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EDUCATION

LIBERATION

THE SOLOMON MAHLANGU

FREEDOM COLLEGE

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(OEDXhZ'O SOWETO

JUNE 16

SOMAFCO

?SLAIKJLEYGIRL On June 16 1976, the student uprisings and PEOPLE DYING the resultant police brutality shook South I SAW Africa and the :vgrldanhls was thehculmmla-thh 0 years 0 Issatls actlon Wlt. a most EUErPYTCRYING inferior education system, called 'Bantu DID NOT Education'. What began as a peaceful day of STOP protest was met by the brutal horror of the THEM' apartheid state. Over one thousand students I A LITTLE GIRL were shot dead by the police and army. II(NOW WHY Countless others were injured and many at-MY PEOPLE CRY tested and detained without trial. Hundreds WHY THEY Teft the country. Some students are still leav-DIE. mg as resistance continues.

THEY CRY It was for these reasons that the African IN HEARTS National Congress of South Africa decided THEY DIE to build a school in exile. That school, the FOR THEIR Solomon Mahlangu Freedom College RIGHTS. (SOMAFCO) now stands on land generously WE SHALL donated by the Tanzanian government in an 60 ON AND ON area known as Mazimbu. April 1989 marks WE SHALL. the tenth anniversary of SOMAFCO. It is also ten years since the judicial murder of ANC

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From Shahima, aged 13

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TO(meaning;

combatant Solomon Kalushi Mahlangu, after whom the school is named.

One survivor of the Soweto '76 uprising who has since completed his secondary education at SOMAFCO, recalls the experience of those brave but fateful days: TTerror still rings in my memory. It came like a nightmare. Unbelievable. Smoke and flames caught the sky. Screaming of many voices. I cried hysterica/ly. Like a child crying for something _ anything. The realisation that I was born to suffer, born to struggle. The regret that I was born at all, and the knowledge that there was nothing I could do about it _ I had been born. In the end I joined the others and threw stones, shouting slogans like a howling jacka/ until I was hoarse. I was here and could no longer live under tyranny. Terror. Fatigue. Blood and hoarse voices Howing from Soweto throughout South Africa. '

The student struggle has become inseparable from the struggle of the nation for people's power. At SOMAFCO we remain a part of that struggle.

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SOLOMON MAHLANGU

Solomon Mahlangu was one of the finest examples of our revolutionary youth. On 6 April 1979, he was executed by the racist regime despite a torrent of international protest and condemnation of the racist murder. a Mahlangu left South Africa after witnessing the massacres of 1976 and a year later returned to his country as a member of Umkhonto we Sizwe, determined to serve his people.

Solomon was intercepted in the centre of Johannesburg along with his comrades and in the ensuing clash with racist police two whites died. He was brutally tortured by security police and his friend and comrade, Mondy Motloutsi, was declared unfit to

4.1.1980, Ma

HERO

OF THE

FREEDOM STRUGGLE

1-75 (h, 7' ;

stand trial because of extensive brain damage he had received after his arrest. Mahlangu was sentenced to death on 2nd March 1977 and, on hearing the sentence passed, he shouted: Amandla! - Power!

As Mahlangu waited on death row in Pretoria Central Prison, the world's progressive and democratic forces vigorously campaigned against the execution, calling for recognition of our captured freedom fighters as prisoners of war. But the fascist regime ignored the demands of democratic humanity with callous indifference.

Solomon Mahlangu's fearlessness and heroism will be an inspiration to all future generations of young black South Africans.

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'y v USHIHMLANGU n _

Tsfg'jglaupgxtcutm s 4 ISTSIPYA) : _

Mahlangu faced his execution like a soldier:

He gave the ANC salute and, smiling, walked tall to the gallows.

The youth of South Africa are determined to avenge the death of Solomon Mahlangu and all the other martyrs of our revolution - and to fight for the attainment of a non-racial and democratic South Africa. We pledge that: 'These freedoms we will fight for side by side, throughout our lives, until we have won our liberty.'

Our slogans are and will remain:

VICTORY OR DEATH!

AMANDLA NGAWETHU!

CALL FOR AN END TO THE
DEATH PENALTY

SOMAFCO STUDENTS CALL FOR
AN END TO THE DEATH PENALTY

Pretoria/s maximum security prison which
houses the sevenhat-a-time gallows, was the
place where Solomon Kalushi Mahlangu was
murdered on the 6th April, 1979.

He left for us what can never be killed _
his undying love for his countIy, and the
message:

Tell my people that I love them, and they
must continue the struggle. My blood will
nourish the tree that will bear the fruits of
AAAA

The struggle against Bantu Education, and the
system ofapartheid, continues in the face of
ever more brutal repression by the regime.
One student activist, Buras Nhlabati, recently
left South Africa, and came here to the
Solomon Mahlangu Freedom College to con-
tinue his education. He recalled his ex-
periences at the hands of the apartheid tere

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freedom. A Luta Continua."

We at SOMAFCO are especially proud of
the courageous heritage of love and struggle
that he has left us. On the tenth anniversary
of his death we I'ededicate ourselves to
persevere in our studies and in whatever task
the struggle places upon us, so that we can
return honour and dignity to our ravaged
country and to its sons and daughters who
have paid the ultimate price.

South Africa has the worst record of
judicial murders in the world. It is a crime
against the Geneva Convention to kill
prisoners oiwar, let alone township activists
and small children. Even so-called 'ordinary
criminals' in South Africa who face death by
the hangman's noose, live in a society that
has been called 'A crime against humanity'
by the United Nations.

The students ofSOMAFCO call on the in-
ternational world to rededicate itself to the
campaign against the death sentence in South
Africa, and to support the ANC in the strug-
gle for seizure of power in our country.

A LUTA CONTINUA

ror machine In the testimony which he read
in September 198 7, to the Harare conference
on Children, Repression and Law in Apart-
heid South Africa. Extracts of his statement
are reprinted below.

Buras was i 7 when he was detained in Oc-
tober 1986. He was President ofthe Tembisa
Youth Congress, as well as active on residentsl
committees in the area in which he lived:

II was arrested at 3.30 in the morning on
8 October 1986. They wanted to take me from
the house naked, but I took a shirt, trousers
and shoes. I was thrown in a van. Altogether
they arrested 12 others from my committee.

At about 5 am I was taken into an interroga-
tion loom And then they staIted inteIro gating
me, beating me up for something like fve hours

.. They asked me ifI know something,7 about
the African National Congress, and about the
campaign which maybe the Student C ongress
is planning and again about other members
whom they can't fInd I was at Tembisa Police

Station for one day. I was beaten and given electric shocks from handcuffs. All my comrades were released. I stood there, preferring to die.

During the first day at Tembisa Police station, even my mother was refused permission to see me and actually didn't have any confirmation that I was detained. She got the information after my brother was released. On the second day, I was taken to Kempton Park Police Station. I was given electric shocks. I was stripped and put in a rubber suit from head to foot. A dummy was put in my mouth so I could not scream. There was no air. They switched the plug on. My muscles pumping hard, no signs on my body. I couldn't see anything.

When they switched the plug off they took the dummy out and said I should speak. When I refused, they put the dummy back and switched on again. After a long time they stopped. I was stripped and put into a refrigerated room naked. I was left there. In the fridge it was also something like 30 minutes. Then they brought me out again and put me back in the electric shock suit. I was then taken into another interrogation room. My hands, feet and head were tied around a pole and bright search lights turned on. I could not remove my head from those search lights, and then they brightened them straight into my face. I felt my mind go dead. I couldn't see. I cannot even read at this present juncture. I was dizzy. I was beaten again for the whole day. I have scars on my right hip, in my head and on my back.

I was then taken to Modderbee Prison. I was beaten but only by lists. I was given no medical treatment. I was given ice cubes for my swollen face. I was in prison for three months. I spent two weeks in solitary confinement.

After my release I was to report at 7am and 7pm at the police station. I didn't. I spent five months in hiding after my release before leaving. I could not attend school. My family do not know where I am.

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SOMAFCO
IN STRUGGLE

by Thandi Nzula - Somafco Student
As the crow flies SOMAFCO is 2 500
kilometres from South Africa, near the town
of Morogoro in Tanzania.

Being here in exile so far from our homes
and families is not easy. The one thing that
helps us to persevere is the strength of com-
mon purpose that we have with our strug-
gling brothers and sisters at home.

We have come to be here in exile because
of our participation in the boycotts and
demonstrations against Bantu Education. It

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- ' aputo

Inhambane
Mbabani
Manziliio

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became impossible for us to remain in South
Africa, but we have not stopped fighting.
it is because we understand the importance
of a good and fair education that we fought
for it in South Africa, and now enjoy it here
at the ANC school in Tanzania. We need this
education to help us in struggle against the
regime.

When we rose up in our thousands in 1976
to say no to Bantu Education, we showed that
the government's plan to create a servile
population had failed. They resorted instead
to shooting us. Over one thousand students
were shot dead.

The ANC was underground at that time,
but we listened to Radio Freedom and we
knew about Umkhonto We Sizwe, the ANC's
army. They persuaded some of us to take up
scholarships abroad, but many of us remain-
ed in Tanzania to begin building our school.
The Tanzanian government was generous
enough to give us the land, and equally im-
pressive has been the contribution of the Tan-
zanian people who have been employed ever
since to help us complete the project.

We knew then that we were building our
freedom brick by brick. It was hard to build
houses and schools so far from our families
and friends, but we consoled ourselves that
each brick we used was one less for the walls
of apartheid. Morale was very high. Today
the school is complete and part of a thriving
community.

Here at SOMAFCO, and at the ANC
Development Centre, we are trying to create
for ourselves an alternative education.
Because we are in exile we have to write some
of the internationally recognised exams to get

placements at universities abroad, but the way we are taught and the relationship between pupils and staff is a revolutionary one and very different from what we were used to at home.

We are able to learn about our real history and become proud of the traditional civilisations that existed before South Africa was colonised. We also learn about the history of Africa and the rest of the world.

It is now ten years since we first decided to build SOMAFCO. In South Africa, slogans such as 'Liberation Now - Education Later' have changed to meet the practical and ideological demands of the struggle to become 'Education for Liberation - People's Education for People's Power'.

PEOPLES EDUCATION

FOR

PEOPLES POWER

WWW

by Jack Simons, Member of the
ANC National Education Council

'People's Education' is a slogan, a call for a revolution in education which forms an essential part of the revolution now taking place for a single, united, and democratic South Africa, providing rights and opportunities for all women and men, regardless of their colour, culture or creed.

To trace the origin of the thinking behind the slogan one must go back to the school boycotts that began with the Soweto revolt of June 1976, and before that to the ANC's campaign against the 1953 Verwoerd plan to impose Bantu Education on African schools throughout the country.

The revolutionary approach to an old problem originated with the Soweto Parents' Crisis Committee formed in October 1985, its offspring the National Consultative Conference of December, and the National Education Crisis Committee (NECC) launched in Durban in March 1986.

The SPCC faced radical student activists who were proposing that 1986 should be 'The Year of No Schooling'. They dismissed the cautionary words of their parents as the result of a docility imbibed from all their years of Bantu Education. This radical student position lost much of its potency when a brief message was read to the conference it came from the ANC.

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The message took care not to direct conference decisions, but stated clearly that 'Liberation before Education' was not an ANC slogan. While saluting the youth for their role in the resistance, the implication in the message was clear; education should be incorporated into, rather than sacrificed to the struggle. That simple message was enough to defuse the indefinite boycott debate. So it was that together with the mass student and youth organisations, resolutions were taken that the return to school be implemented together with an ambitious programme to institute People's Education for People's Power, alongside but in contradiction to that of the regime. Not only would the content of the subjects change but also the entire method of teaching. This is at the same time an educational strategy and a political one. Through People's Education, people will be mobilised and organised towards the goal of a non-racial, united and democratic South Africa; but at the same time through People's Education, to develop a new educational system. People's Education is part of the struggle for a non-racial, democratic society, and strives therefore to: Equip and train all sectors of our people to participate actively and creatively in the struggle to attain People's Power in order to establish a non-racial democratic South Africa. It is one which eliminates capitalist norms of competition, individualism and stunted intellectual development but en-

courages collective input and active participation by all, as well as stimulating critical thinking and analysis. It will be an education that prepares people for total human liberation; one which helps people to be creative, to analyse; that prepares people for full participation in all social, political or cultural spheres of society.

The stress is not only on a new or alternative content for People's Education, but on teaching methods which stimulate critical thought and analysis. People's Education is much more than White Education without the racism. Indeed even White Education should be transformed to encompass the principles of People's Education. People's Education should allow all students, parents, teachers and workers to be mobilised into appropriate organisational structures which enable them to enhance the struggle for People's Power.

This is a process which can only be fully achieved when apartheid is abolished; it is thus constantly changing and dynamic.

Developments at SOMAFCO have to an increasing extent been coincident with those in South Africa. It is in this way that SOMAFCO has not only become the site of an alternative educational establishment for exiled South Africans, playing a pivotal role in the overall strategy of the ANC for seizure of power, but also an important platform from which to develop, experiment with and adapt rudimentary forms of People's Education.

Two original textbooks for history and development of societies have been written and the ANC has its own examination board for these subjects, and also Literature in English. Running a school in exile is beset with difficulties which delay the development of such radically new methods of teaching and the creation of new resources. More significant advances and contributions from SOMAFCO in the field of People's Education have been limited, in part, by problems of communication with activists and educationalists in South Africa, and to some extent the conservatism and inexperience of teachers trained under the South African system, and a curriculum largely constrained by the requirements of an external examination board. There is a growing consciousness that SOMAFCO has an important and timely role to play in the further development of resources and methods of People's Education. Much is still to be done.

In South Africa in the face of terrible restrictions and state terror the people remain resilient and increasingly creative in their ability to continue the struggle on every front. Although the organisational ability of the NECC has been curtailed, workshops and resource centres continue their work to a certain extent. The students together with the mass democratic and trade union organisations will continue to find new ways of struggle. What is most important is unity.

In the near future we shall no doubt witness renewed student unrest.

It is South Africa's youth to whom the

future will belong and they are determined
to make that future their own.

REFLECTIONS

By Henry G. Makgothi,
ANC Secretary for Education
From 1983-1988

The keys to the first classroom block at SOMAFCO were handed over to me at a simple ceremony during the morning assembly of the College in September 1981. My friend Willem van Hardewijk, the Construction Engineer on the site, and a man of more length in physique than in words, said to me: 'I have the honour to hand over the keys. The School is not for me to hand over; that is your responsibility to the people of South Africa., I accepted the keys on behalf of the National Executive Committee of the African National Congress, and as the Political Commissar of SOMAFCO, and gave them to the Principal.

In my acceptance address to the staff and students, I recalled how about 30 years previously, I stood before the school where I had taught in Pimville, Johannesburg (I was officiating at the morning parade that day) and greeted the morning assembly with the ANC slogan, Mayibuye (Come Back). The students responded vigorously with iAfrikaI. That was on the eve of the Defiance of Unjust Laws Campaign and I went on to speak about the objectives of the campaign.

I knew then that this was illegal, but I also knew that our students would not let me down. Their response was an act of overwhelming support. I should mention, however, that my Principal developed cold feet and while I was talking, telephoned the white inspector, who was his immediate head. He later told me that he merely wanted to ensure that by reporting the incident he was keeping himself secure in his job.

On that day in September 1981, at SOMAFCO, when I shouted Mayibuye, the staff and students replied with equal vigour iAfr/kal. SOMAFCO was conceived in the spirit of the Freedom Charter and from this, its founding mentors in the ANC's National Education Council enunciated the basic aims and principles to guide education at SOMAFCO.

To walk along this path has not been simple, easier said than done, as I soon discovered. From the ranks of the ANC and from many countries abroad, came brave and dedicated men and women to support the effort. They, together with our students were touched by the idealism of Solomon Kalushi Mahlangu. He was hanged in April 1979, ten years ago, but his spirit still burns hercely in SOMAFCO and in South Africa. Our presence at SOMAFCO will be temporary but the flame he kindled will be everlasting.

(C'Z'DXGZ#XFZ'DI

AIMS AND PRINCIPLES
OF THE ANC EDUCATION POLICY
a OEiXhE-DXC'E'D)

0 To prepare cadres to serve the National Liberation Struggle of the people of South Africa in the struggle for seizure of political power and in the post-Liberation phase.

0 To produce such cadres as will be able to serve society in all Fields, political, economic,

socio-cultural, educational and scientific.

0 Priorities will be dictated by the needs of the liberatory struggle in the pre- and post-liberation periods. In pursuance of these aims we shall strive to:

1. Develop an education that is revolutionary, so that it is geared to producing a new type of South African, dedicated to serve the interests and the needs of the South African people as a whole.

2. Make it accessible to the mass of our people so that our educational programme is an on-going process for both young and old, irrespective of race, colour, sex or creed.

3. Draw on the most advanced scientific knowledge and progressive cultural traditions of the people of South Africa and the world.

4. Combat the division between mental and manual training and the artificial separation of the arts and sciences.

5. Make it democratic so that while observing the priority to impart basic knowledge at each given level in each field, the programme shall promote the full creative and democratic participation of students, teachers and community in all educational activities.

6. Maintain dynamism so that the programme of education shall develop in keeping with the demands of the situation in a changing world.

PERSPECTIVES

FOR FUTURE DEVELOPMENT

by Seretse Choabi

ANC Secretary for Education

One of the principal responsibilities of the Education Department is the provision of educational opportunities for the oppressed and educationally-disadvantaged people of South Africa. In this respect the Department has already delivered a great deal.

The establishment of SOMAFCO in 1979 was one of the most important milestones in the delivery of educational service to our people. At SOMAFCO students receive an education which prepares them for training at educational institutions of higher learning throughout the world.

At this stage it has become increasingly clear that a greater part of the efforts of the Education Department has to be directed towards ensuring that SOMAFCO and the ANC Development Centre at Dakawa

become centres of educational excellence. To achieve this objective a concerted effort has to be made to recruit more qualified teachers in order to enhance the quality of teaching. The Department of Education has another important task. This relates to the unfolding struggle for democracy in education taking place within South Africa. This struggle for democracy in education is encapsulated in the slogan: People's Education for People's Power!

The Department has a responsibility to investigate and examine the concept of 'People's Education' and also to contribute to the on-going debate on education within South Africa. It is the duty of the Education

Department to lead the struggle for alternative revolutionary education, to help refine the concept of People's Education and to give this concept concrete and practical meaning.

THE CHARLOTTE MAXEKE

IC(xal'nterHILDRENlS CENTRE i ,
Wm M " . The centre provides for the care and educa-
t' b 7 tion olall pre primary school Children. There
l are day-care facilities for all the children aged
from six months to three years, preparing
them for the nursery school. There is also a
boarding section for the young Children
whose parents are away on missions of the
ANC, or studying abroad, and for those who
have been orphaned by the struggle. There
is a special Children's kitchen and a cultural
hall for assemblies and performances.
The children's centre is named after
Charlotte Maxeke, who was such a
courageous Fighter for liberation that Dr AB.
Xuma, at the All Africa Convention in 1935,
called her 'The Mother of African Freedom in
this Country'.

CHARLOTTE

MAXEKE

CHILDREN'S

CENTRE

The NUI'SQW School Choir

The nursery school first started in 1980 in a one-roomed house in Morogoro, the nearest town to what is now SOMAFCO.

Later we transferred to the already overcrowded primary school at SOMAFCO, but it was only in 1984 that we were able to move into our current purpose-built premises which form part of the Charlotte Maxeke Children's Centre.

There are four units, each of which has a large common-activities room, art room, academic room, sleeping and play room, and toilets with hand basins and showers.

The school caters for about 140 children between the ages of three and six years. Many of these are permanent boarders living in specially-built dormitory houses.

We have seven trained teachers and eleven untrained but enthusiastic staff members who are planning to study abroad. We aim to give the Children the basic knowledge that they will need at the primary school, and to teach them the morals and culture of our society. The syllabus consists of basic numeracy, English language skills, health and safety, art, craft and culture.

The teachers have a very difficult task because these Children have very special needs. Some of them come from stressful backgrounds, having suffered the loss of one
THEMBI WANA

NURSERY SCHOOL TEACHER

Thembi, 33, left South Africa in 1979 and came to SOMAFCO in 1982.

'I had never been to school before due to the racist regime's acts. Ever since I have been at SOMAFCO, I have been attending Adult Education classes, in order to contribute better to the struggle.

When I first came here I started working in our garment factory, but I developed an interest in children. I joined the nursery school in 1983. In those days we were using an old renovated house. In 1985, I went on a year's course to Sweden and I hope to go to school again. We are also able to share our ideas here with teachers who visit and who are working here with us.

I am impatient for South Africa to be free, so that even the people at home can see what the ANC has done here.'

For both of their parents, the sudden separation from the people and area they may have been living in before coming here, and the problems of acclimatising to an environment that is hot, and fraught with diseases like malaria whose after-effects debilitate many of the small children, even after recovery. We cherish the teaching resources donated from abroad and also create our own from materials available. We lay emphasis on those materials that develop eye-hand coordination and fine motor skills. These children demand our care and attention and it is a very special person that has both the loving patience and the ability to give our Children what they deserve.

mm

The primary school was initially meant for a small population of children who in 1980 numbered only 50. Today there are more than 350 and this figure is increasing every year. The new primary school buildings were occupied in 1986, which alleviated the severe overcrowding in the old classrooms and thus greatly improved conditions for both pupils and staff. Even now, as numbers increase there is a need for more classrooms to be built and for more playground space, not to mention the need for sporting facilities and resource centres for teaching. Staffing the school has always been a huge problem. We have had some specialist volunteers from abroad, but the Swedish in-

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THE PRIMARY

The national Development Agency (SIDA), has helped to train several ANC cadres on one year teacher training schemes in Sweden, followed by supervised teaching practice here at SOMAFCO.

The fundamental task of a primary school is to make children literate and numerate and to help them acquire other basic skills. At our school young children must become literate in their second language – a challenging task for students and teachers. We spend a considerable amount of time creating and reproducing rudimentary teaching materials and aids. This work is done by teachers outside of school hours.

But schools do more than classroom teaching. Indeed our school is a very special one with the task of producing, '...a new type of South African'. At our staff meetings we have to ask ourselves what this means, and we have looked to the Freedom Charter for some answers.

Many of our children enjoy reciting the Freedom Charter – but we have asked for much more than this. We want the children to bring the message of the Charter right into the classroom, the playground and the community. This is where Peace and Friendship shall begin. And how shall we Share the Land? – Among Those Who Work It! So site work and general maintenance of the school are an integral part of the curriculum in which

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teachers and the pupils plan and carry out the work together. This is not the only way we try to combat the division between mental and manual training. Teachers together with their young carpenters and craft workers produce attractive and useful lampshades, baskets, pelmets and the like for the dormitories.

We often walk to the workshops, the farm, the horticultural section, the building site - learning about work and the environment.

We may take a class on a nature walk, to look at the river, the mountain plants, at the African plain. A lesson on the savannah once rapidly changed into a lesson on snakes! And one visit to the farm resulted in paintings of

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children and teachers fleeing from a swarm of bees!

Afternoon clubs are an important part of the extra-curricular activities and we have a number of established clubs like the Nelson Mandela Mountain Bush Club (which has recently received a small bus and some camping equipment from Sweden) and pen friend, gymnastic, art and craft and sports clubs. Almost three-quarters of the primary school pupils live in the dormitories as permanent boarders, and this does pose enormous difficulties.

In December 1988, there was a special programme to organise holidays off the campus in Tanzania and in Zambia for the children, which, if funds permit, will remain an integral part of the school programme. Almost 90% of the children in the upper primary and secondary schools live in the dormitories. While some of them have one parent at SOMAFCO, many have none. It is thus the responsibility of the whole community, but more especially the teachers and the boarding staff, to become 'parents' to these children. This is really very difficult because this is no ordinary boarding school; it is both school and home for many of the children.

Dennis (Baboo) September -
Principal of the Primary School since 1982.

When the Solomon Mahlangu Freedom College was first conceived, immediate emphasis was placed on developing the Secondary School. Today, ten years later, the school has several other divisions, including the orientation centre at Dakawa, and has become part of a huge complex that has developed into a lively community.

It is quickly obvious to the new student at SOMAFCO, and even to the many visitors from abroad and even South Africa, that SOMAFCO is no ordinary school. This is not just because it is both home and school for hundreds of exiles in an unfamiliar environment, but also because of the vibrant community.

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THE SECOND

(E'IDXC'ZiXi-KX :iX 2'?'th Xt'Z'ID
bination of political, cultural and academic life. SOMAFCO is also unique in that the objective of the school is not just to teach, but together with the community that has grown with it, to repair the damage done to the students by the apartheid regime. Many of the students and even some of the teachers have problems in adapting to a new environment; some feel homesick, others are recovering from the stress and tension of the sudden, often clandestine departure from their homes, and still others are trying to cope with the long-term trauma after torture and detention. Adding to these problems, newcomers to the region are faced with unfamiliar and sometimes fatal tropical diseases such as malaria. It is difficult to imagine these problems from afar but in SOMAFCO they are simply an everyday reality. The teacher at SOMAFCO has to face tremendous demands with few appropriate resources. Specialised general history and South African history books have recently been written by two of the teachers, but this is only a beginning. English is the medium of instruction since this is the language that we are forced to operate in nationally and internationally, but it is the second language of most of the students. If we had the resources all the national languages would be taught. And then the teaching staff face other difficulties. Eighty percent of the 350 secondary level

LRY SCHOOL

(GZ-WX ZiXG-EiXt-Z#XFZ Ki: EEO)

students are over the age of 18, sixty percent of whom are above 20 years old, but there are also 12 and 13-year-olds in the same classes. Many of the students need remedial attention to be able to recover from the legacy of the regime's Bantu Education, and to rise to the standards of the London CCE examination board and be eligible for further study abroad. Many teachers will come out of school at 4pm and then spend time giving extra lessons. Teachers from Tanzania and Zambia, sponsored by UNESCO, have recently joined the staff. And there is still a need for specialist remedial teachers. It is hoped that the recruitment programmes combined with the efforts to train and upgrade the South African staff will lead to significant developments at the school. The students broaden their political and social awareness in literature, history and development of societies classes that are examined by an independent ANC examination board. Every night the students run their own news session at which the day's news, monitored regularly, is read. A general discussion follows. With very limited facilities the students produce imaginative, and thought-provoking cultural performances with theatre, music, song and dance. Many of the students were leading activists in South Africa and take responsibility for organising aspects of the school administration. The students also perform the routine maintenance and cleaning of the school and its surroundings. The students elect their own executive to run the student council, with its 17 sub-committees that take responsibility for discipline, health, entertainment, and other student and general school affairs. Most of the students and staff are conscious that their task is not just to teach and learn but to implement the education policy of the African National Congress, to build on the advances made at home, and to take their rightful place in the struggle and in the free South Africa of tomorrow.

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Tembisizwe, student at the
SOMAFCO Secondary School

A5 a political activist I think SOMAFCO has an important bearing on the development of our struggle. SOMAFCO is not a separate entity, but rather it is one of the fronts that the ANC has embarked on, that is the academic development of our people. In so far as we are deprived of the right to education in South Africa, SOMAFCO is an alternative to the present inferior system of Bantu Education, which is not based on the will and interest of the people. With Bantu Education we had to pay fees irrespective of whether our parents could afford them or not. In the natural sciences we learned the experiments in our
THE LIBRARY

The building was completed in late 1985, and furnishing and book processing took place in June 1986, when the library was relocated from a single classroom. Books have been acquired through donations from all over the world, and almost 10 000 books have been catalogued ready for use. It is unfortunate that many of the books are outdated or inappropriate and so there is still a need for more modern and relevant stock. The library is run by an ANC librarian who returned from studies in Hungary, a Finnish volunteer librarian, and several ANC assistants. Five of the assistants have completed their certificate course in Tanzania. Another ANC cadre has been sent abroad and other students have also shown an interest in library science.

The attached cultural hall is already well used. Material has been collected to initiate the archive collection, and equipment has also been donated for an audio-visual section. The aim is for the library to develop as a functional information and recreational centre for the whole community.

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laboratories here and we can see for ourselves what happens.

Here you find that you are working communally, that is having the assistance of the teachers and the community, unlike at home where the regime has tried to isolate parents, teachers and students. But here we are close to our teachers, because we are bonded by the same interests at heart. We live next to them and at the same time within the community. You find here that if you have problems academically, there is no competition to be the best student. We help each other and see to it that those who are able, help others to cope. Of course one does think of home, but my head only, but at SOMAFCO we have the presence here is not only for my own benefit; whether my parents are accepting it or not, my being here is also for their benefit and for our people at home. We have learnt lessons from our leaders. Nelson Mandela has been isolated from his family for more than 25 years. For myself it is only a few years without them. So far the ANC is doing everything to ensure that I live up to the required standards. I have free education, pocket money, everything and the chance to continue school-

ing to the very limit. To come here is a tactical retreat, a chance to develop myself academically. It is a commitment on another front, so that in the near future I'll be a more learned person, ready for the ANC to deploy me in whatever field they decide.

(F-IM' Wit)

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Zandi, a student at

SOMAFCO Secondary School

I still have contact with my parents and they tell me that most of my friends are not at school; some schools were burned, so even after the boycotts many are not back at school. While I am in exile my parents have great hopes for me, so I am encouraged to work very hard. I miss home very much, but since I am getting a good education I know that I must cope. I never thought that I could be friendly with my teachers, like now, - at home I wouldn't have my teacher interview me, asking about school! When we've got problems, our teachers understand. We have a choice here, we can even choose to do science. At home the boys were taken for agriculture and we had to do sewing. Here I feel free to say whatever I want to. At home we had prefects and class monitors. It was as if they were trading with the teachers and reporting us. They represented the teachers to us more than us to the teachers. At home we were fighting for a students' representative council at our school, but when I came here I found that it was normal. Social life here is hard because you find that we are all from different areas of South Africa, and so at first it can be difficult to cope. When I was at home I thought of my country, I thought of my province. I never thought that people were different. Now I mix with anybody that I think can be my friend but not everyone is like that. Otherwise the problems that I have from time to time are the problems of any female teenager anywhere in the world, and I take that to be normal. Sometimes since we are far from home, and live together, there are days when we get homesick. Sometimes you wake up and somebody is moody. You don't understand why, only to find that she is thinking of home, or facing some individual problems. You just have to get used to these things and take them to be normal. I know that these are problems that can be solved, then they do not seem so serious to me.

(?ZXEXE'O)

Linda, a student at

SOMAFCO Secondary School.

Here in SOMAFCO, in exile, we feel the distance between ourselves and our parents. At least at home you are in a position to consult your parents and they can advise you, but here since we are so many it is not possible for the ANC to help us in the same way. In your studies sometimes you face difficulties because you may be thinking about your parents, or some general frustrations, and it affects your studies; some people even prefer to stop school and choose an alternative like vocational training.

I was still at secondary school when I left South Africa. It was a typical African school; no whites were allowed. Sometimes there were white teachers, but these were mostly soldiers on leave from Namibia. My Afrikaans teacher was a soldier. It affected us having the soldiers in the schools because it was very difficult to organise against Bantu Education. It was very easy for them to beat us because they could

organise the police and army very quickly.
Here at SOMAFCO there's no question
about it. There, if the student doesn't under-
stand, the teacher will punish him. Here, if you
have a problem the teacher will explain to you,
as an individual, until you understand. At
home I was doing only social science subjects
because I thought that I couldn't cope with
natural science. Here at SOMAFCO I have all
the encouragement to do natural science and
I can do it. This year I'll be doing my GCEs.
If I could meet anybody from home they
wouldn't believe it.

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Isaac Mogotsi

SOMAFCO teacher

Isaac completed his secondary education at
SOMAFCO in 1981, and went on to
graduate with a master's degree in history at
a university abroad. He returned to SOMAF-
CO in 1987, and is now a member of the
teaching staff.

SOMAFCO has grown in every way since
I first came here in 1980. Those days there
was an acute shortage of teachers, and even
food was scarce. We looked forward to the
construction of proper classrooms and only
dreamed of the wonderful science laboratories
that are in use today. There was a one-room
clinic, a far cry from the modern hospital of
today. My greatest memory of those days was
the care the leadership accorded us. Baba
Moses Mabhida, Henry Makgothi, and Jack
Simons were always visiting us in the dor-
mitories, ready to talk and exchange ideas.
Who among us will ever forget the President,
OR Tambo, conducting the SOMAFCO choir,
Jack Simons' talks on anthropology, Andrew
Masondo simplifying complex mathematics,
and indeed Joe anbi with his infectious op-
timism as he related the latest news from the
home front? Perhaps the greatest lesson I have
learned so far is to understand that
SOMAFCO is called upon to produce not only
'learned' people, but also, simultaneously,
cadres committed to a definitive political
cause, and that SOMAFCO should represent
a prototype school as envisaged in the
Freedom Charter, and in the ANC education
policy. It remains a daunting task, but one that
we have to meet with unrivalled optimism. For
us this is an honourable contribution to the
struggle of our people.

(ViVC-g-IVOW)

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Mohammed Tikly, Director of the
SOMAFCO Campus, 1983-1987

We are trying to create here, in simple terms,
a new person, a new type of South African,
who will be dedicated to democratic values,
who will be non-racist in his or her perception
of society and also be committed to social
justice. The system of Bantu Education by con-
trast, is one which is racist and discriminatory
and creates a mentality amongst South
Africans which creates divisions amongst our
people. Our education, on the other hand, is
intended to create unity, a united people who
will have respect for the cultural differences
that exist in South Africa.

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John Carneson,
SOMAFCO teacher

SOMAFCO has always been considered an alternative to Bantu Education. SOMAFCO represents the mainstream desire of black South Africans for a good education for their children. But apart from the students, SOMAFCO has become a proving ground for our engineers, architects, farmers, people who run the accounts department and so on. The Tanzanians working with us have also learnt skills. The school is only a part of the whole complex. It's a massive operation, handling all the truckloads of food supplies and the building materials that have to be turned into houses; it all requires skill.

People have learnt to cope with all this. Even if some mistakes have been made, this is a remarkable achievement.

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Lerato, Student at the

Ruth First Orientation Centre, Dakawa:

The police used to come to my home and into the homes of other members of SAYCO and harass us. They used to come at night and beat us up, so we had to move from place to place trying to run away from the police; but then it's a strong force and usually they still find you. You can't run away forever, and you feel that you are never safe, so I decided to leave the country and came here to join the ANC.

Nombulelo _

Student at the Orientation Centre, Dakawa

The support that we get from the friendly people of the world - I can hardly believe my eyes. I appreciate it very much. It has brought gold to our people, something we appreciate very much, a precious stone that is education. Our people should learn further so as to advance South Africa in future, when we get home, which will be very soon/

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Tradinonal dance by the Women's Sewon
Work Brigadm AI Dakam

LABORATORY

The photo-laboratory was started by the late Eli Weinberg, an leading South African trade unionist, who turned to photography as a profession when he was banned by the South African regime. His book, Portrait of a People, is an historic testament to the fighting people of South Africa. Eli devoted his last days to training SOMAFCO students to become photographers. Since his death in 1981, the laboratow has been named after him, and the photographers have documented the historical development of SOMAFCO and the ANC Development Centre at Dakawa. Much of the material is used for publicity purposes all over the world.

The laboratory depends for all its supplies on donations from abroad and is grateful for the assistance given so far. The latest development has been the acquisition of a VHS video camera and one of the photolab staff members is currently on temporary leave in Lusaka to participate in a training scheme with other members of the ANC video team based there.

The art workshop is temporarily being run in two small rooms, and is staffed by fulltime artists who work with the students to produce art work to decorate Classrooms and the communal areas. The art workshop has also been host to visiting artists from around the world who have come to hold workshops in various

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m) techniques such as silk-screen printing and Clay modelling. Occasional art workshops are held in which the whole community is invited to participate. One such workshop which produced some exceptional paintings, Clay models, and sketches, was recorded by the ANC video team, and edited into an inf WoORKSP

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teresting video on art in a revolutionary environment. Art plays an important part in the curriculum especially at the nursery and primary level. A volunteer from the Netherlands is currently teaching art to the secondary students.

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ADULT EDU

Adult education has been in force at SOMAFCO since 1979, and in the past two years especially this sector of SOMAFCO has seen some encouraging developments. We now have hve permanent adult educators and seven part-time tutors. Teaching materials are short but there has been some steady improvement in supply. There has been a sharp increase in enrolment, as the issue of adult literacy has become more prominent in the community. Many who were enrolled in the functional literacy, basic education, and iunior secondary classes have been promoted.

The South African Extension Unit (SAEU), was launched in 1986, and is sponsored by the Commonwealth Fund for Technical Co-operation (CFTC). it is a distance teaching programme initially catering for pre-secondary level. Correspondence courses for the GCE 'O' and 1A' level have been introduced with the support of the CFTC. Some of our graduates have qualihed for short courses in various countries.

The ANC regards adult education as much more than teaching people to read and write. It is a process whereby the individual takes on programmes of learning, aimed at bringing about an interchange of information, knowledge, understanding, skills, appreciation and attitudes, so as to be able to solve encountered problems. The objective is to build a person's all-round self-conhdence and ability to improve. The workers' committees and production units, which form an integral part of the community, have a special role to play in encouraging the mobilisation of workers to enrol for further studies. Adult Education at SOMAFCO is very wide in scope, so that all members of the community are encouraged to assist as teachers where necessary. Adult Education is an integral and essential part of the community and will be extremely wide-ranging and important in South Africa after liberation. We are building now on the maxim that everyone who knows must teach those who don't.

CATION

I saw the potential for greatness and leadership develop amongst our students; there are some who are outstanding in every way, much more than I could ever be, and I found myself helping them to develop. It was an honour and a privilege to do that. Isaw old people in adult literacy classes reading their hrst words which was amazing. Generally just being in a bit of South Africa so far from South Africa was a great experience. '

Sam, Adult Education Instructor

Ma Mia left South Africa in 1982. She now works as a matron in the SOMAFCO boarding section, and attends Adult Education classes.

My home in South Africa was in Port Elizabeth. In 1964, following my husbands arrest, I had to take up employment. Having three children of my own made this very dif-F/cult. My white employer paid me R20 a month. I struggled to feed and clothe my

children.

In 1970 my husband was released from Robben Island. We were sent out of our township to a place in Queenstown. Life was tough there. My husband got work digging trenches, and eventually got a job selling furniture on commission. We were then able to send our children to school.

Suddenly he was detained again, this time for eight months. On his release he was detained again for another year. This was just after I had given birth to our fourth child. By the time he was released the child was walking. We decided to leave South Africa. When we arrived in Lesotho, that night there was an attack by the South African Defence Force. That was the 9th December, 1982. They came into the house and shot my husband. They also killed my daughter and son as they were trying to hide. My daughter's baby survived. He is now six years old and at school here in SOMAFCO. There remained only myself, three small children and my eldest daughter. She has now graduated from high school here after being denied education at home and despite being advanced in age. She is going to take up work in the hospital.

I have been doing adult education. I prefer this place to South Africa. I have no wants. My children never go to bed hungry. They go to school and are clothed. I am working here looking after other people's children. I greatly appreciate this place, though one can never forget the land of one's birth.

Perhaps when we go home we shall return to a better situation. My wish is that our children should undergo a change so that when we go to that new South Africa, we shall be going with sensible people so we can rebuild our country. It should not be a South Africa of oppression. I wish to see these children of SOMAFCO getting educated so that they can run that South Africa.

ANC DEVELOPMENT

Fifty kilometers from the site of the Solomon Mahlangu Freedom College is the ANC Development Centre, built on land donated by the Tanzanian government in 1982 in an area called Dakawa. The two projects are closely linked and inter-dependent. The new centre became necessary as a reception area for newly arrived South African exiles, which has led to a division of SOMAFSCO being based at Dakawa - the Student Orientation Centre. But the primary objective of the centre at Dakawa is to create a working, functional community for the hundreds of exiles that continue to leave South Africa and who seek not only refuge but a place where they can develop their technical and vocational skills.

It is envisaged that the Development Centre will eventually be able to accommodate up to five thousand people in ten carefully designed villages clustered around a busy inter-village centre, which will house the Student Orientation Centre, a Vocational Training Centre, a Children's Centre, medical facilities and schools. Each village will host one or more centres of small industry such as a garment factory, mechanical workshop etc. The transfer of the carpentry factory and the garment factory from

THE RU'É

STUDENT ORIENT.

The students are gradually introduced to the ANC way of life, the policies and programme of the liberation movement, and are upgraded in various academic subjects. Those who have their high school certificates apply for further study abroad, and in the meantime are helped to revise and upgrade. Those students who wish to enter SOMAFSCO are given an assessment test to determine at which level they should be placed. The students are also organised into work brigades and take part in construction work. Together with comrades from other divisions of Dakawa, the students have built a large communal hall in which meetings are held. A large video screen has been erected on which to watch recorded television programmes sent from abroad. These help to keep students in touch with news and events from South Africa and elsewhere, and also provide both education and entertainment.

:ENTRE _ DAKAWA

Mazimbu to Dakawa is almost completed. The print and textile design workshop has already been opened and the comrades are producing some remarkable printed fabrics. Initially, all the accommodation at Dakawa was in tents. Then in 1986 a substantial number of temporary emergency wooden houses were built. Today many permanent houses have been erected by the comrades, who have learnt the techniques of concrete casting and the use of prefabricated building materials, donated from abroad. This has made construction faster. Only some of these new houses have electricity, but a full supply is shortly to be connected.

There remains a grave shortage of adequately qualified teaching staff, but this will be alleviated in the future as ANC students return from their studies abroad. Resources for remedial teaching and for the teaching of English are scarce, as is the supply of appropriate textbooks and general reading matter. Recreational equipment for sports and indoor games is at a premium. New buildings that have enabled us to move out of tents have been a great step forward. The international support given has been marvellous, but our needs are still great.

RELATION CENTRE

This Centre is designed for students that have fled from the South African regime, and any other students who may wish to receive schooling at SOMAFCO. It serves to orientate these students politically, socially and educationally, and is named in honour of Ruth First, killed by the South African regime via a parcel bomb, (ostensibly a package of books), which she opened in front of her students at the Eduardo Mondlane University in Mozambique.

It is important to orientate the students because they come from a situation where their schooling was of a very poor standard, based on racist and authoritarian principles. Most were also involved in the school boycotts and demonstrations, and so any schooling they did receive was erratic. There is the need for them to reorientate themselves to a disciplined academic routine.

THE DAY CARE CENTRE

The day care centre was opened in August 1985 for about ten children aged 2-3 years. The number has now increased to 42. There are four members of staff at the centre, two of whom have received training in child care. The centre is housed, at the present, in two prefabricated buildings. A kitchen has recently been completed. A purpose-built structure is near completion and will help provide the children with less crowded and more appropriate facilities.

The centre is also important for the people at Dakawa since it allows both parents to spend a full day on the construction site, or in one of the training centres or workshops while their children are given the special care and preliminary education they deserve.

NURSERY AND PRIMARY SCHOOLS

At the moment children are bussed to SOMAFCO. This will stop when the construction and furnishing of the facilities at Dakawa are completed in the VCW near future. This will help to alleviate the severe overcrowding at SOMAFCO.

VOCATIONAL TRAINING CENTRE

The first phase of this centre has been completed and is operational. There are classroom blocks, a library and dormitories. Vocational teaching has begun in the theoretical aspects of planning, agriculture, technical drawing, building and engineering. As the other phases of the centre are completed the students will be able to practise in the industrial workshops. 3

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ADULT EDUCATION AT THE
DEVELOPMENT CENTRE _ DAKAWA

The Adult Education sector at Dakawa started in 1986. It is composed of mainly young adult learners. The courses are:

1. Functional literacy.
2. Basic Education i.e. from standard 5 to form 3 level.
3. The GCE 'O' and TA' ievei correspon-

dence courses
The learners are earnestly pursuing their studies, fully conscious of the demands and needs of the ANC Development centre.

Perhaps the following extract from an interview with one of the learners best represents the general attitude of the comrades.

As people who are workers and also active students in the Adult Education sector here in Dakawa, we feel we have a special and challenging task entrusted to us, that is to build Dakawa to its greatest strength.

We need to arm ourselves with a variety of skills in different spheres of production such as building techniques, electricity, mechanics, agriculture, health care and other topics. We Ch'mw pm WNW 3 mm have enrolled in Adult Education so that we can upgrade ourselves in formal and secondary education. This will enable us to take up vocational, technical or even university courses/
TeachingAdult Education requires specihc resources and well trained teachers. At the moment we have to manage with whatever resources we can creatively adapt to the purpose. It is hoped that with continuing solidarity from our supporters abroad this situation will improve.

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Since 1979 the health services have grown tremendously from a single-roomed dispensary with a small sick bay to the present ANC-Hollands Solidarity Hospital, complete with wards and sophisticated laboratory facilities. The hospital handles over 3 500 consultations 3 months through its out-patient department, half of which are for Tanzanians from the surrounding areas, and just over one hundred a month in the in-patient facility. The South African community has two major components of its disease profile. One is the diseases related to poverty, such as tuberculosis, undiagnosed diabetes and malnutrition; the other is illness related to torture, undiagnosed internal injuries from imprisonment and psychological illness resulting from oppression, police harassment, imprisonment and solitary confinement.

Not least are the psychological problems, as most of the community are victims of apartheid terror, and simultaneously youngsters separated from their families and friends. Many of these people face life with feelings of uncertainty. Some of them need specialist psychiatric care and are seen once a week by a psychiatrist from the regional hospital.

We have to deal with a situation in which people who are not in good health are coming into an environment where they face diseases like malaria, asthma and tropical ulcers for the first time;

Most of the patients suffer from malaria and, although there has been a significant resistance to chloroquine, treatment with quinine is usually effective. Asthmatic attacks are common, thought to be due to the environment and the psychological tensions of an exiled community. Gastro-intestinal disorders, mainly from parasitic infestations, are a menace - particularly among the

OLIDARITY HOSPITAL

President QR. Tambo unveils a statue by Dutch Artist
Truus Menger at the opening Ceremony of the Hospital
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children. Several thousand people have been introduced into a region that is already painfully short of medical facilities and drugs. This was the reason for the Hospital that has been built here.

It is in keeping with the entire design of SOMAFCO, that it is a usable, viable, top-quality facility that will eventually revert to the hands of the Tanzanian host government. One must remember that this is also a facility that treats children. South African children as well as South African adults, though they may be in exile have the right to the best, just as everyone else in the world does.

The hospital is staffed by ANC and solidarity doctors. The head matron is ANC, as are the staff running the pharmacy, the laboratory, the dental unit, reception and all the auxiliary and trainee nurses. These are supported by volunteer nurses from Cuba, Sweden and Nigeria.

Drug supply is still a major problem, particularly quinine, as is also the supply of mosquito nets and insect repellants.

The hospital's major operating theatre, maternity section and X-ray units are not yet functional, and an extension of the wards and laboratory has become necessary. A reliable ambulance has been a great problem because most of the vehicles donated have not survived the severe conditions of the local terrain.

The hospital runs a community health clinic and uses posters and other audio-visual aids to encourage awareness of contraception and of practices that will help in disease prevention.

The hospital is an important and central feature of the Mazimbu landscape. Working here is hard and very demanding, but it is also rewarding and necessary, both now and as a training for the future.

Agricultural development is currently concentrated at SOMAFCO, although work has begun at Dakawa on what will eventually become the main ANC agricultural centre in the region.

The aim of the SOMAFCO farm is to provide a substantial amount of the food requirements of the community and to provide training for ANC personnel in the running and management of a large scale industrialised farm on the lines of those found in South Africa.

The farm therefore has large automated storage silos for flour and maize, a fleet of tractors and other agricultural equipment. In addition to producing sunflowers, corn and millet in quantities in excess of our requirements, the farm also houses a huge modern piggery, a goat kraal, chicken houses and a newly built dairy barn. Providing milk for all the children of the community has been a challenging task.

Milk for the Children

Working with dairy animals requires discipline, exact planning and dedication; judging by our success these conditions have been met.

The first eleven dairy cows arrived in March

1986. They were housed together with the beef cattle and goats. Milking was done by hand - a learning experience for many of the comrades from the townships. Working conditions were hard: water had to be fetched daily, the rainy season made cleaning to uphold the standards of hygiene laborious, and wheel-barrows had to be pushed long distances to bring feed and to remove manure. At this time daily production stood at only 52 litres, all of which was given to the smallest children.

Exactly a year after their arrival, the cows were moved to a new modern dairy shed. The new environment brought greater comfort to all, even though the automatic milking system was not operative until early 1988. The dairy is staffed by four Tanzanian workers and four ANC cadres. Three of the ANC cadres have undergone short courses in Sweden on dairy farming, while the fourth is fully qualified in milk production and processing.

Milk production now stands at 230 litres a day, and with more cows having just given birth, we should soon be approaching our target of providing everyone with at least one glass of milk per day.

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SOMAFCO is essentially an educational institution. However, on the complex there also exists a supportive network of small industries which produce essential materials needed for the construction activities, service the community and also expose the students to basic productive skills. Plans are under way to move most of these small industries to the site of the ANC Development Centre, flny kilometres away at Dakawa. The transfer of the garment factory and carpentry workshop is almost complete.

The Carpentry Workshop

The factory is named after Vuyisile Mini, a trade union leader who was hanged by the 1 South African regime in 1964. From humble beginnings in 1981, the factory has developed into a large modern facility that employs over sixty people, many of whom travel in from the nearby town of Morogoro. ANC cadres have trained as machinists and supervisors, while others have gone for more specialised training abroad. The factory produces all the wooden hxtures and httings needed for the construction programme, as well as all the chairs, tables and other furniture for the school and community houses. The furniture that we have designed and built here has been regularly exhibited at our stand at the International Trade Fair in Dar es Salaam, and has received much interest and public acclaim. The fll'St contract to sell our furniture to an outside buyer was signed in May 1988, to supply all the fixtures and fittings for a new hotel in Morogoro.

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DUSTRIES

The Garment Factory

The factory produces general clothing needed by the community such as school uniforms and working overalls. The factory is run exclusively by ANC cadres, most of whom are receiving on-the-job training. Others have been sent overseas for specialised training in aspects of the industry such as management and design. We hope to sell our produce to the local market eventually.

The Leather Workshop

This production unit started on a small scale in 1983, with second-hand machines donated from abroad. The unit deals mainly with repairs of shoes and other leather items, but also produces sandals, bags and suitcases for the community.

The Welding Workshop

This small unit was established in 1981 when the building programme of SOMAFCO was nearing its peak. The workshop continues to produce and maintain the general metal structures needed by the various departments, and was responsible for constructing the pigsties at the new piggery, as well as catches for windows and doors, welding work on the vehicles and generally assisting the other production units. All the workforce are ANC cadres, and as with the other industrial units this also serves a valuable training function.

ANC President OR Tambo, flanked by ANC and Tanzanian government officials, at the opening ceremony of SOMAFCO, August 1985

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ANC/TANZANIAN UNITY

Since SOMAFCO's inception the ANC realised that although the students could take part in the initial building of the school, other labour would have to be employed so that those aspiring for education could be allowed to concentrate their efforts in that direction, and also so that the school could be built more quickly. It is for this reason that quite a number of Tanzanians from the nearby town of Morogoro came on to the SOMAFCO campus to work on the construction site and on the farm.

The relationship between the South Africans and the Tanzanian local community has therefore been brought that much closer. Most people in SOMAFCO speak KiSwahili, there are Tanzanian teachers and there are those who have married into the South African community.

On a different level the relationship of solidarity between the Tanzanian government and the ANC could not have been more obviously shown or gratefully appreciated than by the kind donation of land on which SOMAFCO and the ANC Development Centre at Dakawa now stand,

We shall never forget the true solidarity of the great father of Tanzanian freedom, Mwalimu Julius Nyerere, and the unfailing support of the present government and President, Ndugu Ali Hassan Mwinyi. Many other

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South Africans and Tanzanians march together for the release of Nelson Mandela

ANC and TANZANIAN UNITY
prominent national and local representatives

of the Tanzanian government have consistently celebrated our National Days with us and willingly joined in the strenuous work brigades.

Perhaps the following extract from an interview with a former SOMAFCO student will best serve to illustrate the strength of Tanzanian unity with our struggle:

The management of SOMAFCO is South African and in some sectors the workforce is wholly South African, but since the beginning Tanzanians have been involved in helping us build the school.

We've been integrated with the Tanzanians for the last 28 years - since South Africans first sought asylum here in 1962. The Tanzanians' have also learnt skills, working in the industrialised areas of the complex.

I was one of the first girls to move to Mazimbu in 1978. We used to study in what was not much more than a shack. In those days we used paraffin or candles, water was delivered in tanks, there were rats and snakes, it was really terrible. But we all were working there, morale was very high.

Since I left my family I've learnt a lot, including how to cope with some problems. In Mazimbu when I first came some people couldn't make it; it was hard and there was little food. We would go to the local Tanza-

nian people and ask for pumpkin leaves, and the boys would steal maize. I learnt because the Tanzanians used to say: "Don't steal, ask; we understand and we will give you. " I learnt to cook Tanzanian dishes; they used to give us clothes, and some of our men married Tanzanian women. In Mazimbu I learnt to share. Ntombi, a student at SOMAFECO'S inception and currently studying in the UK.

WWW

\$ INTERNATIONAL SOLIDARITY

The Solomon Mahlangu Freedom College, and the ANC Development Centre, have been built with the help of the political solidarity and material assistance of the international community. Because of the general shortage of both technical and professional personnel, it has also been necessary for the ANC to request assistance on some of the projects such as the primary and secondary schools, the ANC/Holland Solidarity gill

Students receive donations from Nigeria Hospital, the Farm and on some of the production units; This support has been most valuable and is still needed.

To date the ANC has solidarity workers at both Mazimbu and Dakawa, who come from the following countries; Australia, Cuba, Denmark, Finland, German Democratic Republic, Great Britain, the Netherlands, Nigeria, Norway, Sweden, Tanzania and Zambia. These solidarity workers are seconded by their organisation or government for a period of not less than two, or more than four years. All have in their ways made a significant contribution to our struggle and many continue to do so in their respective support groups at home.

The ANC acknowledges the contribution they have made and has the highest hopes for further co-operation.

The nicest thing about SOMAFCO is the way one is really appreciated by the children. You don't get that in Britain, where a teacher is someone to be disliked. But here a teacher is someone who is loved and cherished. The children in your class do begin to feel like your own. I wish it was possible to get closer, but one can't be a mother to 30 children.

I've learnt a lot about myself. I knew it would be difficult living without things that I'm used to and in a very different environment. I've learnt to be a lot more sociable, there's a lot more give and take.

I thought I'd be roughing it a bit more. It is very basic, but perfectly adequate, with all the modern facilities like showers, toilets, fitted kitchens and so on.

Diana Mead, UK Volunteer, working as a primary teacher at SOMAFCO.

Solidarity ship from Italy

EDUCATION FOR LIBERATION

YOU CAN HELP! I-H-Iz

If you would like to make a much-needed financial contribution to the Solomon Mahlangu Freedom College and the ANC Development Centre at Dakawa, please send your donation by cheque or postal order to:

The SOMAFCO Project (ANC)

PO Box 732

London N1 9YA

United Kingdom

You may want to write out the bankers order form and post it to the above address.

Banker's Order Form

To make a regular contribution to our work now in this form and return it Please pay Midland Bank, 52 Oxford Street, London W1 to SOMAFCO Project (ANC). Branch Sorting Code 400517

To the credit of:

Name: (Name of your bank) SOMAFCO PROJECT (ANC)

Address: (of your bank) Ha , Account No. 53063291

the sum of £ ,

(amount in words)

on / /19 and thereafter on the same day each:

I £ month year (please tick)

Your Bank sort code

(The six figures at the top of your Cheque) Name: Mr/Mrs/Ms

Address:

Your Bank account no.

Send completed form to SOMAFCO Project (ANC)

PO Box 732, London N1 9YA.

Postcode:

Signature(s): Dated:

For more information

about SOMAFCO contact:

The Director, SOMAFCO,

PO Box 680, Morogoro, Tanzania

or

The Secretary for Education

PO Box 31791, Lusaka, Zambia

or

The Coordinating Secretary

ANC Education Committee

PO Box 38, 28 Penton Street,

London N1 9PR, UK.

For the following ANC material and publications please write to:

PO Box 38, 28 Penton Street, London N1 9PR, United Kingdom

1. O ANC Information Pack: 2. O A mail order catalogue of ANC

Enclose cheque or postal order to Merchandise _ T-shirts, track suits, African National Congress for E200. mugs, badges, jewellery, etc.

0 Sechaba: (Mark envelope - Attention ANC Merchandise)

Subscription to Sechaba, the official organ 3. For more information about South Africa of the ANC (monthly) is £2 per year. and a catalogue of publications and

0 ANC News Briefings: material, contact the International

A weekly selection of news reports on Defence and Aid Fund for Southern

South Africa; SUBSCRIPTION form a Year. Africa, Canon Collins House, 64 Essex

(Mark envelope - Attention DIP) Road, London N1 .

