Many of us do not have a clear understanding of this part of the Charter. Some of us may even feel a bit embarrassed. Isn't this exactly what the apartheid regime practises?

Let us look more carefully at this matter. The national liberation movement in SA has, over the years, developed a very clear policy on the cultural front. There are basically two guiding principles:

(1) The national democratic struggle is, amongst other things, a struggle for a single national South African culture. This national culture will be mainly African, reflecting the traditions and aspirations of the majority of our people. But ALL who live in South Africa have the right - in fact a duty - to contribute to the growth of this single national culture. This single national culture will play an important role in uniting all of South Africa's people together in the task of building a new nation.

(2) But a single national culture does not mean that other cultures cannot exist. In fact, the surest way of creating DISUNITY in South Africa would be to forbid people, for instance, to speak Xhosa, or Sotho, or Afrikaans.

The apartheid regime treats cultures as if they were closed boxes. They say: "If you speak Zulu, then you cannot possibly be a South African". We must not be fooled, we must not allow ourselves to make the same closed box mistake in reverse gear. We must not go around saying, "If you want to be South African, then you must get rid of all of your Zulu culture, or Indian culture, or whatever".

Cultures are not closed boxes, each of us takes parts in many different cultures. Despite racial oppression and division all South Africans have some bits and pieces of culture in common. The main reason for this is that we have all been drawn into the same economic system. But of course there are also many cultural differences.

We speak many different languages, for instance. Other factors also contribute to different cultures. There are often cultural differences between, for example, Coloured African and Indian youths living in urban ghettos share many cultural attitudes in common. For instance, they tend to like the same music. At the same time these youths may have other cultural differences between them, for instance the kinds of food that they eat, which they get from their family background. In a big ghetto like Soweto, there are some cultural differences between migrants, town based workers, and middle class people. At the same time there are cultural traditions which bind all Africans from whatever class together. We can see then, that many things contribute to culture - economic unification, language, age, class, family origins.

The task of activists fighting for a democratic South Africa is to encourage those parts of our peoples' cultures which are progressive, and which act as a great reservoir of strength in their daily struggles. We must fight against any narrow, racist, or tribalist attitudes. But that does not mean that people must not be encouraged to develop their own particular and different cultures, alongside of developing a sense of belonging to one South Africa. We must all learn to take pride in the different cultures and languages of our people, cultures that go to make up parts of an overall South African culture.

While the apartheid regime pretends to encourage separate cultures, it has in fact

forced very distorted and narrow versions of 'tribal' culture onto people. This has not served to develop local languages, traditions and customs. For instance, there is no way in which we could speak of flourishing literatures in the various African languages of our country. It is only with the development of a truly democratic South Africa, belonging to all, that we will be able to secure conditions in which local folk cultures and customs can flourish. This has been the experience in all socialist countries. The cultural revolution involves both the cementing of different peoples behind a single, unifying internationalist socialist culture, and the flowering of many local, regional folk cultures, languages and literatures. These things are not opposites. It is only a closed box approach to culture that imagines this.

IS YOUR SCHOOL A  
COSAS BRANCH??

#### Addresses of Southern African Universities:

The Registrar Medical University of South Africa (MEDUNSA), PO Medunsa, 0204.

The Registrar, Rhodes University, PO Box 94, Grahamstown, 6140.

The Registrar, University of Bophutatswana, PO Box Montshiwa, Bophutatswana.

The Admissions Secretary, University of Botswana and Swaziland, Private Bag, Kwaluseni, Swaziland.

The Registrar, University of Cape Town, Private Bag, Rondebosch, 7700.

The Registrar, University of Durban Westville, Private Bag X54001, Durban 4000.

The Registrar, University of Fort Hare, Private Bag 314, Alice 5700.

The Registrar, University of Natal, King George V Ave, Durban 4001.

The Registrar, University of the North, Private Bag X5090, Pietersburg, 0700.

The Registrar, University of Transkei, Private Bag X5092, Umtata, Transkei.

The Registrar, University of Western Cape, Private Bag X17, Bellville 7530.

The Registrar, University of Witwatersrand, Jan Smut Avenue, Johannesburg 2001.

The Registrar, University of Zimbabwe, PO Box MP167, Harare, Zimbabwe.

The Registrar, University of Zululand, Private Bag, Kwa-Dlangezwe, 3880.

The Registrar, University of Roma, Lesotho.

The Registrar, University of South Africa, (UNISA), PO Box 392, Pretoria 0002.

N.B. The Registrar can send you application forms, information on courses, bursaries, etc. Don't forget to ask for details of their careers advice service.

If you will be working next year, and you still want to continue your studies, i.e. part time or private studies, refer the following places:

SACHED (South African Committee for Higher Education). It has three branches in:

\* Johannesburg: PO Box 11350, Johannesburg 2000 (Phone: 834.134)

\* Cape Town: 5 Church Street, Mowbray 7700 (Phone: 668615)

\* Durban: PO Box 6043, Durban 4000 or 60 Berea Road, Durban (Phone: 31.6748)

SACHED offers a range of EDUCATIONAL ACTIVITIES, including tutorial and study classes in the evenings for (i) matric students (ii) UNISA students and (iii) students who have passed matric but want introductory courses to universities (foundation courses).

For Correspondence colleges:  
Information is available from the Correspondence College Council, PO Box 1331, Johannesburg 2000.

#### To a Teacher

It is a huge and heavy burden that you carry  
You must support it  
As you leap over hills, valleys and deserts  
With your determination  
You will open up new horizons  
And give them to us to contemplate  
To show to future generations  
The value of your sacrifices  
They will recognise -  
They will forge themselves in the same life  
They will become a great caravan  
On a course towards Socialism

It will be a clear morning  
After the dawn breaks  
After a long journey -  
Then you will see your destination  
Don't hesitate  
Don't step backwards  
Go forward without wavering  
Somebody waits for you

## PUZZLE!

#### ANSWERS:

##### ACROSS

1. Democracy.
3. SRC.
5. Interest.
8. UDF.
9. Boss.
11. Mandates.
13. Tactic.
15. Regime.
17. BED.
19. Adventurism.

##### DOWN:

2. Elitism.
4. COSAS.
6. Proletariat.
8. United.
10. Strike.
12. Amandla.
14. Detain.
15. ~~Raid~~
18. Struggle.

## Quiz!

#### ANSWERS:

- 1.
1. Koeberg.
2. Moscow.
3. Prague.
4. Kwashiokor.
5. Karpov.
6. Andimba.
7. Freedom Charter.
8. August 22.
9. Manenberg.
10. African Writers series.

# THE SPORT STRUGGLE

## SPORT

"I love to be at ease, relax and enjoy pleasant time. I want to be famous and be a champion, a star."

These are the phrases we listen to everyday from young students. Through television, magazines, newspapers etc., we see Superstars, famous actors, young American champions either black or white, e.g. Pele, Michael Jackson attract our attention as students.

We dream day and night thinking that we'll reach their positions. Now, something very very interesting is the question: "How many from us in our own townships are Superstars, champions, professional players in any sport, cultural activity e.g. music, drama.

## SPORT IN OUR COMMUNITIES

Looking at our society in terms of how it is built, in South Africa, we have race laws that divide people into sections. All "Africans" live in their own townships, and "coloureds", "Indians" and "whites".

There is a big difference between the "white" and "African, coloured, Indian" townships. That is every "white" community has all or adequate sport, cultural facilities while our township streets are flooded with young students and potential sportsmen. There are inadequate facilities like tennis courts, soccer fields and cultural centres.

We are not sportsmen in the field only but also in our townships. We need enough food, adequate facilities, shelter (houses) in order to fulfil our role. Compare white rugby players in terms of physical appearance and their health.

So therefore our sportsmen are affected by this situation. People end up in shabeens. It is important for us to link the problem of facilities with the entire political situation in our country.

Look at Zola Budd, like Kaizer Chiefs. South Africa is not allowed to participate in International Sport like the Olympic Games. Zola was forced to move out of this country and be a British citizen in order to participate in Olympic Games.

## MULTINATIONAL COMPANIES IN OUR SCHOOLS

The British and American multinational companies such as Coke are promoting multi-racial sport, particularly in our schools. They organise competitions between "white" and "black" schools, talking as if things are "OK" in this country.

In the "Springbok" teams after the match is over, the "coloured or African" players cannot go to certain areas, say he or she cannot sit in "white" first class on the trains and cannot enter certain cinemas and most important of all, stay in separate areas.

We believe that while Apartheid laws and exploitation of man by man is still existing, we'll continue fighting for non-racialism. We boycott all rebel and multi-racial clubs and matches like NPSL. We organise all our own matches and clubs, on a non-racial bases where "Africans, Indians and coloureds" are united from club level. That is we need to form independent societies on sport and culture in our schools and townships that will exercise non-racialism.

COSAS calls upon all progressive community, sport, trade-unions, church bodies to discuss this situation and call all individual sportsmen, youth, students and parents to join progressive organisations in our townships.

UHURU



### "Change of Task"

Although the term has ended, this does not mean holidays for either teachers or students. The two-week interval between terms at the same time of the year that British schools are having their Easter holidays is simply a 'change of task' in SA. studentise, and an opportunity for the schools to consolidate their internal organisation and also to reach out to the community beyond their walls.

### **SOUNDS FROM THE VALLEY**

If the land could speak,  
It would speak for us.  
It would say, like us, that the years  
Have forged the bond of life that ties us together.  
It was our labour that made the land she is;  
And it was her yielding that gave us life.  
We and the land are one!

But who would listen?  
Will they listen,  
Those invisible,  
Who, from an unfeeling distance, claim  
The land is theirs?  
Because pieces of paper say so?  
Because the pieces of paper are backed by men  
Who speak threatening words;  
Men who have power to shoot and kill,  
Men who have power to take our men and sons away?

If the land could speak!  
It would speak for us!  
For the land is us!  
And we speak!

(Phillipines)



**AB44**

**COSAS**

EACH ONE

**STUDENTS**



*few ABU*  
**SUPPORT**

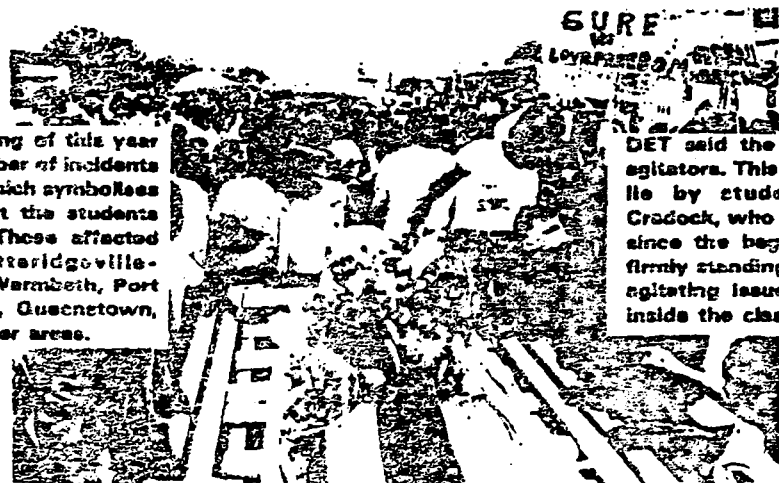
TEACH ONE

**DEMANDS**

# SOLIDARITY

'AFTER MORE THAN TWENTY YEARS OF APARTHEID EDUCATION THEY EXPECTED TO SEE TOTALLY BRAINWASHED, PERFECT LITTLE 'HOTNOTJIES' AND 'KAFFIRTJIES' WHO KNEW THEIR PLACE IN THE

WORLD. INSTEAD THEY FIND THE MOST POLITICALLY CONSCIOUS GENERATION OF YOUNG PEOPLE DETERMINED TO STRUGGLE FOR A BETTER FUTURE' — REV ALLAN BOESAK.



Ever since the beginning of this year there have been a number of incidents of unrest in schools, which symbolises dissatisfaction amongst the students of SOUTH AFRICA. These affected are in Cradock, Attaridgeville-Saulaville, Tembisa, Warmbath, Port Elizabeth, Sohanqube, Guesnetown, Welkom and many other areas.

DET said the unrest was caused by agitators. This has been proved to be a lie by students in Pretoria and Cradock, who have been out of classes since the beginning of the year and firmly standing by their demands. The agitating issues have been problems inside the classrooms.

Therefore the Congress of South African Students (COSAS) calls upon all students, parents, and all members of the community to support the demands which are:

## DEMANDS

- ① Formation of and recognition of democratic SRC's
- ② The application of corporal punishment as laid down by the DET regulations
- ③ Free supply of textbooks to all students/pupils
- ④ Age limit regulation to be scrapped in all schools
- ⑤ End to sexual abuse of female students/pupils, be it by a teachers or another student/pupil
- ⑥ The DET should work to end the continual presence of unqualified teachers in our schools
- ⑦ Release all detained students and teachers

## REASONS

- ① Representation in the interest of improving relationship between student/pupils and teachers
- ② Punishment for correcting and not assaulting students/pupils. A democratic SRC would help to build and maintain discipline among students/pupils
- ③ All students/pupils should be able to study
- ④ Education for all regardless of age
- ⑤ Female pupils (girls) must be treated as human beings and not as sexual objects. A democratic SRC would promote and improve understanding and a better relationship between staff and students.
- ⑥ For the improvement of matric results and the standard of black education. 73% of black teachers are unqualified as compared to 3% in white schools.

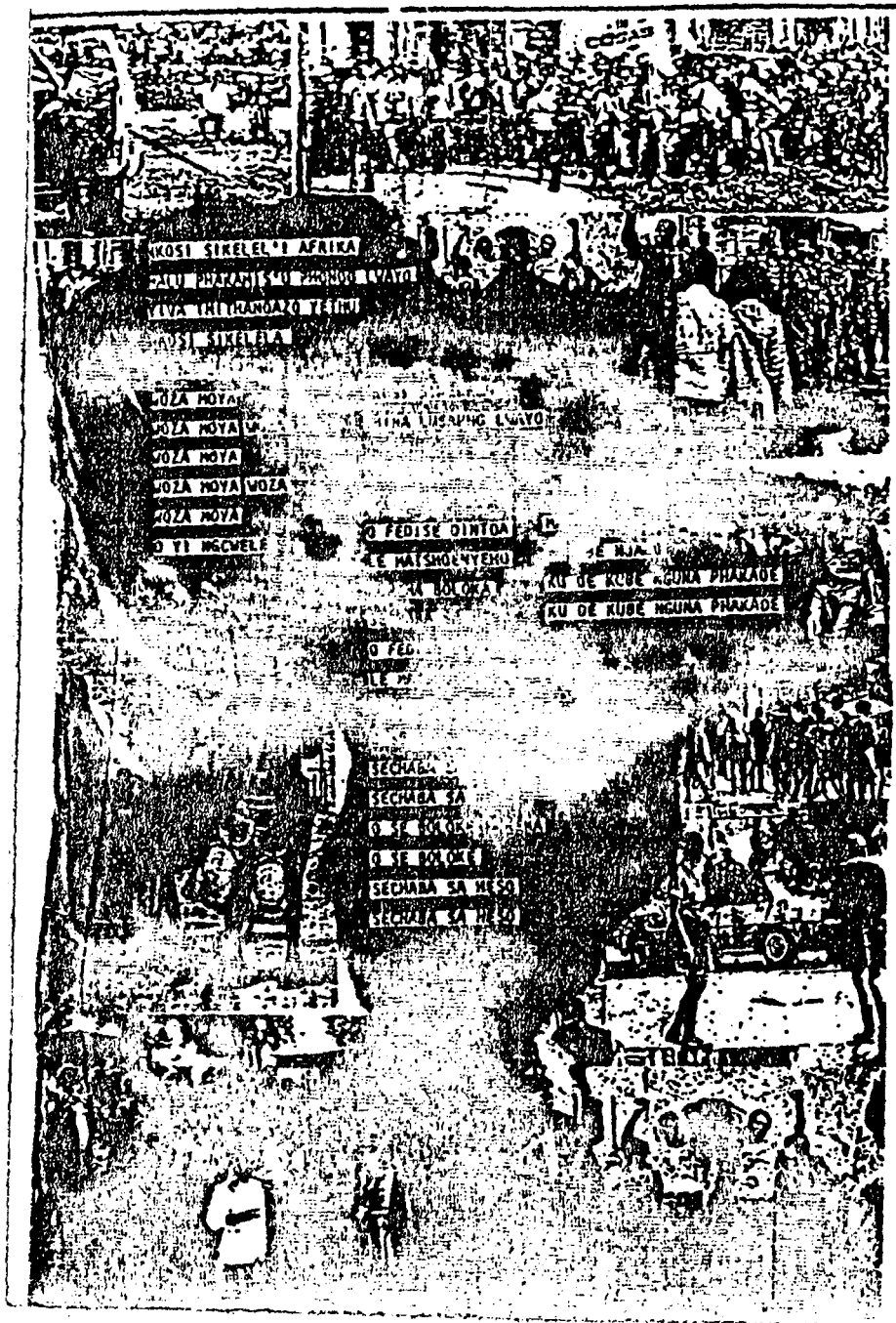


**AB45**

Prof. Abraham Ngonyo  
Vice-Chancellor

Witness my AAW 2  
Jabulane Tsetse 17/07/07

(18) 4/9/87



*Row "A" - 45"*  
**COSAS CALLS ON**

**STUDENTS TO**

**UNITE**



**EACH ONE TEACH ONE**

COSAS-AZASO SUPPORT STUDENTS DEMANDS.

16  
4/9/87

1984 has seen the most student struggles since 1976. These struggles emanate from our realisation of the inferior education which we get at our schools and universities. These struggles further re-affirm our opposition to the age limit regulations, fraudulent PRC's, uncontrolled corporal punishment. As a response to these crises, we as students in South Africa have demanded democratic SRC's and the establishment of parent-student associations. We demand SRC's because we realise that SRC's will take student's demands effectively than the prefect system or PRC's. They will be able to make students to politically understand the problems we face at school and link them with the general struggle outside schools. Parent-student involvement in student struggles further strengthen our long established relationship to struggle side by side until we get our demands. This will also prove the fact that we are members of the community before we are students. Our parents are important also in supporting our rightful demands at school, and therefore we urge students to explain to parents what we are struggling for.

Ever since the beginning of this year, the question of the establishment of democratically elected and recognised SRC's has been the question of life and death in the student community. On the other hand we had both workers and all members of the community demanding for rents people can afford. To this the government has responded arrogantly. They responded by closing schools before time as a strategy of liquidating the unity of the students. They went all out to kill, detain and baton charge the people in areas such as Vaal Triangle, East Rand areas, Alexandra, Atteridgeville and many others. All of this

to us serves as a form of experience that the government is not prepared to listen to the demands of our people. The only way that we can use to win our demands is to unite with our parents, workers and all members of our community to demonstrate our strength and hatred we have towards things imposed on us without our consultation. The resistance of our people won't stop until there is free and compulsory dynamic education for all in a non-racial and undivided South Africa.

16

4/9/87



Students must strengthen their involvement and support of our struggles by identifying with the aspirations and struggles of COSAS-AZASO as the voice of the students of South Africa. We also urge the students to reaffirm their commitment to democratic SRC's. Our demands for a DYNAMIC and Non-Racial Democratic Education must not be shifted by enemies so-called reforms.

We must further strengthen our campaign for the Education Charter, linking this with our demands.

Finally we want to say that as students of SA, we will continue to boycott as long as our demands are not met.

Forward to democratic SRC's.

Forward to a non-racial democratic education.

Forward to the Education Charter.

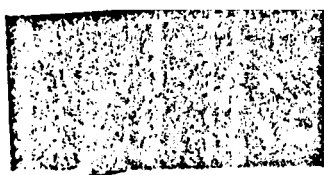
Forward to COSAS-AZASO alliance.

16

4/9/87

**AB46**

# S



characteristics of capitalist society  
mental labour - school.

manual labour - transforming the world.

struggle for a schooling system  
that would produce learning.

*Principles for Changing Education* school should be part of the context  
of society

There is no general blueprint for transforming education. The correct way of going about this task depends on varying local conditions, and on the needs and interests of pupils, parents and teachers, youth workers, etc., is to analyse their own social position. and how to go about it. But to conclude, here are a few ideas which may prove useful in working out strategies.

1. The starting point for education must be the real situation and interests of pupils, teachers and parents. The first task of teachers, youth workers, etc., is to analyse their own social position. Teachers have a contradictory role in society. On the one hand they are servants of the capitalist state. As such they have the task of implementing policies designed to prevent working people becoming aware of their situation and changing it. On the other hand teachers are wage-earners who have an interest in struggling against exploitation and for a better form of society. When teachers try to bring this interest into their professional work they run up against a disciplinary system designed to make them loyal instruments of the state. Teachers have to decide where they stand and

"Rev AB 46"

work out political and trade union strategies to fight for their own interests as wage workers.

2. The second task of teachers and other educators is to study the living conditions of pupils, the work situation of parents, the structure of the neighbourhood and the problems of the community. These factors help to determine the way a teacher works with children, the choice of content matter, the material and methods to be used.

3. If a teacher really wants his or her professional work to help change society, the worst way of going about it is to try to indoctrinate children with the ideas of a particular party, however right it may be. Constant moral lessons are just as bad. ~~The main aim of education for transformation must be that of helping children to understand the material and social world around them. Children should not be educated for the future, but so as to be able to organise their own lives collectively here and now. If children learn to recognise their needs and interests, and to find their own ways of working to realise them, then they will be well prepared for fighting for a share in controlling production and society as grown-ups.~~

4. The aims and methods of teaching are closely connected. Rigid and abstract teaching methods cannot fit children for running their own lives, however correct the contents of the subjects taught. ~~Education for transformation means that children become the subjects of the learning process and not its passive objects. Learning takes on the character of a collectively determined research process, based on children's needs and interests. The function of the teacher is to help children to organise their work and research.~~

5. Parents and other working people must be brought into education. A lot of progressive teachers regard parents as reactionary – a stumbling block for the introduction of non-authoritarian methods. But one does children no favour by forcing them into a permanent conflict situation through different types of education at home and at school. In investigating the background of his pupils, a teacher should try to find out what special abilities various parents have, and attempt to bring these into the school. Parents can be asked to help make things the class needs for its work, or to come and tell the children about their jobs, or to take children to visit their place of work. Once productive work becomes part of education parents will more easily be able to see the



value of school and the part they can play in it. Similarly, people whose work is concerned with the school can be made conscious of their role as educators. There is no need for the janitor to be the children's worst enemy. He could be brought into the class to explain his work, and children could learn to help him. Nursery school teachers may discover that the only person who does work which is recognisable as such by smaller children is the cleaning lady. She may already be the main educator in the nursery, without knowing it. It is essential to make her a conscious part of the teaching team.

6. All educators should try to bring questions of production and of social, economic and political relationships into their work. State curricula certainly do not permit polytechnic education in the full sense, but they are rarely so rigid as to preclude all mention of productive work and class structure. This possibility exists in virtually every subject.

7. Education is not confined to school. Children learn a lot at home, in the street and in the community. ~~but they learn in an unplanned and unreflective way.~~ Educators should try to help children become more aware and critical of what they learn, by exchanging information and discussing information at school. Excursions, school travel and work experience schemes can help in this.

8. Educators should help children to take part in community life and local political struggles. This is only possible if the educator becomes aware of what is going on in the community and the extent to which it affects children. Activities and disputes which really concern children's interests and living conditions can be an important instrument of political education. Examples of struggles which may be relevant for children are: slum-clearance and housing schemes, traffic planning, school closures, health service restrictions, playgrounds and cultural facilities, industrial disputes (if their parents are involved).

9. New contents and forms of education cannot be worked out and introduced by a single teacher, in isolation from his or her colleagues. The task is too big for one person, the political vulnerability too great. Teachers must get together and organise themselves if they want to work for change. Teachers' co-operatives on the pattern of the Freinet movement are one possibility. Another is to try to make existing organisations like trade unions into instruments for the transformation of education.

10. One of the most important struggles in which children, parents and teachers can participate is the struggle to change school itself. If teachers get into trouble for using progressive methods, this may help to raise awareness of the class character of education. The support of pupils and parents can be crucial in preventing disciplinary measures and in pressing for teaching which corresponds to the interests of working-class children. Teachers who introduce new methods without securing the understanding and co-operation of pupils and parents will not get their support in a conflict situation. It is vital to develop and introduce new methods in co-operation with children and parents.

**AB47**

126

TSEBISO : KOPANO YA SETJHABA EVATON LE SEBOKENG

VENUE: KEREKE YA WESELE (METHODIST) ZONE 14, SEBOKENG

TIME: 02h00 (HORA YA BOBEDI, THAPAMA)

DATE: 14 - 10 - 1984

SEPHEO: TABA YA DIKOLO LE TSE DING.

TLONG KAOFELA

lew "Ab 47

TSEBISO : KOPANO YA SETJHABA EVATON LE SEBOKENG

VENUE: KEREKE YA WESELE (METHODIST) ZONE 14, SEBOKENG

TIME: 02h00 (HORA YA BOBEDI, THAPAMA)

DATE: 14 - 10 - 1984

SEPHEO: TABA YA DIKOLO LE TSE DING.

TLONG KAOFELA

TSEBISO: KOPANO YA SETJHABA EVATON LE SEBOKENG

VENUE: KEREKE YA WESELE (METHODIST) ZONE 14, SEBOKENG

TIME : 02h00 (HORA YA BOBEDI, THAPAMA)

DATE: 14 - 10 - 1984

SEPHEO: TABA YA DIKOLO LE TSE DING.

TLONG KAOFELA

TSEBISO: KOPANO YA SETJHABA EVATON LE SEBOKENG

VENUE: KEREKE YA WESELE (METHODIST) ZONE 14, SEBOKENG

TIME: 02h00 (HORA YA BOBEDI, THAPAMA)

DATE: 14 - 10 - 1984

SEPHEO: TABA YA DIKOLO LE TSE DING

TLONG KAOFELA

TSEBISO: KOPANO YA SETJHABA EVATON LE SEBOKENG

VENUE: KEREKE YA WESELE (METHODIST) ZONE 14, SEBOKENG

TIME: 02h00 (HORA YA BOBEDI, THAPAMA)

DATE: 14 - 10 - 1984

SEPHEO: TABA YA DIKOLO LE TSE DING

TLONG KAOFELA

NOTICE PUBLIC MEETING EVATON AND SEBOKENG

PLACE: METHODIST CHURCH (MTCBISA) ZONE 14, SEBOKENG.

TIME: 02H00 (TWO O'CLOCK AFTERNOON)

DATE: 14. 10. 84

AGENDA: SCHOOL MATTERS AND OTHERS  
COME ALL.

VEREENIGING MR 75/10/84

TRANSLATION

Noti<sup>c</sup>e Public Meeting Evaton and Sebokeng

Venue: Methodist Church (Metodist) Zone 14, Sebokeng.

Time: 02h00 (Two o'clock Afternoon)

Date: 14/10/84

Agenda: School Matters and Others

Come All

# **AB48**

*In Alpha-leers*