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APO LOGY

The Editorial Board wishes to apologise to its readers for the delay in the coming out of the second issue of the VOICE OF SOMAFCO. This issue is a merger of the second and the third editions.

Victory lies in Organisation!

(Editorial)

Our struggle for National Liberation has entered a decisive and crucial stage. We are witnesses and participants to' momentous events which are shaping the future of our Motherland. At this stage it becomes more imperative than ever before that we students correctly assess our position in the Education Front which is an integral part of the National Liberation Struggle.

Our people's desire for Freedom has catapulted them to a wide range of activity which has violently rocked the boat of Apartheid. Fearing the sinking of their condemned boat, the racist government has resorted to naked brutality and legislative terror in a futile attempt to douse the revolutionary flames that are engulfing South Africa.

Our front was not immune to this reign of terror as manifested by the imposing of the draconian Education Bill, the persecution of students, their leaders and outspoken opponents of Pretoria Education policy. The regime has further gone on to impose different measures to different localities with the sole objective of bleeding us to death. In some cases it has succeeded and in others not.

Like all other fronts in the Liberation Struggle, the fundamental question that faces us is what is to be done? The correct answering of this question is the one that will determine the result of this crucial and decisive stage in favour of the revolutionary forces. The primary task that faces us is to strengthen the existing student organisations. We must direct all efforts at concretising their mass base. These organisations where the enemy has managed to bleed them, it becomes a revolutionary duty of utmost importance that we revive them. We must establish local branches throughout the country. Our organisations must establish dynamic relations with youth clubs, Christian movements and all other organisations where students are to be found. Each and every organisation must be turned into a vehicle of struggle.

The battle lines are drawn, let us as a United Force fervently work towards executing this task. We must establish contact with each other to the highest possible levels so as to be in a better position to act in Unity. But we must NEVER EVER FORGET THAT WE ARE WORKING UNDER CONDITIONS WHERE ENEMY REPRESSION IS RIFE.

Therefore, our form of organisation wherever we are, should be such that it can withstand enemy repression. our organising should not be confined to the urban areas. IT MUST BE CARRIED OVER TO THE RURAL AREAS. Each and every inch of our Motherland must be turned into a battlefield. We are one force which has to unite in action.

Another of our major tasks is to realise our drive! for the drawing up of an EDUCATION CHARTER. All sections of our community must play an active part in the drawing up of this Charter. Discussions must take place throughout the length and breadth of our country. The Education Charter must be discussed in youth clubs, Christian Movements and in all organisations.

SOMAFCO is a component part of the Education Front. Even here is Somafo discussions are in-1 derway on the Education Charter. The views of SOMAFCO students will be published in our next issue. I

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Let us in this year of UNITED ACTION execute

these tasks with revolutionary zeal. Let this be the
year of organising ourselves into disciplined organs
of struggle. Let our rallying slogans be: i
ALL EFFORTS FOR THE EDUCATION CHARTER! 'H
EDUCATION IS A RIGHT NOT A PRIVILEGE'

My Students My Comrades

Don

CoHege

This article seeks to look at the question of teacher-student relationship from a SOMAFCO perspective. SOMAFCO as an educational institution was born in the heat of struggle waged by the A.N.C. for national and social emancipation of the people of South Africa. It is therefore an organ of the Liberation Movement, whose function is both educational and political.

Education as a process of systematic training and development of the educant pivots to a considerable extent on the relationship between the educator and educant himself. How the teacher and the student relate to each other conditions the very process of education. Experience has shown that the nature of this relationship is determined by the social system for which an educational institution operates.

Schools and other educational institutions in present South Africa operate for the system of Apartheid. Bantu Education has been endowed with

Ngakane

Commissar.

the oppressive and Violent character of this dehumanising system. It is designed to produce submissive Blacks who are sheepishly willing to maintain the structures of white supremacy.

Under Bantu Education, teachers who by chance of history were born first, went through school and obtained certificates before their pupils, are regarded as superhuman. They are infallible demi-gods whose business is to talk down to pupils who in turn must tacitly accept the word of the teacher and tow the line. Regimentation of discipline, intimidation and thrashing of pupils is the order of the day. Teachers are irreproachable lords who cannot be questioned even in cases of extreme negligence of duty.

The true student of SOMAFCO is one who is militantly opposed to the oppressive and exploitative system of Apartheid. He is a fighter in the liberation Movement who at the same time pursues academic studies. The true teacher of SOMAFCO is a committed cadre of the Liberation Movement. He is a guardian, leader and fervent political organiser. He fights daily in the classroom, meetinghalls, production fields, sporting activities etc. the apartheid - imperialist ideology. In its place he seeks and strives to inculcate a progressive, humane and liberating ideology.

The teacher and student of SOMAFCO are indeed comrades. They are united and endeared to each other by their common commitment to the noble cause of liberation. The teacher sees in the student a weapon of struggle in the making. The student in turn sees in the teacher a fellow fighter who by virtue of more knowledge imparts to him experience that is vital in tackling the daily problems of their struggle.

It is implied in the foregoing exposition that the teacher is well-disciplined, honest, considerate and principled. He must dispose of a profound and clear political knowledge. To mould characters and forge real weapons of struggle these qualities are indispensable.

Keeness and willingness to learn and a strong sense of purpose on the part of the student strengthens and promotes the relationship. The student must understand that he is an activist and fighter even inspite of the teacher.

The teacher and student should not only meet and communicate in formal situations. They should mix and consort with each other freely outside classrooms and meetings. They should eat, play sports and games together. This offers an opportunity to both to be well-acquainted with each other's daily cares and wants. Extreme care should be taken however, by both to ensure that this relationship does not degenerate into a morally corrupt one.

It is not the duty of the teacher alone to make schooling a pleasant occupation. The student has a substantial contribution to make towards making the Bantu Education

Taeke Morathi (Form V)

Education should ensure the full well-being and free allround development for all members of society. Its main objectives should be to produce a creatively active man striving for self-perfection. It should equip the youth with deep and solid knowledge of the fundamentals of science,

preparing them for future active participation in productive labour and social work; to enable them to make a conscious choice of profession or trade.

On the contrary, in racist South Africa (SA), like in all colonial systems, education is characterised by inequality. Education, to an African child, is aimed at preparing him to play a subordinate role to that of a white child - whose education, prepares him for a life of dominancy.

Prior to the coming into power of the fascist Nationalist Party (N.P.) in 1948, mainly due to the legacy left by British rule, education was not based .,on colour. But, the NP. changed education structure and designed inferior education for Africans, now known as Bantu Education (B.E.) The aim of B.E. lwas eloquently expressed by its achitect H.F.

.Verwoerd by these words:

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school day a fruitful and enjoyable experience. He isl a participant in the educational process. His views; and opinions are recognised and taken into consideration. The teacher must come to terms with thei fact that sometimes or quite often students by intuition can have a better grasp of things than him. lfll necessary care is exercised, this Principle can apply 5 without undermining the position of the teacher as the director of the educational process.

United Action

Don Ngakane

College Commissar

When I have control of Native Education, I will reform it so that Natives will be taught from childhood to realize that equality with Europeans is not for them. People who believe in equality are not desirable good teachers for i Natives. .' 1

With its inception in 1954 Mission schools which were not prepared to offer Bantu Education were I later not subsidised by the State. They were ordered to register and were subjected to rigid departmental Control with regards to svllabuses, further their own examinations and certificates were not recognised. Provincial education was brought into one department. This marked the beginning of the crude ideological enslavement of the africans 1

coupled with provision for an adequate supply of;
African Labour with just sufficient education to
qualify it to occupy the poorest positions of the
unskilled and semi-skilled labourers. Though our
people were stripped of the rights to equal
education, the words "There is no place for him
(the Bantu) in the European community above the

level of certain forms of labour For that reason it is of no avail for him to receive a training which has its aim absorption in-the European community Until now he has been subjected to a school system

Which drew him away from his own community and misled him by showing him the green pastures of the European Society in which he is not allowed to graze" could not go unchallenged. The introduction lay ahead.

April 1955 saw mass boycott of Bantu Education by Africans - a Boycott which resulted in several teachers drawn from nschool' and hundreds of teachers resigning in protests. The African National Congress (ANC) and its allies ran alternative education programmes. Cultural Clubs and Church Buildings were used 'as schools to implement this programme. The enemy, realising the effectiveness of the boycotts, harassed those who ran these schools and forced them to close by banning such institutions and detaining those organising them. The banning of the A.N.C. in 1960, "did not mark the end of the struggle against this inferior education. Towards the closing of the decade

We saw student organisations namely African Student Associations (ASA), South African Student Organisation (SASO), South African Student Movement (SASM); being formed, main functions were to organise; politicise and mobilise they Junior Secondary Schools - to organise them into Detachmentments in the struggle against this evil education and all racist laws.

The beginning of the seventies experienced scattered boycotts by students through the length and breadth of our country, their cry was "NO to Bantu Education". in the midst of these struggles, the enemy sought new ways to entrench itself. It introduced Afrikaans as a medium of instruction in schools. This move served as a catalyst to make students protest against Bantu Education. On the 16th June 1976, thousands of Students in Soweto took to the streets with placards demanding an education of better quality. Innocent and unarmed '6 were met with brutal reaction by the regime. 8. E. marked the beginning of bitter struggles they IPSN Students in both Universities, Senior and We were murdered in cold blood and many of us were left wounded. Despite all these brutalities, the boycotts spread like wild fire throughout the country.

In response to this, the enemy arrested many of us, tortured and killed some in detention. Others were forced into exile with the banning of all political organisations and student organisations like SASO, SASM and SSRC.

Due to the continual pressures exerted on the regime by student boycotts, teacher/parent delegations and the churches, the regime in an attempt to appease these forces, changed the name B.E. to Department of Education and Training - The Education Content remained unchanged. Community schools in "Troubled Areas" were declared State Schools, curtailing students participation in politics. The increase in shortage of teachers, partly inherited. and partly caused by teachers who had resigned in protest, was replaced by gun-totting service men. The same people. who murdered us indiscriminately during the uprisings.

To suppress further school boycotts that spread in 1980, the regime has introduced an education Bill which stipulates that:-

(8) Children above the age of seven years can no longer be accepted as first year scholars in any school.

(5) Those above the age of eighteen years (18yrs) (in practice, its sixteen years (16) can no longer be accepted in Junior Secondary Schools.

(c) Those above 21 years (in practice, 20 years) can no longer be accepted in Senior Secondary Schools.

This is coupled with more stringent measures; for admission in schools. Despite all these restrictions the Bill makes provision for those who are favoured by the authorities to be admitted.

With this new threat in the background, and his response to Cde Mandela's call from Robben Island; that:-

"Between the anvil of united mass action and the hammer of armed struggle we shall crush the white minority regime"

The students, workers, academicians, and that will prepare the youth to be better workers
t
educationists are rallying together in United Action the future and enable them to take p
art in al
to draw an Education Charter. This charter is to em- spheres 0f life. Forward to a people
's Government!
body the demands for a non-racial education system
HAIL;4
m mylls
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The writing on the wall says it c/ear/x enough. "This was an exhibition of" the Primary S
chool art work, which
coincided with the sitting of the m Education Council in SOMAFCO. J
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My Experiences in Detention

Phumeza

Form VI

It is well known that the heroic June 16 uprisings ushered in a wave of repression and harassment of people throughout the country. Thousands were detained, tortured, imprisoned and some murdered in detention. Herein, we begin to publish a series of articles written by SOMAFCO students about their experiences in the notorious racist Pretoria dungeons. I was first detained on the 22nd July 1980 after I had participated in a mass boycott of Bantu Education three days earlier, under the General Law Amendment Act which allows for one to be detained for 180 days without trial whilst investigations by the police are under way. I was very fortunate to be released after 14 days due to lack of evidence.

My second detention was on the 11th August the same year after I had chaired a meeting of protest against Bantu Education. Seven other students were arrested with me. We were taken to the Mdantsane Police Station where we were detained under the Proclamation R252 which allows one to be detained for 90 days without trial (the period of detention can be extended indefinitely by the so called Minister of Justice.) On arrival at the police station, a "guard of honour" was formed for us by sjambok-wielding policemen. As we went through it, we were severely brutalised, up until the charge office where we were led limping and wounded to the security branch (8.3.) offices. On arrival there I was recognised to be the one released a fortnight ago. This was enough to agitate the wrath of the sadistic S.B.'s who accused me of being the "ring-leader" of the school boycotts. I was then dragged into another office where I was further kicked, slapped, sjamboked and choked for denying it. Due to the assaults I finally lost consciousness.

On regaining consciousness I heard screams of the other seven emanating from other offices. We were all finally brought together and taken to the cells.

At about 6am the following morning we were woken up by a bunch of policemen who took me for interrogation. It surfaced that the interrogation was to find out who did I think had burnt a school the previous evening. When I could provide no answer to that, since I was in the cells at the time, I was again assaulted. When this did not produce the desired answers, I was handcuffed from the back and asphyxiated with a car tube, stars shot up in my head and I blacked out. This did not end there. Each time I came round, I underwent the same ordeal. After about six to seven hours of continual interrogation and torture I was dragged back to the cells for I had difficulties in walking. By this time, I was swollen, bruised and bleeding.

Due to injuries sustained during interrogation, that night I fainted in the cell. I later learned that my colleagues in the cell banged the door and called the police. They came, looked at me and left.

Around midnight, I was taken to the hospital where I regained consciousness. No doubt that this was deliberately done so that people should not see me.

I stayed at the hospital overnight and was taken away, against doctors' orders, back to the cells. From time to time, in the evenings, I was taken to an unsympathetic doctor who only administered in-

jections and aspirins. He did not listen to my complaints other than treating me for what he saw. Somehow information had leaked out that I was seriously tortured and was injured. To cover up, the police spread word that I got injured whilst trying to jump over a fence evading arrest. About six weeks later the other seven were released gradually and they informed my parents who then, with the assistance of lawyers, instituted charges of assaults against the police. Affidavits were taken from my former cell mates. When the assault case was due to be heard in court, it had to be adjourned since my attorney could not consult with me. (The Act does not provide for a detainee to consult with his own attorney, preacher, doctor etc., other than one's interrogators who are the police). Even his application in court to see me was turned down. About a month later, I too, was released without any charges being preferred against me by the State. therefore, consulted with my attorney and my assault case against the police continued. When my

medical file from the hospital was sought, it was found to be missing and could not be traced. Again the case had 'to be adjourned.

During the adjournment, I was subtly harrassed by the police. They would come at all odd hours of the night to our house just to ransack it then order

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Education and Production

Andile

Education is an important front in our Liberation Struggle. A given educational system either reproduces the old order with all its inequalities, injustices and hierarchies or, if linked with the struggle for transformation of a society, promotes the process of revolutionary changes.

Apartheid in South Africa pursues and practices educational systems in conformity with its exploitative objectives. The African National Congress views education (formal and informal) as central to our struggle. At the same time emphasizes that education should always serve the needs of our struggle and our people:

Under the apartheid educational systems there is a complete demarcation between books and practical life. The new South African society envisaged by the ANC as outlined in the Freedom Charter will never be realised unless education is combined with production and obtained in the struggle.

Mrubatha

me to report to the same police station and to tell same policemen who had tortured me. The sentence of detention befell Hintsa Siwisa, who was my attorney. To me, this was enough to force me into exile. I was no longer prepared to live under Apartheid.

Somafco which provides an alternative education towards that of the racist regime is involved in the process of eliminating the gap between manual and mental labour. It is here that we as students have voluntarily attached ourselves to various production units such as electrical, carpentry, agricultural departments. etc.

I and other students are involved in the agricultural production unit which has various sections, namely horticulture, crop fields, piggery, poultry and cattle husbandry. I am presently the acting head of the poultry section. I joined this section in 1981. It was at the time headed by the late Elias Rasego. I was, therefore, assigned to be the acting head of the poultry section. It was during this period that I was joined by other students.

The first thing that dawned to me was that I had further responsibility which needed to be executed with revolutionary ideal whilst not neglecting my studies. The task of the poultry unit was and still is to provide the ANC community with eggs. Needles to say when they no longer lay, we eat the fowls. In the beginning I had problems. When in class, 8 times, I would ask myself whether the chicken were fed. During short-breaks I would take my bike and quickly ride to work to see if all was still well. The success in my responsibility is greatly indebted to the assistance offered to me by my comrades who are permanently attached to the unit.

During schooldays I work for three hours after school and during the holidays and weekends 3 work full time.

Whenever I have time, I pay working visits to other sections in the agricultural department. I learn something from these sections too because I also

take agricultural science as one of my subjects. This concretizes my theoretical learning, broadens and develops my interest in this field. Moreover, it enables me to excel whenever we are given projects. To say the least it is great fun to work with the chickens.

My voluntary attachment to this unit and of others to production units is the practical realisation of the ANC educational policy which aims at Solidarity

speech

destroying the artificial barrier between mental and manual labour. It is also in conformity with the ANC ,Youth Motto, which states that we must WORK, PRODUCE, LEARN!

Forward to the realisation of our motto.

Long live the ANC Education and production programme

on the

Execution of the Moroka Three;

9th June 1983

In this hour of the execution of 3 of our comrades I would like to say a few words on behalf of the Dutch Anti-Apartheid Movement.

It is obvious what the aims behind the recent movements of the fascist regime in Pretoria are. On the one hand by commuting the death sentences of comrades Tsotsobe, Shabangu and Moise into life-imprisonment the racists try to save their face towards the world community, on the other hand by murdering Marcus Motaung, Simon Mogoerane and (y Mosololi they try to strike fear within the . ks of the liberation movement.

But they won't succeed; on the contrary. This execution will only strengthen the will of the South African people to continue and further the struggle for liberation.

In this struggle the ANC is supported by a large and increasing number of people all over the world.

At the present moment, during this meeting, in many places in Holland vigils are held in protest against the murder of our 3 MK-fighters, I can assure you that, comrades.

Ever since the death sentences were made known the Anti-Apartheid Movement has put pressure on the Dutch government to take all necessary steps in order to save the lives of the six freedom-fighters. Meanwhile the Anti-Apartheid Movement has been and still is mobilising the Dutch people to increase their support for the African National Congress. I can assure you comrades, this execution will broaden and strengthen the support and solidarity of the Dutch people for the struggle -for a free _and democratic South Africa.

Amandlal Ngawethol

Maatlal Kea Rona!

MHY'IBUVEL kAfrlka'dl

By the Dutch Solidarity Group

The Enemy Manouvres;
Andrew Nhlapo
Form V

Once more the South African people are experiencing another dirty move made by the racist regime of introducing the so-called "Gifted Student" programme. Apart from the other destructive action of Apartheid South Africa's regime, it has also launched an offensive on African education. Education for blacks in South Africa is a privilege not a right as was stated by H.F. Verwoerd in the past when introducing Bantu Education. (B.E.)

The past and the present racist regime have made it a point that what he said is carried out. However, the capitalist mode of production demands that more blacks should be trained in the skills that were previously reserved for whites. In order for it to keep its super profit on the same scale and higher, cheap labour must be given the first priority.

To ensure that they get a regular supply of cheap labour from the few educated blacks, the regime introduced the so-called "Gifted Student" programme which only gives to a selected few of our people an "opportunity to be educated." This programme has been long introduced; the only difference is that more and more people are being recruited.

It has also become a necessity to the Botha-Malan racist regime to see to the enlargement of this group in order to create a black middle class. A Middle Class that will be on the opposite side of the Liberation Struggle.

It is worth mentioning that those sponsored under this programme, a proper investigation about their activities in politics is carried out by their sponsors. Private companies like I.B.M; Anglo-American, Siemens, BMW. and so on and government owned companies have become part and parcel of this entanglement of sponsoring the "Gifted Student" programmes.

After completing their studies, these companies make jobs and houses available to them. The houses are provided on a scheme of ninety nine years lease hold and company cars are also offered to them. To be provided with a house and a company car at an early stage, moreover when people wait so long to get those match box houses, is sufficient to keep one far from politics, apart from the salaries they get. Their salaries are higher as compared to the other ordinary workers. All these "offers" compel them to do a double check if they are to embark on an action oriented form of protest against their employers.

Such an employee, even if he has joined a progressive 'trade Union, when the situation necessitates that action should be taken, he will strive not to be amongst those in the fore-front. It becomes a very pathetic situation if, amongst the leadership of the said union, there are people of this nature. Worse when they are dominant. When such people come to the fore-front their is to dampen the militancy of the workers.

Another destructive element about the "Gifted Student" programme is that it makes them have a feeling that they are superior to their fellow colleagues. Unnecessary attitude and divisions emerge among students. One of my contentions about this destructive programme is that it breeds division as engineered by the racist regime.

I will not have done justice by leaving out the fact that some of these "Gifted Students" are meant to serve in the Bantustans after completion of their

studies. Their service takes place in many aspects. They serve as administrators, lecturers, lawyers, magistrates, agriculturists and so on.

It is an indisputed fact that in any socnety you do 'find few people who are more capable than others in different careers or occupations. But in South Africa, if you are not amongst the so-called gifted students, and your parents cannot take you to school, you automatically become hopeless in the society. Actually, this is one of the factors that contribute to the increasing number of many young black South Africans loitering in the streets.

The A.N.C.'s education programme is guided by the eighth clause in the Freedom Charter which reads thus : The Doors of Learning and Culture Shall - be Opened to All. This is eitectd in SOMAFCO, an ANC school.

Desputing the fact that in any society you do find people who are more capable than the others would be unrealistic. SOMAFCO does have such students, but they are given the tasks of uplifting the standard of the others. Students form study groups especially in areas where they are weak. We sometimes have educational contests - but their purpose is to lift the educational standard of! the 00mmunity, for our people in Sodth AfriCa and for the betterment of mankind. These contests, are not aimed at developing individuals for their own selfish interests.

In conclusion, it is my desire that all those who hope to be amongst the "Chosen few" so.called "gifted students" refrain from the thinking. The Gifted Students Programme is not for the betterment of our society but for the individuals interests. This, 1.

system, breeds opportunism, individualism and 'many other reactionary tendencies which are and will never be in our peoples interests.

Amanda -Maatla .

A. Nhlapo. r

ISOMAFCO.

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IEditors note;

The above article makes an interesting ob- _
3ervaf on at the P_ragramme for Gifted Students. No e
doubt there are different views on this s_bject The
,668rd therefore, appeals to all its readersgo write
and say their views. We hope to keep this as an on-
going discussion.

Speech on behalf of the Young-
Women's Section, SOMAFCO.

on the occasion of South
African Women's Day, 1983

Young women of our country, so much has been
done by our forebears and yet there is still even
more to be done in relation to the beat of our
struggle. Our section being part of the cream of our
revolution, the youth, we shoulder measures of
responsibility of freeing our mother land.

The past has shown our untiring stag.

towards our revolution through women like

Mangoyi, Charlotte Maxeke and Ruth First. They
were women of great power and determination.

Women with tangible prerequisites. They spared no
effort in enhancing our struggle to rid their fellow
women of national oppression, from being Op-
pressed as cheap labour and yes women in a level
controlled society.

They always encouraged their fellow comrades

even when their lives were at stake in the hands of

Comrade Chair, leaders of the African National the TanSts- Why can't we endeavour to make
more

Congress in East Africa, distinguished guests, sacrifices and I staunchly devote our lives
to the

, comrades and friends, I greet you on this day of revolution. Let's not retreat!

struggle of the women of South Africa on behalf of Let's do away with egoism, with nepot
ism and

the Young Women's Section of the Solomon all other weaknesses. Let's gather confidence

Mahlangu Freedom 00"899- youth and ride high towards our goal.

Girls from the Primary School section of the Solomon Mahlangu Freedom College presenting
a play b53886

on the role of women during the celebration of the South African Women's Day, 9th August.
a.

When the ANC was formed a loyalty of an new type was born in the creation of a new society; a non-tribal loyalty, a loyalty which was inherently anti-colonial and would in the course of time develop to become non-ethnic, non-racial and anti-imperialist; thus let's strengthen our liberation movement with a leadership that has stood the test of time.

All women who were and are in the ranks of our movement rid themselves of ignorance They defined and set goals. And this can only be achieved through strict discipline and taking stock of this necessity. Loose conduct, deliberate anarchy -will delay our struggle. I'm addressing myself to those of us who are still being swept away by luxurious inclinations, whose treasure is but all that lives with the withering reactionary racist rule. Let's value our nation, not ourselves. Our prerequisite must be the national demands enshrined in our Freedom Charter.

Let's do away with destructive moves that may deter the concentration of those who are dancing to the tune of our revolution. Our confrontations should solely and only be directed to our enemy. Let's do away with despising the efforts by others towards our freedom.

Most outstanding, in 1949 our youth did not hesitate to bolster our movement and up to today the call still stands to direct Our masses, to consider If. role we have to play in our struggle for national liberation, the advancement of our struggle and the rapidly unfolding situation in the country, placing ourselves in proper perspective.

We know that we are that part of the youth oppressed as workers and as students. For those who are workers, much is in your control, Your participation in the liberation movement can bring a speedy victory.

It's a most commendable stand the youth has taken of constituting the majority of the people's army, Umkhonto we Siwe, which is acknowledged as a skilful, trained and courageous force capable of attacking the enemy's prestigious and vital installations and bases. 7

From this premise in this year of United Action, we must revitalise our campaigns, join the massive world peace movement, intensify our resistance, launch more offensives and above all gather additional forces for the final onslaught and defeat of racism and faecism in our beloved country. Like Namibians and Vietnamese heroins, let's grow firmer.

We shall commit ourselves to an ideal which rather than being rooted in wishful thinking foresees a non-racial democratic society which can only be brought about through hard struggle.

Let's discard those imperialist lies and involve ourselves more in the politics of our movement in all our activities here. Let's preserve our lives for our people, not for domestic trifles. Let's learn more, work more and live better.

United Action !

Amandla !

By Mathabo Magugu

AH M ED KATH RADA

A PROFILE.

Born on August 21, 1929 at Schweizer Reneke, Transvaal, Ahmed Kathrada came to Johannesburg for schooling in 1938 and went as far as matriculation. In 1939 he came under the political influence of Dr. Dadoo and the two Cachalia brothers, Yusuf and Moulvi. He began active political work in 1941 at the age of 12.

In 1946 at the age of 17, Kathrada gave up schooling to do full work in the offices of the Passive Resistance Council which conducted the resistance movement in Natal and Transvaal against unjust land laws affecting the Indians. Over 2,000 Indians were imprisoned. He served his first prison sentence of one month in 8 Durban jail in December 1946 as a passive resister. The offence committed was occupation of a piece of land set aside for Whites only.

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After serving his sentence he continued his full time political work and took active part in campaigns. He came into contact with various leaders such as Mandela, Sisqu, Marks, Dr Xuma. In 1951 he enrolled at the University of the Witwatersrand to take a BA. degree but gave up a few months later because he was elected to go to the World Youth Festival in Berlin. He was sent by the Transvaal Indian Youth Congress. In Berlin he was elected leader of the delegation of 65 South African of all races.

After the Festival he represented the Students Liberal Association (Wits University) at the Congress of the International Union of Students in Warsaw. He was then invited to work at the headquarters of the World Federation of Democratic Youth (WFDY) in Budapest where he remained for nine months. He says about this period:

"During my stay in Europe I visited the Auschwitz Concentration Camp in Poland which left a strong and lasting impression on my mind. It forcefully demonstrated the effect of racialism and made me more convinced than ever of the urgent need to eradicate the poison of racial supremacy which was already growing to alarming proportions in my country."

In 1952 Kathrada returned to South Africa and soon became involved in the Defiance Campaign in which about 9,000 volunteers were imprisoned throughout the country. He was arrested and convicted to 9 months.

In 1953 he was elected to the Executive Committee of WFDY in absentia. Ahmed Kathrada, the hard worker, held positions in the following organisations: Indian Congress, Indian Youth Congress, Peace Council, Youth Festival Committee, Joint Committee of Youth Organisations, etc.

In 1954 he was served with banning orders In 1956 he was arrested on a charge of High Treason which forced him to resign from all the organisations he belonged to, 39 in all. He was placed under house arrest and in 1963 went prohibited from attending gatherings. V underground.

In 1955 he took an active part in starting the Central Indian High School, a private school catering for life imprisonment on Robben Island . He was arrested at Hivonia and is now serving

Indian children from Johannesburg who were being forced to travel 20 miles a day to attend school in Lenasia, which was at the time just bare veld. He was full time secretary of the Central Indian High School Parents' Association until the Treason Trial. P.S. Presently he is doing his honours in History.

(Taken From SECHABA)

1"?

OBITUARY

ANDRE

(Chooksie)

On the afternoon of April 12th 1983, the African National Congress and the oppressed people of South Africa lost, in the words of Comrade Stanley Mabizela, African National Congress' Chief Representative in East Africa, 1 a Cader who was almost the example of the type of person the ANC hopes to produce here in SOMAFCO,' _ First on the Pen and First on the spade. He died of brain haemorrhage due to hypertension on his way to hospital. This is Comrade Andile Nteyi, affectionately known as 'Chooksie'

He was born in Nyanga, Cape Town in 1960. He started schooling around Nyanga and completed his Junior Secondary education. at Pealton Junior Secondary School, Due to problems he encountered around his location his parents sent him to King Williamstown, in Dimbaza, where he continued with his studies at Kuyasa Senior Secondary School until 1979.

He returned to Capetown and joined the Cape Times newspaper as a journalist and did his beat around the Western Cape region, i.e. Worcester, Paarl, George etc, as a crime reporter. It was during this time that he correctly identified the root causes of the high rate of crime amongst our people and he sought to correct them

The 1980 Media Workers' Association of South Africa strike which spread to the Cape was the culmination of his turning point into politics, where he was very active. No sooner had the strike ended, than the student boycotts against Bantu education flared into the open. He mobilised and galvanised the students within the West Cape into action,

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NTEYI

heightening their political consciousness and awareness. His views found expression in the newspapers as he publicised the boycotts. It was with this that he drew the wrath of the racist regime, and was forced into exile. On his arrival here in SOMAFCO, in January this year, he was admitted into the Form V class. His sharp sense of humour and jovial mood won the hearts and minds of all - teachers, students and workers. In February he joined the DIP and was also co-opted into the Editorial Board of this journal where he was unanimously elected chairperson of the Board. At the same time he co-founded the Samafco Historical Society.

His being charged with such tasks was indicative of his commitment to the struggle, the high sense of responsibility and the strong initiative he displayed.

Now

We, the Students, the Principal, Staff, DIP and the workers of SOMAFCO express our heartfelt condolences and deepest sympathies to the family relatives and friends

We dip our Revolutionary Banner in Salute.-

This was the life of a youth who correctly understood the words of the late Walter Thando when he said:

In this hour of destiny your country, and you, people need you. The future is yours and it will be what you make of it'

There they stand bound in chains Your wish
Giants To rid for ever our land
Giants whose fury still reigns supreme The land that your fathers fathered
They who link old times to the present Of this deadly beast
They who stand between yesterday and today Siyabulela Makhosi
Giants who carried Makana spirit across the ages
And cast is Upon young Mahlangu's soul Sikhathela we have been harrassed3)
They who stand a bridge By this devil an octopus
Between Old Moshweshwe and young Mogoerane Whose tentacles spread to lands afar
They who prepared a table for Sekhukhuni Killing and maiming there and there
And beckoned young Mosololi to the same table Sons and daughters of the soil
T.Y WhO drove the train that carried Cetshwayo Till the whole world was littered with the
ir corpse
And centuries later passengered young Motaung Martyrs
Giants now cheesed between Pretoria's grey walls And I over their desouled bodies swear
Siyabulela thanks Makhosi To pity my sister for her ignorance
To hate my brother for his moderation
To kill my father for his collaboration
There they stand unable to move Yes; to rid the land of the usurpers forever
Tigers Or perish in the attempt
Tigers caged in Pretoria's dungeons Siyabonga thanks once more
They that erected that volcano
The volcano that erupted yesterday
Spitting lava into the enemy's eyes
And blinded him to blunders today
Tremors that acted yesterday
And South Africa was shaken to this day
T.emain shaken for ages to come

TANZANIA AUGUST 1983

Thanks Makhosi

2) Siyabulela _ We Thank You

y I ng g ' 3) Sikhathele - We Are Tired

That you have charged with this noble task

That tempered with the destructive nature

We who row mm the seear

The spear trf-r shone 2:: : " ' "

Not A M : .i 3-: l'f'irvii'm t

U i

Freedomis child
You have been denied too long
Fill your lungs and cry rage
Yeuw not going to grow up
With segregated schooling
And sitting on the floor.