

Faboriking enngwe moo ntho e tjena e etsahetseng ke Imextra, faboriking ya Mail Order ya Bramley ka la 27 Pudungwane. Faboriki ena e ile ya tebela bateraeki ba 82 bao kaofela e neng e le basadi. Bane ba tejelwa ha ile ba kopa ho ka theha lekgotla la basebetsi, mme baokamedi ba ne ba ile ba diela ho le emisa. Bangodi ba babedi le bona ba ile ba tejelwa. Emong wa ba tejetsweng e ne ele moemedi wa basebetsi dipoisanong tsa meputso. Bateraeki ba ne ba batla basebetsi bana ba kgatlisetswe mosebetsing mme ba re ba batla hore dipuisano mabapi le meputso di tswelapele.

Baokamedi ba ile ba hana hore ba ile ba tebela basebetsi ba babedi ha ba ne ba leka ho kopanya basebetsi, feela bateraeki ba itse basebetsi bababedi ba tejeletswe ho leka ho theba lekgotla la basebetsi. Ba itse hape ba ile ba teraeka hore basebetsi ba babedi batle ba kgutlisetswe mosebetsing le horeba batla lekgotla la basebetsi leo ka lona ba tla hlahisa ditakatsa tsa bona le ho ba buella.

Ka le hlahlamang basebetsi ba neng ba tejetswe ba ile ba hana ho lata meputso ya bona, ba tletleba ka hore e hutswe kantle ho molao. Baokamedi ba ile ba re kaha basebetsi ba ile ba teraeka, ha ba no lefelwa "notice" kapa moputso o tswanelang. Basebetsi ba ile ba phehella ho lilela moutso wa bona o feletseng mme ba se ke ba o lata o sa fella. Ka la 30 Pudungwana, basebetsi bohle ba kgutlela mosebetsing.

Basebetsi bana ba ne ba na le matla a maholo hofeta ba teraeki ba difaboriki tse ding. Ebile ba ne ba sa ipuelle feela, ba ne ba buella le basebetsi ba bang ba habo bona, ba neng ba tejetswe. Ba ne ba kopane ka kopano e kgolo e tiileng, mme e ne e le basebetsi ba ntswe le leng, le matla.

mong bona basebetsi ba matla hofeta baokamedi le maponesa.

Kahoo, ho a hlokahala hore baseba ipope ngatana - nngwe e kgolohadi e matla. Matla ao basebetsi ba nang le ona ke bongata ba bona. Baokamedi ba na le tjhelete mme maponesa a na le matla a ho tshwara. Basebetsi ba ka bo bona feela, kahoo ba tshwanela ho sebetse mmoho haeba ho na le seo ba se batlang.

TSA MOHLOPHISI 2.

Ditabeng tsena ho na le ditaba ka di "strike". Mona ke a mang a mathata ao basebetsi ba kopanang le ona ha ba teraeka.

1) Ya teraekang o tshwanela ho itokisetsa mathata. Baokamedi ba ka etsa ntho tse ngata ho sebetšana le bateraeki. Baka mame-la ditletlebo, feela hona ke tshohanyetso. Ho ka etsahalang ke hore basebetsi bohle ba tejelwe, ebile hoo ha se bobo bo bohlo buo ba ka bo etsang. Ba ka mema mapolesa faboriking hore ba tlo qhalanya seteraeka kapa ba tshware bateraeki.

2) Jwaleka ha o bona, ho teraeka ke bohato bo kotsi. Basebetsi ba na le matla a fokolang ha ba bapiswa le baokamedi ba bona kapa mapolesa. Basebetsi kamehla ba ka tlasa letsvalo la ho tejelwa kapa la ho tshwarwa. Ntho tse-na di kenyetsa basebetsi letsvalo la ho emela ditokelo tsa bona mme ba etse dikopo tseo ba di batlang.

3) Le ha ho le jwalo, ha se hore basebetsi ba lahle tshepo mme ba thole kabaka la mathata ao. Mebusong emeng moo basebetsi ba neng ba na le mathata a tjena, ba ile ba qetella ba kgonne ho bopa dikopano tse kgolo tse bileng le matla a ho ema pela baokamedi le maponesa.

Jwale basebetsi ba ka etsang ka bothata boo?

1) Basebetsi ba elellwe hore seo ba se batlang ho baokamedi ba bona ke sa bona ka toka. Ke tokelo ya mosebetsi emong le emong ho batla moputso o tshwanelang, le ho sebetse tlasa boemo bo botle. Faboriki enngwe le enngwe e na le hona ho fa basebetsi seo ba se hlokgang. Kahoo basebetsi ba se ke ba amohela karabo ya tjhe ho seo ba se hlokgang.

2) Ebile ke tokelo ya mosebetsi emong le emong ho ba le tsela e ntle e matla ya ho batla seo a se hlokgang. Ekaba ka lekgotla la basebetsi, feela molemole ke kopano e kgolo e matla.

3) Ntho tsena tse pedi ke tsona tseo basebetsi ba tlamehang ho di llela. Le teng sello sa bona ha se no mamelwa ha ba sekopano e ntle e matla. Ha basebetsi ba 1000 ba le ntswe leng ka sello, ha ho letho leo maponesa a se etsang hobane ba le bangata. Ha basebetsi kaofela mosebetsing o le mong ba ka ba le ntswe leng, ha ho hangata hoo baokamedi kapa maponesa a ka se etsang, ho bane boe-

Ba bangata ba lona ba ile ba ipotsa kapa ba botsahore se entseng ho etsahetse jwang hore batho batsho ba se be le ditokelo tseo makgowa a na leng tsona. Kgaolong ena re tla ela hloko molao ona wa Industrial Conciliation Act o lokisitswe ka selemo sa 1956. Molao ke wa bohlokwa hobane ka ona, ho ile hwa etswa hore ebe tlolo ya molao ho amohela batho batsho di-trade unioneng tse ngodisitsweng molaong. Ka mantsoe a mang ho ka thwe batho batsho ba ne ba kgeth-ostwe menyake kapa tshireletsong eo e neng e fuwe di-trade unione tse e ngodisitsweng molaong.

Ke tshireletso efe eno, hape ke eng se entseng hore Goromente a etse kgethollo ena selemong sena sa 1956.

Kgaolong ena re tla buisana ka ha tshireletso ena. Kgaolong e tlang (Ba-sebetsing ba kgwedi e tlang) ebe re hlahlobisa mabaka a etseng hore ho be le kgethollo ena, hape le se ileng sa makaleng a mang a mekgatlo ena kapa dikopanong tsa di-trade unionemabapi le molao ona. Kgaolong e qetellang ke tla rata ho shebisisa hantle "katleho" eo trade union e ngodisitsweng ebang le yona. Ke eng se entseng hore di-trade unione di dumele ho ngodiswa? haeba ngodiso ee e entse hore basebetsi kaofela ba se be le hona ho ka ema mmoho unioneng? Ke eng se entseng hore basebetsi ba makgowa ba se eme mmoho le basebetsi ba makalate (coloured), makula, le ba batho batsho, ho hanana le tse ding tsa ditlha tsa molao oo wa Industrial Conciliation Act, o entseng kgethollo ya basebetsi?

Ho na le mabaka a mangata a ketso ena feela re tla a hlahlobisa hantle e kgaolong ya rona e tlang, feela ho molemo ke ho utlwusisa tokiso ya ha ema e le nngwe. Molao ona o ile wa amohela hobane batho ba bang ba ile ba eba le tshabo ya hore ho tla ba kotsi hore basebetsi ba eme mmoho unioneng, hobane hona ho tla etsa hore ba lahlehelo ke matla ao ba neng ba tla ba le ona haeba basebetsi ba ema mmoho.

Molao ona wa Industrial Conciliation Act o qapilwe ka selemo sa 1924 le jwale o sa qobeha. Ha o ne o qala hoba molao, o ile wa bea melawana e entseng eo eneng e qhobela mekgatlo ya beng ba mesebetsi e ngodiswe le di-trade union di ngodiswe hape le yee ka yona dingongoreho tsa difaboriking di ka di fediswang (jwaleka ditera-eka ho tebelwa ha mosebetsi ka ntle ho lebaka)

Molao ona o entse tumelo ya hore ho etswe kgetho ya balaodi ba ngodisitsweng, palo ya bona e lekane le palo ya beng ba mesebetsi faboriking e itseng kapa indastring e itseng.

Balaodi bana ba kgethilweng (Councils) ba bitswa hore ke Industrial Councils (Balaodi ba di-industri) bongata ba lona le ka ba le tsebo ya ba bang ba bona. Balaodi bana (Industrial Councils) ba fuwe matla a ho eketsa tumelo ya molao ho ba sebetsi kaofela bao ba leng ho indastri e itseng. Ke kamoo re bonang bongata ba batho batsho, le ba sa dumela ho ba ditsho tsa trade union, ba qhobellwa ho lefa tefo e itseng ho Industrial Council. (Megolo) tefo ya bona ya beke le tsela ya ho sebetsa ha bona e rerwa ke Industrial Council leha ba sena puo e itseng bakeng sa megolo ya bona kapa tse-la eo ba lakatsa ho ka sebetsa ka yona.

Molao o na hape o beile tsela eo dingongoreho di ka fediswa ka yona. Ho tse aeka le ho tebelwa hamosebetsi ho tse ding tsa di (indastri) faboriki ke tlolo ya molao tse kang ya motlakase, matla, metsi, tsamaiso ya batho, le batimi ba mollo le ya baboloki ba dijo.

Ho akaretse tsohle, Industrial Conciliation Act e beile tse eo ka yona phaphano mahareng a beng ba mesebetsi le basebetsi ba bona e ka fediswa, ntho tse ngata tsa ho fapana. Molao o qhobela monga mosebetsi ho ikipanya le basebetsi, hape o emela basebetsi ho fihla bakeng se itseng, ha wa shebana le ditakatso tsa basebetsi kaofela, hobane dikopanong tsa Industrial Council, tsa fapaneng, ho etswa kemo ya basebetsi ba itseng e seng ba sebetsi kaofela ke kamoo ditakatso tsa basebetsi kofela di sa emelwe.

Molao ona wa Industrial Conciliation Act o entse thibo/tshireletso e matla ya hore basebetsi ba se kopane. Nako e tlang, re tla shebisisa hantle mabaka a entseng hore molao ona o e tswa. Re tla ba le hona ho ka utlwisisa hore ke eng ha batho batsho ba sa dumellwa ho ka ema mmoho, hammoho le basebetsi ba bang trade unioneng e le nngwe. Se entse ke molao ona se setle kapa se sebe? Naa basebetsi ba batsho ba na le ditakatso tse fapaneng le tsa basebetsi ba mefuta e meng? O nahana jwang? batho ba bang bona ba nahana jwang?

AMWU LEKGOTLA LA BASABETSI BA BATALA 4. MERAUFONG

Ho teng tshisinyeho e kgolo ya ho batla ho bopa makgotla a basebetsi mehleng ena. Hore makgotla a a tle a tsebe ho tswella pele ha ntle, ke tshwanelo hore kaofela basebetsi ba tsebe histori ya makgotla a basebetsi ho lena la S South Africa.

Hang feela ha basebetsi ba ka utlwisisa ho entseng hore makgotla a basebetsi a se ke a atleha e ile ya nna eng, dilemong tse fetileng, ba tla tseba ho qapa makgotla a motheo o tiileng ho a kekeng a hlola a eshwa.

Mona re tla tadimisisa lekgotla la basebetsi ba merafong re leke ho batlisisa hore ekaba le ne le bolauwe keng.

Mokutu wa ho qala wa ho qapa lekgotla la basebetsi o ileng wa atleha o ile wa qalwa ka 1931 mo hla sehlophana sa banna se ileng sa ikopanya sa bopa lekgotla la basebetsi ka tlasa Monghadi T. W. Thibedi eo e neng e le mongoli wa lona. Lekgotlana le le nnile la tswela pele leha ene ele habohlo konyana dilemong tsa bo 1930 ka baka la boima ba mesebetsi wa ho ipopa.:

1. Basebetsi ba ne ba kena ba etswa ka bongata merafong, ka baka leo, ba situa ke ho bopa sehlopha se tiileng sa maloko a lekgotla.
2. Ho ne ho le teng kgethollo molaong le kgethollo ya maponesa
3. Beng ba mesebetsi hammoho le oona Mmuso ba ne ba le kgethollo le lona; hathe basebetsi bona ba ne ba na le dingongoreho tse ngata tse neng di etse hore ba traeke selemong se seng le se seng ba batla kekeletso ya meputso, dijo le marobalo le tshireletso sehlohong sa ho tswarwa ke mapolesa. Ka lebak
Ka lebaka lena, le hoja ho ne ho ena le mathata a mangata a thatafatsang ho ipopa ha basebetsi, kanqenngwe dilo di ne di le ngata tse ileng tsa etsa hore basebetsi ba batle ho ipopa. Haholo ho ya hofeleng ha dilemo tsa bo 1930, tshisinyeho ya ho ipopa e ne ya hola eseng feela merafong empa le ditulong tse ding.

Ka 1941, Congress ya Transvaal e ile ya ikemisetza ho tsoseletsa ho emisa lekgotla la AMWU leo, ka nako ena, le neng le so ka le ba lekgotla le matla. Le ile la bitsa pitso ya barongwa la 81 ba tswang makgotleng a 39 a basebetsi ba tswang lekgotleng la ANC le makgotleng a mang. Banna ba

bitsitseng phutheho ena, e ne e le Benghadi S. P. Radebe wa leloko la kguduthamaha ya ANC hammoho le Monghadi J. Majoro eo e neng e le wa leloko la African Mine Clerks Association. Kamora phutheho ena, AMWU e ile ya hola yafumana maloko a mangata. Ka selelemo sa 1944 kamora hoba President ya lona Monghadi J. B. Marks a ntshe letsholo la ho tsoma maloko a macha, maloko a dibukeng tsa AMWU a ne a fihla palong ya 25 000. Ka selemo sa 1942 ho ile ha thewa lekgotla la Gas and Power Workers Union. Ene e bile taba ya bohlokoa hobane basebetsi ba ba ne ba sebeletsa Victoria Falls Power Company eo e neng e fepa merafo ya Gaudent ke motlakase ho bonahala hore ha AGPWU e ka traeka, KETSO ya bona e ka ama merafo hammoho le AMWU. Ka sona selemo se QGPWU e qapilweng ka sona, e ne ya trakele keketso ya meputso le ha kopo ya yona e seke ya amohelwa hobane ho tshajwa hore ha e ke amohelwa, ba sebetsi ba merafo le bona ba tla batla kekeletso. Ke mo makgotla a mabedi a AMWU le AGPWU a ileng a etsa kopo ya hore Wage Board e hla hlobe hore meputso ya basebetsi e ka nyollwa hakakang. Ka kgwedi ya Hlakola selemong sa 1943 Mmuso o ile wa kgetha Lansdown Commission ka sepheo sa hore e hlahlobe meputso ya basebetsi ba merafong. Ka kgwedi ya Phupu Mmuso o ile wa neha Commission matla a ho hlahloba le meputso ya Victoria Falls Power Company; yaba commission e neha raporoto ya yona ka kgwedi ya Tshitwe. Bongata ba dikeletso tsa yona ha boa ka ba amohelwa ke Mmuso kantle ho Overtime. Ka baka leo meputso ha ya ka ya eketswa haese ahnyane feela.

Lekgotla la AGPWU le ne la dumella na ho traeka (ba ne ba amohela 14 shillings ka beke le 4 shillings bakeng sa borobalo).

Ka kgwedi ya Phato selemong sa 1944 lekgotla la AMWU le ile la bitsa phutheho; ha tla barongwa ba le 700 le maloko a le 1 300 a etswa merafong kaofela ya Gaudeng. Phuthehong e ditlamo tsohle tsa Mmuso ha di ya ka tsa amohelwa, mme bongata ba barongwa bo ile ba kopa seteraeke.

Kamora matsatsi a se makae hoba phutheho e fete, mmuso o ile wa shapa ka molao wa 1425 o o tsebe-sitseng hore dipitso tsa batho ba ka bang 20 tulong ya boramerafo ha dia dumellwa. Ha bonala hore lekgotla ha le ya dumellwa ho tshwara dipitso. Le lekile ho

tshwara dipitso mafifing a busiu hara ditotoma, ha bonala hore ho tla ba thata ho fumana dichelete tsa maloko a macha. Diokanaesara le baetapele ba makgotla ba ile b ba tshwarwa ba bang ba shapuwa ka letsatsi le leng le le leng.

Mmuso o ile wa leka ho fedisa lekgotla empa ka ho etsa jwalo wa hlohleletsa maloko a lona hore a ikemisetse ho tswella pele more-rong wa bona. Ka 1945, ka baka la dijo ho hlokahala, ho ile ha kgaolwa direshene dikomponeng ya ba ena ke hlase e hotetsang mollo wa kgalefo. Ba romella barumuwa ho badisa ba dikompone. Ka 1946 maponesa a hlasela sehlopha sa banna ba kompone ho hlahisa dillo morafong wa Modderfontein East, ha eshwa monna a le mong dikobese tsa fihla mashomeng a mane.

Lekgotla le bitsitse phutheho kgwe ding ya Mmesa ha tla barongwa ba 2 000 ba tswa dimponeng. Phutheho e e ile ya tlama ho kopa moputso wa 10 shillings ke letsatsi, dijo tse lekaneng le hore ho fedisiwe molao wa 1425, empa barongwa ba romilweng ho isa kopo ha ba ka ba amohellwa. Ka mora mo ha ne ha qa la diteraeke tse qadikaneng tsa le tsatsi le le leng.

Ka ena nako, basebetsi ba ne ba se ba sa batle ho utlwa letho; yaba ka kgwedi ya Phato ha e hlola matstsi amane, phutheho ya sekete ba rongwa ba neng ba etswa merafong, ya kopanela thoteng ya tlama ho teraeka ka la 12 Phato. Ka lona letsatsi leo la Mantaha seteraeke se setonahadi se ne se qale. Se ile sa qhalwa ke maponesa ka letsa tsi leo la 15 ho isa ho la 17 ha basebetsi ba se ba kgutletse mese betsing kaofela. Palo ya dikobese ha e tsejwe hantle empa haele ba shweleng bona ho ile ha tsebiswa hore palo ya bona ke 9 athe ya di kobese e ka ba 1248. Sehale kaofela e bile ba maponesa empa le ha ho le jwalo basebetsi bona ha ba ka ba senya letho le kang ho chesa kapa ho thuba matlo.

Kamora moo, batho ba ile ba tswa rwa ka bongata ba ahlolwa; ya ba AMWU e qala ho fokola. Le ha ho le jwalo, ho bonahetse hantle hoo re matla a basebetsi a kopanong hobane seteraeke se, se ile sa emisa mosebetsi merafong e lesho me le metso e mebedi. Sebaka sa matsatsi a supang sa fokodisa tshebetso merafong e robang mono o le mong. Palo ya basebetsi ba neng ba le seteraekeng e ne e le 60 000.

Se re tshwanetseng ho se hlokome la haeba re batla ho fumana thu - to diketsahalong tse fetileng le ho weng ha AMWU ke dife? Ha re ka utlwisisa siphoso tse etsahe-tseng re tla tseba ho di qoba ma isao a tlang.

Ho bonahala hantle hore phokolo e kgolo ya AMWU e ile ya eba bo-nolo bo baetapele ba basebetsi ba ileng ba tshwarwa ka bona ke Mmu-so ba ahlolwa, lekgotla la bolawa le ho hlokahala ha banna babang ba ka etang lekgotla pele.

Bona ke bofokodi bo pepeneneng. Ha banna ba nang le tsebo ka tsa maiso ya lekgotla ba le 20 feela, mohlang ba ka tshwarwa lekgotla le tla shwa. Hathe ha mosebetsi emong le e mong a utlwisisa tshe betso ya lekgotla hantle, ho ka ba thata hore Mmuso kapa beng ba merafo ba le bolae ka ho hatella baetapele hobane mosebetsi e mong le emong ke moetapele.

Bofokodi ba bobedi seteraekeng sa 1946 e bile ho se itokisi ha base betsi. Hore seteraeke se tswelle se tshwanetse ho lokisetwa dintho tsohle tseo ho nahanwang hore ma-ponesa le ba mmuso ba ka di etsa hore ba tle ba se robe.

Ba boraro bofokodi ba AMWU setera ekeng sa 1946, e bile ho hloka tsela eo basebetsi ba ka buisanang ka yona le lekgotla. Ho hloka puisano ho, e bile e nngwe ya dintho tse tshwanetseng ho qojwa.

Ho bonolo haholo hore baetapele ba lekgotla ba hloke ho kopana le basebetsi ha ba sa hlokomele hore ho se ke ha ba jwalo. Haebane ho etsahala hore ba hloke tsela ya h ho kopana, hona ho supa hore lekgo tla lea fokola eseng feela hobane baetapele ba ka hatellwa empa e le hobane thato ya basebetsi e sa hlokomelwe.

Iphuma kukhasi 7

sebenzi azikwazi ukufezeka kanti nabaholi bathola ubunzima boku-qondisa abasebenzi ezintweni ezi ngahle zikinyabeze inhloso yabo.

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IBANDLA LABASEBENZI

Kukhona isidingo esikhulu namhla kubasebenzi Abansudu. Babumbe ibandla labo. Ukuze ibandla la basenzibasezimayini liphumelele kukhona isidingo sokuthi bonke abasebenzi bawazi umlando wamabandla ezisebani eningizimu ye-Afrika. Kubalulekile ukwazi imbangela yokungaphumeleli nobuthakathaka kwa mebandla abasebenzi abansundu eminyakeni eminingi eyadlula.

Ngo 1931 izandlana labasebenzi lahlangana lamisa ibandla labasebenzi bezimayini elaziwa ngokuthi yi African Mine Workers Union. uMnumzana T. W. Thibedi waba ngunobhala walwibandla. I-AMWU yahlangabezana nobunzima obukhulu, kanti futhi nempulelelo encane ya bakhona. Enye yezimbangela zobunzima kwaba ubuningi bezisebenzi eyivela kwamanye amazwe. Kwanzima ukuthi i-AMWU ibe namalunga aqotho ngoba ebesebenza izinyanga ezimbalwa bebuyela emazweni avela kuwo. Enye yezimbangela eyayisikhali esikhulu eyenza ukuthi i-AMWU ingaphumeli:-

1. Ukuba umthetho wokuqhilaza abantu abansundu wawuvunyelwe.
2. Namapoyisa enelungelo lokuvimbela abasebenzi uma bethatha amanyatelo ngokungaculiswa kwabo.
3. Kanti namabandla abaqashi kanye nohulumeni akazange ukuthokhozele ukubumbana kwabasebenzi ngapansi kwebandla le AMWU.

Kwatholakala ukuthi izisebenzi zezimayini zinexikhalo eziningi lokukwabangela izitileka eziningi nonyaka. Izinto ezabangela izitileka kwaku iholo, ukudla kanye ne ndawo zokulala. Kanti nawo amapoyisa ebangazi bekanga panshi nge mpatho yabo embi.

Kanti ngaku hlangothi olunye kwa kukhona ukuvinjwa kanye nokucindezelwa kwebandla labasebenzi. Phezulu kwakho konke izindingo zabasebenzi zeza ukuthi i-AMWU ibone ususemandleni ayo ukuthi isebenze kakhulu ithole amalunga amaningi. Ekupheleni kuka 1930 kuya emnyakeni ka 1940 kwatholakala kuyisifaneleko ezisebenzini zezinye izimboni ukuthi zibumbe eyazo imibutho yezisebenzi.

Kwathi ngonyaka ka 1941 i-Transvaal ANC yathatha isinqumo sokusiza i-AMWU, njengoba i-AMWU yayingazange iwathole amandla ebekhosiwe ukuthi abakhona kuyo i-ANC yabiza umhlangano omkhulu la pho khona izithunywa ezazingu 81 zivela emabandleni abasebenzi angu 39 nakwamanye amabandla emibangazwe.

Abagqogquzeli balo mhlangano omkhulu kwaba onumzana S. P. Matseke,

BASE — ZIMAYINI

6.

(TVL Chairman) R. Radebe abeyilunga le komiti ye ANC kanye no J. Majoro abeyilunga le African Mine Clerks Association. Emva kwalo mhlangano omkhulu i-AMWU yathola amandla amakhulu landa nenani lamalunga.

Ngo 1944 emva kokuba umnumzana B. J. Mark ebe umangali we AMWU. WE nza konke okwakusemandleni akhe ukubhalisa amalunga amasha kuAMWU amalunga abaliswa abangaphezulu kwe 25 000.

Kwathi ngonyaka ka 1942 i-African Gas and Power Workers Union yabunjwa. Lombutho wabasebenzi wabalu leka kakhulu ku African Mine Workers Union, ngoba iningi labasebenzi lalisebenza ku Victoria Falls Power Company. Lemboni ayithume la amandla kaGesi ezimayini zase goli. Kwakhanya kamhlophe noma siphi isinyanthelo esingathathwa yi-African Gas and Power Workers Union iyoba nomphumela onzima ku banini zimanyini naku AMWU.

Khona enyakeni ka 1942 abasebenzi be AGPWU babaka phansi amathulusi befuna iholo labo likhushulwe, ngenhlanhla embi izikhalo zabo aziphumelelanga. Abanini be Victoria Falls ba bona ukuthi uma bengahlangabezana nezidingo zabasebenzi be AGPWU nabasebenzi be AMWU nabo bangahla babeke phansi amathulusi. I-AMWU kanye ne AGPWU zahlangana zacela ukuthi uHhulumeni akhe iko miti ezobekela amaholo ezisebenzi nokwenza ncono amaholo.

Ngonyaka ka 1943 ngo February uHhulumeni wakha ikomishini eyabizwa ngokuthi yi Lansdowne Commission ihlaziye kahle iholo labasebenzi basezimayini. Kwatholakala isidongo sisikhulu nakubasebenzi be Victoria Falls ukuthi kuqazulu lwe nakhona amaholo abasebenzi. Loko kwenzeka nga July 1943.

Kuthe ngoDecember 1943 lekomiti yathula umbono wayo kanye nezipha kamiso lachintha nguhulumeni. Kwamukelwa elokoholelwa uma usebenza emva kwesikhathi sokushayisa I overtime nakhona umehluko wawukhona omncane kakhulu.

Abasebenzi bebahola i-14 shillings ngeviki kanye ne 4 shillings okwakuthiwa yi living Allowance. Loko kwabangela ukuthi abasebenzi be AGPWU bathembise ukubeka panshi amathulusi futhi.

I-AMWU yabiza ikhomfa enkulu kabi ngo August 1944 kwakukhona izithunya ezingu 700 kanye nama lungu angu 1 300 evela kude maduze neGoli. Kulomhlangano kwethulwa yonke okwaku phathelene nekhomishina yayikhethe ukuthi icwaningisise izikhlaazo zabasebenzi be AMWU kanye ne AGPWU. Emva kokuba abasebenzi bezwile ukuthi uHhulumeni uzicithile izikhalo za bo kwaba khona ababona kufaneleki

le ukuthi amthulusi abekwe pansi. Emva kwezinsukwana ikhomfa indlule uhulumeni washaya umthetho obuqashi owaziwa ngokuthi yi- War Measure 1425. Lomthetho wawu vim bela ukuthi abantú bangatholakali be amashumi amabili behleli ndawo nye.

Loku kwabangela ubunzima obukhulu emabandleni abasebenzi. Ngoba imi hlangano yayingavunyelwanga. Aba sebenzi bazama ukubamba umhlangano ngasese ebusuku ezimayini. Kwaku nzima nokuthelela imali yobulunga kubasebenzi. Nokubhalisa amalunga amasha.

Abaholi kanye namalunga abalulekile amabandla abasebenzi avalwelwa emajele eshaywa mihla yonke. Inhlosi kaHulumeni kwakuwukuvimbe la amabandla abasebenzi kanye no kuwabalala. Kodwa zonke lezinyathelo ezazithathwe uHulumeni kazi kuvimbelanga ukubumbana kanye no kubheka phambili kwabasebenzi.

Kuthe ngonyaka 1945 kwabakhona inkengane yendlala. Loku kwabangela ukuthi ukudla kuncishiswe kuzinkom pone, kwatholakala ukuthi izisebenzi seziphelelwe ukubekezela zema ngezinyawo zakhetha amadoda athile ukuba athumele isikhalazo kwemane nja yenkomponi.

Kuthe kungakabaphi ngo March 1946 amapoyisa ahlasele abasebenzi be mayini yase Modderfontein East, la ba basebenzi bayekiswa ukukhonona kwabo. Kuleso siphithi-phithi sa maphoyisa nezisebenzi kwafa umsebenzi oyedwa kanti abangama shume amane balimala.

I-African Mine workers Union yabi za ingqungquthela ngo April kuwo unyaka ka 1946 kwakukhona izithunya ezingaphezu kuka 2 000 ezazi vela kumashafu kanye nazezikomponi. Kwathatwa izinqumo ezimbalwa Ukukhushulelwa imali ngeshume lo-sheleni ngelanga; ukudla okunempilo; nokupheliswa komthetho obugayi - i-War Measure 1425.

Abasebenzi ababekhethiwe ukuyo thu la izinqumo zengqungquthela abavu nyelwanga ukuthi bethule izikhalo zabasebenzi. Lesosenzo sabangela ukuthi abasebenzi babeke phansi a mathulusi.

Abasebenzi ngalesikhathi bebabona kala ngempela ukungathokozeli impathokobabobetho3 ngayo, ngomhla Abasebenzi ngalesikhathi bebabona kala ngempela ukungathokozeli impatho ababephethwe ngayo, ngomhla ka 4 ku August 1946 kwaba khona u mhlangano omkhulu kulomhlangano kwakukhona izithunya eziyinkulungwane (1 000) lomhlangano wawuse shasha lazini, abasebenzi bezwana ngazwi linye lokuthi awungathintwa umsebenzi ngezi 12 August 1946.

Ngempela kwabanjalo kwathi ngomhla ka 12 August amathulusi abekwa phansi kwathi ngomhlaka 15 amapoyisa

ahlasele abasebenzi, kuleso siphithi-phithi phakathi kwabasebenzi abayisishiyagalo lunye naloko lena ni labafalinga qondakali kahle, kanti abayinkulungwane namakhulu amabili kahle, namashumi amane nesishiyagalombili (1 248) balimali. Amapoyisa asilitha isitileka, abasebenzi babuyela emsebenzini kwathi ngezi 17 August baphelela bonke.

Emva kwesitileka nokubanjwa kwaba khokheli, kanye nezigwebo ezinhlo bohlobo. Kanti nohulumeni wathatha izinyathelo ezinzinyana ezazi landela isitileka.

I-AMWU yabe izigebela eweniimpela Kodwa yabangelwa ukunyathelwa amapoyisa kanye nohulumeni.

Isitileka satshengisa ngokusobala amandla ombutho wabasebenzi noma ibandla labasebenzi ukuthi lingabayinto enkulu. Izimayini eziyishumi nambili (12) zema izinsuku eziyisikhombisa (7) kanti eziyisishi yakalolunye zakhinyabezeka. Abasebenzi abayizinkulungwane ezingamashumi ayisithupha (60 000) babe ke phansi umsebenzi.

Kuyinto ebalulekile ukuthi sibheke imbangela yokunga phumeleli kwalesitileka esikhulu kangaka kanti futhi kufuneka sithole isifundo, kanye nembangela yokufa kwe AMWU nasingaqonda kahle imbangela yokungaphumeleli kahle, ku ngaba usizo olukhulu kusasa ngobakunga zanywa ngawo wonke amandla ukuthi amaphutha afana nalawa avinjelwe kuyatholakala emilandweni we AMWU ukuthi abaholi babanjwa, bonke kwase ukusweleka abanye abaholi abangahle baqhubeke nomsebenzi, loku kwenza ukuthi abangahle baqhubeke nomsebenzi, loku kwenza ukuthi kubelula kuhulumeni ukuthi ayibulale i-AMWU. Abaholi ababengamashume amabili kuphela, babanjwa bonke loko kwabangela ukuthi abaphathi bezimayini kanye nohulumeni baphumelele ekubulaleniibandla labasebenzi kubalulekile ukuthi abasebenzi bazi ukuthi lowo nalowo umsebenzi ungumholi ebandleni laba sebenzi.

Ngesiteleka saka 1946 i-AMWU yayingazi lungiselanga kahle, yahluleka ukubheka amaphuzu abalulekile okuthi ngahle amapoyisa nohulumeni kanye nabaphathi zimayini bazame ngawo wonke amandla ukuthi babhidlize isitileka.

Enye yezimbangela ukuthi abaholi behluleka ukwazisa noma ukuhlangana nabasebenzi ngezinsuku zesitileka, liku kulula ukwenzeka kodwa kufanele ukuthi kuvinjwele Abasebenzi akufunekile ukuthi bangahlangani nabaholi ngoba loku kwenza kubenzima ukwakha amsu amasha, kanti nempulelo ayivami ukuba khona. Ngoba izifiso zaba Iqhubeka kukhasi 5

UMTHETHO WEZEMISEBENZI

8.

OSHIQILELWE EMXULWINI ZAKAHULUMENDE : ISIGABA SOKUQALA

Iningi lenu mahlawumbe liyawubuza umbuzo wokuthi kungani amalungelo abasebenzi bomdabu engafani nawa basebenzi abamhlophe na? kulesi sicephu sizakubheka kwi Industri -al Conciliation Act, eyenziwa ngoon ngo 1956. Lomthetho u balulekile kakhulu ngoba, yiwona ongabavumelanga abansundu ukuba ngamalunga e trade unions. nga -manye amazwi, abomdabu bakhishwa kumalungelo andiselwe kuma nyonya -na abhalisiwe.

Ayini lamalungelo, futhi kungani u hulumeni wakhipha abasebenzi abansundu kuwo ngo 1956 na? Sizawahlolisisa lamalungelo ku- lesisicephu. Esiceshini esi- zayo(ku "Basebenzi" benyanga e- zayo) sizakuthi sihlole izizathu ezibangele ukuba u Hulumeni enze loku, nokuthi, ngesizathu salom- thetho, akuaziwa ukuthi ama trade unions, ama asosiyeshini, noma ama federeyishini ehlukena ashonaphi. Bese kuthi kwesoku- gcina isicephu, ngihlale ukuthi "lamalungelo" e trade union abha- listwe yini. Ama trade unions akwamukelani ukubhaliswa uma nga -be lombaliso wenzelwa ukuthi bonke abasebenzi bangabambisani? Kwabangelwa yini ukuthi abasebe- nzi abamhlophe bangabambisani na basebenzi bama kaladi, amandiya kanye nabansundu ekwaleniukuwam- kela lomthetho we Industrial Conciliation Act ekuyiwona ohlu- kanisa bonke abasebenzi. Zini- ngi izizathu ezibangela loku, fu- thi sizalinga ukuzihlola ephephe -ni elilandelayo. Kodwa kuba- lulekile ukuqondisisa ukuthi i Industrial Conciliation Act, ayimile yodwa. Lomthetho we ndluliswa ngoba abantu abathile babona kuyingozi kubona ukuhla- ngana kwabasebenzi, nokuthi ba- zakulahlekelwa yizi mfanelo zabo uma abasebenzi beqhubeka ngokuba -mbisana.

I Industrial Conciliation Act ya -qalwa ngo 1924. Ekuqaleni ko- kuba ngumthetho, Le Industrial Conciliation Act, yabeka phansi izingqubo zokuba ama trade unions kanye nezinhlalelo zabasebenzi zibhaliswe, kanye nezingqubo zoku- phikisana kwama indastri (e.g. izi -tirayiki, nokwahlukaniswa kwabase -benzi) kungalungiswa.

Le Industrial Conciliation Act, ivikela abasebenzi ekubeni ba- hlangane. Esikhathini esiza- yo, sizakuhlola izizathu zoku-

bekwa kwalomthetho.

Lomthetho ubekile ukuthi ama kanse -la babalisiwe angabakhona, kodwa abe nenani labasebenzi elilingana nabamela abaqashi kunoma iyiphi i indastri. Lama Council abizwa ngo -kuthi ngama kansela ama indastri (Industrial Councils) futhi iningi lenu lizakwazi ngalama kansela. Ama Industrial Councils anawo ama- ndla okungezelela izivumelwa kubo bonke abasebenzi be indastri ethi- le. Abasebenzi abaningi bomdabu, ngaloko, noma bengavunyelwe nje ukukhetha abameleli kuma trade uni -ons ekuyibona abangabakhulumela kwi Industrial Council, noma ngabe bebezibhadala izimfanelo zabo kwi Industrial Council.

Lomthetho unazo futhi izindlela zo -kulungisa izingxabano zama indast -ri. Izitiraiki, nokwahlukaniswa kwabasebenzi akuwona umthetho kula ma indastri e.g. light, power, water, saritation, passenger trans- port, izicima mlilo, kanye ne inda stri yokudla okusemathinini. Ya- zisiwe ingqubo yokulungisa izingxa bano kwimisebenzi emqoka, kanti futhi inzima le ngqubo. Noma nga be sivunyelwe isitiraiki ukuthi sibekhona ngokomthetho, lama inda- stri angenhla angesenzi isitiraiki ngoba asivunyelwe kuwona.

Kafuphi nje, i Industrial Concilia- tion Act yazisa izindlela lapo um- bukiso phakathi kwabaqashi nabase- benzi ekumisweni ngezindlela ezini- ngi. Lomthetho uqindezela abaqashi ekubeni bahlangane nabasebenzi, futhi usebenza nase kuvikeleni aba- nye abasebenzi. Noma kunjalo lom- thetho awunakekeli zonke izidingo zabasebenzi bonke, futhi akubona bo- bonke abasebenzi abamelwayo emihla nganweni yama Industrial Councils.

Iholo labo nezindlela zabo zokuse- benza zicoshwa yi Industrial Cou- ncil, noma ke abasebenzi bomdabu bengenako abangakusho maqondana ne -miholo yabo kanye nezindlela zabo zokusebenza.

Ingabe izifiso zabasebenzi aba- nsundu zehlukile kwezabanye abasebenzi beminye imihlobo? wena ucabangani? abanye abantu bona ba cabangani.

Sizakuqala ukuqonda ngalesosi- khathi ukuthi kungani abasebe- nzi abansundu bengavunyelwe u- kubambisana nabanye abasebenzi kwi trade union yinye. Kuyi- nto ethandekayo leyo nama cha?

Omunye welunga lekomiti owaxoshwa, wayemela abasebenzi malunga nemiho -lo yabo. Abatiraiki babefuna ukuthi laba abaxoshiwe babuyiselwe emsebenzini yabo, noma inkulumo maqondana nemiholo yabo iqhubekele phambili.

Abatiraiki bazisa ukuthi laba ababili baxoshwa ngoba babezama ukwakha ikomiti labasebenzi, kodwa abaphathi bakuphika loku. Bachaza abasebenzi ukuthi batiraika ngoba befuna ukuthi ababili babuyele emisebenzini yabo, futhi befuna ukuthi ikomiti labasebenzi elizobasiza kuzidingo zabo lakhiwe.

Ngelanga elilandelayo laba abaxoshiwe bala ukutha imiholo yabo, ngoba bethi kukhona imali eyadonswa ngokungemthetho. Umqashi wazisa ukuthi ngesizathu sokubalabasebenzi batiraika, bangeke banikezwe imali yabo ye notice, nenye imali efanelékile. Abasebenzi bagqizelela ukuba bamkele imiholo yabo, ephelile. Ngomhlanga 30th ku Zibandlela (November) bonke abatiraiki babuyela emsebenzini.

Lababasebenzi baba namandla amakhu -lu ukudlula abanye abasebenzi banye amafektri abake baba nezitiraiki. Futhi babengazikhulumeli bona kodwa babe khulumela nabanye abasebenzi bakubo, ababexoshiwe. Babe yisixuku esibambene, esinamandla, futhi besebenza ngezwi linye.

3) Lezinto ezimbili, yizinto okumele abasebenzi basikhalele. Kodwa izikhalo zabo zingalalelwe uma bengesona isixuku esinamandla. Uma abasebenzi abayi 1,000 bekhuluma ngazwi linye, akukho okungenziwa ngumqashi noma ngama phoyisa, uma liliningi inani labasebenzi elinalesi sikhalo. Akukho okungenziwa ngumqashi noma nga maphoyisa uma abasebenzi beba lizwi linye, futhi ngalokho, abasebenzi banamandla angaphezu ko mqashi noma amaphoyisa.

Ngakho-ke kubalulekile ukuba abasebenzi bazihlele, babe yizixuku ezinamandla ezinenani eliningi futhi zibe nyandanye. Yinani eliningi elenza ukuba abasebenzi babe namandla. Banemali eningi abaqashi, kanti amaphoyisa wona anamandla okubopha kuphela, bese kuthi abasebenzi babe ngabasebenzi kuphela. Uma kukhona abasebenzi abafuna ukukuthola, kumele basebenze ngokubambisana.

Kuleliphepha kunezindaba maqondana nezi tiraiki. Lezi ngezinye zezingxaki abasebenzi asebahlangana nazo.

- 1) Otraikayo kumele azimisele ngo kuhlanguka nobunzima uma etraika. Ziningi izinto ezingenziwa ngumqashi ukusebenzana naba traikayo. Kungenzeka azilalele izidingo zabasebenzi kodwa loku akwandile. Kungenzeka ukuba abasebenzi baxoshwe kodwa loku akubona ububi obukhulu angabenza umqashi. Mhlawumbe angabizwa amaphoyisa e fektri ukuba aphelise lesisi traiki, noma kuboshwe bonke abatraikayo.
- 2) Njengoba ubona-ke, uku traika kuyisinyathelo esiyingozi, amandla abasebenzi mancane kakhulu kunalawa abaqashi noma awamaphoyisa. Ngaso sonke isikhathi abasebenzi bahlala besovalweni lokuxoshwa, noma loku boshwa umbanga traika. Loko-ke kubangwa wukuthi abasebenzi bangabi nesi bindi sokumela izimfanelo zabo, noma bafune okudingeka babe nakho.
- 3) Noma kunjalo, abasebenzi bangalilahli ithemba, noma bahlale bethulile, ngoba uku traika kuxhomeke ezingozini eziningi. Kwamanye amazwe, abasebenzi abanezingxaki ezifana nazo lezi, baphumelela ukuzihlela bona ngokwabo. Namhlanje bayisixuku esinamandla, futhi esikwazi nokuzimela kuba qashi baso nase maphoyiseni.

Bangenza abasebenzi ukuze babe nomphumela.

- 1) Kumele bazi abasebenzi ukuthi abakucelayo kubaqashi babo, kubhekane nabo. Kuyimfanelo yawonke umsebenzi ukwaneliswa yiholo lakhe, futhi asebenze kahle. Wonke ama fektri anawo amandla okukwenza loku. Ngakho-ke abasebenzi bangavumi ukusebenganelisiwe ezikhalweni zabo.
- 2) Kuyimfanelo yabo bonke abasebenzi ekubeni nendlela yokuphumelela ekwenzeni zonke izidingo zabo. Okungcono wukuba kwenziwe loku yikomiti labasebenzi, kodwa libe nokuzwana okunamandla leli komiti.

IZINDABA ZEZITELEKA

Cishe zonke izinsuku muva - nje a -basebenzi kuzo zonke izindawo ba -ya straiika. Mhlawumbeimbangela ya -lezizi tirayikiyngoba abasebenzi bafuna iholo labo likhushulwe noma bafuna ukubaizifanelo zabo zihlelwe.

Uma abasebenzi bedinga ukukhushulelwa imiholo, benza isicelo sokukhushulelwa imali le ethandwa yibo ngothemba ukuthi abaphathi bazakubalalela. Okanye banga khushulelwa njengesicelo sabo, kodwa kuvamile ukubabongezelelwe kancane nje emiholweni yabo.

Ngomhlaka 7 kuMandulo (August) kwelase Thekwini abasebenzi abangu 400 kuma indastri e Wire, Steel Products kanye nawe Engineering e Mobeeni ba trayika, be funa ukukhushulelwa nge 7c ehoreni linye. Kodwa bakhushulelwa kuphela nge 5c.

Kwesinye isikhathi uma abatrayika -yobafuna inkushulelo ethile abayinikwa ngalesosikhathi, kodwa ba -tselwaukuthi uma bengabuyeli emisebenzini yabo, bazaxosha. Kuyo inyanga kaMandulo (August), e fektri yase turnwright, abasebenzi aba 400 baye ba tirayika. Babefuna ukukhushulelwa nge R3 ukuya ku R5 nge vi. i. Abaphathi bathi abasebenzi be phule isinqumo sabo (contract) ngokutirayika, ngakho-ke uma bengabuyeli emisebenzini yabo bazakuxosha. Abaphathi bathembisa kuyihlola lendaba yokukhushulwa kwemiholo, kodwa bazisa ukuthi kuzakuthatha ngoba le Nkampani iseyintsha. Ngokuthembisa ukuxosha abasebenzi, abaphathi babanayo amadla okuqhuba umsebenzi, kodwa ke izidingo zabasebenzi, azizange zifezeke. Kwesinye isikhathi abasebenzi baye batirayiki umakuphele isikhathi eside singakafezwa isicelo sabo sokukhushulelwa imiholo, futhi bengaboni mehluko phakathi kwezimvilophi zabo uma behola. Loku kuye kwenzeka esibhedlela sase Baragwanath Abathunywayo, Abaklinayo, opota nabanye batiraika ngoba imiholo yabo yayimele ukukhushulwa nge nyanga ka Ncwaba (July), kodwa awubanga khona umehluko. Ngelanga eliladelayo abasebenzi abangaba 500 kuya ku 600 baboshwa, bayalwa e John Voster Square ukuthi uma bengaphindeli emisebenzini yabo, bazakujeziselanu -kwenza isitiraiki ngokungemthetho.

,Loku-ke kusobala ukuthi abaphathi bathola amandla, kangangoba uma bengaphinda futhi abasebenzi batiraikengaphandle kokungabaza bazabizelwa amaphoyisa abasebenzi.

Ngokunjalo futhi kwinyanga ka ziban-dlela (November). Abasebenzi bakwamasipala e Randburg, batiraika. Lesisitiraiki sabangela uwukuthi kwabakhona iphuthaemaphakethini emiholo yabasebenzi. Ngelanga elilandelayo bavela enkantolo ngokujesilwa ukungavumi ukwenza imesebenzi yabo. Enkantoloke abasebenzi abangu 70 bakhululwa ngoba balivuma icala, kwa -thi abangu 76 bajeziswa ngaphansi komthetho we "Riotions Assemblies Act". Babhadaliswa R20 noma izinsuku ezingu 20 esitokisini emunye.

Siyabona ukuthi uma abasebenzi befuna ukukhushulelwa imiholo yabo, babakholiswa lula ngabaphathi babo uku -ba bamkele iholo elingaphasi kwale -li abalicalayo, noma bangakhushulelwa sampela. Loku-ke kubangelwa wukuba abaphathi basuke bathembise ukubaxosha abasebenzi okanye bababize -la amaphoyisa. Ukuze abasebenzi baphumelele ezindingweni zabo, kumele babe nyandanye, ukuze abaphathibanga -bi namadla angaphezulu kwa wabo. Isixuku sabasebenzi, esisebenza ngokubambisana, sinamandla alingana nawabaphathi.

E zinye izitiraikiezivame ukwenzeka ngezabasebenzi uma bedinga okuthile maqondana nabanye abasebenzi. Abasebenzi abasitiraikayo ngoba befuna ukuzennzela izinto ngcono, kodwa batiraikela ukusiza abanye abasebenzi abasebenza nabo.

Kwenzeka futhi loku e fektri yama glazi ePilkington, Springs. Abasebenzi abangu 300, batiraika ngoba omunye wabasebenzi nabo waxosha. Bahlala emakhaya bengasebenzi izinsuku ezimbili. Emva kwesitiraiki, umqashi waxosha abangu 8 abangamalunga ekomitilabasebenzi.

E fektri yase Emextra, eBramley, ngenyanga ka 27th ku Zibandlela (November) abasebenzi batiraika ngoba kwaku xosha ababili belonga le komiti. Okokuqala ifemu laxosha ababesitiraikikile abangu 82 iningi ngamakhosikazi ngoba becele ukuba kwakhiwe ikomiti labasebenzi. Abasebenzi babe bafuna ikomiti labasebenzi, kodwa abaqashi bephuza ukulakha.

WHAT DO THE WORKERS THINK?

Abasebenzi spoke to a work-
last week to find out at
first-hand what problems he
faces at his work and what
solutions he thinks the
workers can find to their
problems. We hope to pub-
lish interviews regularly
in Abasebenzi. In this way
the workers of Cape Town
can communicate more easi-
ly with each other. They
can find out what some of
the difficulties are in
other factories.

We spoke to a member of
the Works-Committee at the
City Council Engineering
Department at Groenvlei.
He has been working there
for 5 years and earns R23.
a week. We shall call him
Mr. Sithole, though this
is of course not really his
name!

We first asked Mr. Sithole
about the Works-Committee.
The committee was formed
with the help of the Ad-
vice Bureau. At first work-
ers were afraid to join the
committee and did not under-
stand what it was about. Now
more and more workers are
understanding the benefit of
standing together. Most of
the workers now support the
Works-Committee, so that it
is petitioning to be regis-
tered.

Why do the workers need a
Works-Committee? Mr. Sithole
told us that there many prob-
lems at work that the work-
ers need to solve. He told
us, for instance, that the
workers used to travel to
work in a truck provided by
the City Council. This truck
was not covered. In bad wea-
ther, the workers used to
get soaked and would arrive
at work freezing cold. Then
the workers got together and
organized their own trans-
port. They now travel in a
truck that is more comfort-
able.

Mr. Sithole said that another
problem at work is that some
workers (like himself) work
12½ hours a day and get only

R23. a week. Some others
work for 8 hours and get
paid £35.40 a week. Manage-
ment claims that the more
poorly paid workers do not
work very hard and are doing
easy work. But Mr. Sithole
does not agree that this is
true. He also said that the
differences in wages help to
make the workers less uni-
ted. This is because some
of the better-paid workers
feel they do not want to
stand together and help
support the Works-Committee.
This is foolish, Mr. Sithole
said. There are many problems
that all the workers face.
These will best be solved
if everyboday joins together
to face management.

Mr. Sithole gave us some
examples of problems that
all the workers should solve
together. For instance, they
have to travel long hours to
get to work. Also, the City
Council hires the workers on
a hire- and-fire basis. When
the workers grumble about
the poor conditions at work,
management just tells them
to find work somewhere else.
Mr. Sithole thinks that if
the workers have a strong
Works-Committee, if they
speak with one voice, then
they can solve these prob-
lems.

Mr. Sithole told us that he
has been on a training-
course at the Advice Bureau.
Although it was difficult to
find time to attend the train-
ing course, he said the course
has helped him in a number of
ways. He attended the course
with workers from other factor-
ies. Thus he discovered that
many other workers in Cape
Town face the same problems as
the workers at the City Coun-
cil. The Advice Bureau taught
him many skills that were need-

ed to organize and run the
Works-Committee. Mr. Sithole
said his committee decided to
join the Advice Bureau because
they were convinced of the
need for unity among all the
workers.

Duens Workers in Court.

Workers will remember
the disturbances at Duens
reported in a previous
Abasebenzi. Nineteen work-
ers were arrested by the
police for allegedly refus-
ing to work after 3 of
their fellow-workers were
dismissed.

These workers appeared in
court last month, and some
interesting statements
were made. The boss said
that the workers were dis-
missed, because their
work was not good enough.
The manager in charge of
the workers disagreed. He
said that they had been
dismissed because they were
worker representatives.
The trial continues in
January. In the meantime,
nearly all the accused have
found employment in other
factories.

A.G.M.

The annual general meeting
of the Western Province Ad-
vice Bureau was held on
Sunday 26th October. Re-
ports were given by Zora
Mehlemakhulu on behalf of
the organisers and by re-
presentatives of several
different works-committees.
A new executive was elec-
ted for 1976. The members
elected are M. Msutwana
(Standard Bank - chair-
man), M. Nosilele (Globe -
vice-chairman), M.W. Mpu-
ting (Mastertreads), L.
Dbtwana (S.B.H.), R. Nqonji
(Anchor Yeast), Sidina
(Gearings), B. Mandita
(Printpak), M. Margis
(Printpak), S. Mazwenbe
(Lupini), R. Sizani (Steel-
dale).



NHler

UNEMPLOYMENT INSURANCE.

All workers who are unemployed, and who earned more than R10-50 per week in the job in which they were employed before, are entitled to unemployment insurance if they have contributed to the Fund for at least thirteen weeks in the year before. It is the duty of management to register workers with the Unemployment Fund Office in Pretoria if they earn more than R10-50. The employer can be fined upto R200-00 or be sent to prison for a year if he does not). The Office will give the employer a blue U.I.F. card when he applies - one card for each worker. When a worker leaves work he should claim this card from management, as it is then easy and quick to claim his unemployment insurance when he registers for work at the Bantu Affairs Department. No insurance will be paid until he has got his blue card. REMEMBER! If you leave work or are dismissed at one factory, and have been earning more than R10-50 per week, do not forget to ask your employer for your U.I.F. card!

The Organising of Area Committees by the Advice Bureau Office.

In October 1975 workers who are represented by area committees decided on forming up area committees that the organisers of the Advice Bureau together with volunteers. The aim is the working together of workers in the same area, helping one another in difficulties. This would consequently lead to workers' solidarity.

DEVALUATION AND AFRICAN WORKERS.

Recently the press and radio have reported that South Africa has devalued the rand by almost 18%. What does it mean to devalue the rand and what are the effects of this going to be on African workers? Let us try to answer these two questions.

To understand what devaluation means, we have to start by looking at South Africa's trade with other countries. South Africa buys from other countries, many commodities such as petrol and machines that we do not manufacture or have here.

These commodities we import. Likewise, South Africa sells many commodities such as iron and wool to other countries because they need these products. These commodities are exported.

Commodities that are imported have to be paid for by South Africa. We have to pay in rands for these commodities. But in other countries they use other money. In America they use dollars and in Britain they use pounds. When we import goods from America, we have to pay in rands a value equal to the price of the goods in dollars.

The price in rands depends on how many dollars are equal to one rand. For example, if an imported commodity costs six dollars in America, and two dollars are equal to one rand, then the price of the commodity is three rand in South Africa.

When South Africa devalues the rand, then the rand is less valuable in terms of dollars and all other money used in foreign countries. For example, if one rand is equal to two dollars and the rand devalues by 50%, then one rand is only equal to one dollar.

In the example above, the imported commodity would now cost six rand and not three rand as it did before devaluation. The effect of devaluation is therefore to make imported commodities more expensive.

We can now see what the effect of devaluation is on workers. All the commodities we import are now going to be 18% more expensive. This means that an imported commodity which used to cost one rand will now cost about one rand and eighteen cents because of devaluation. But not only directly-imported commodities are going to cost more. The price of nearly every other commodity will also rise. This is because the cost of production of virtually every commodity in the country is going to rise. The reason for this is that nearly every product made in this country requires some or other imported commodity even if it is just the oil and petrol to transport the commodity. The cost of production of these commodities will therefore also rise and, as a result, so will their prices.

Devaluation therefore means that African workers are going to be faced with higher prices for nearly everything they buy and require to live on. If the workers' wages do not rise as well, this means that the workers will be poorer as a result of devaluation.

RISING PRICES AND UNEMPLOYMENT.

1975 has been an extremely difficult year for many workers. Looking at two industries, the problems they have had to face are clear. In the Textile industry, 10,000 workers were laid off in March because the

market was being flooded by cheap imported goods. In April, 208 workers at Pam Knitwear in Cape Town and 100 workers at Hex River Textiles lost their jobs. In October, 2000 workers lost their jobs and 2 factories were closed in the cotton industry because prices of textiles fell. In the Engineering industry the story is the same. In June 450 men lost their jobs at Globe Engineering and in August Murray and Stewart (Marine) and Globe Engineering sacked 500 workers because there were not enough ship repair jobs.

Why is this happening? The machinery is still in the workshops and factories and workers want work. What has gone wrong? The answer is that the whole Capitalist system is in crisis. In the rich countries such as Britain, the United States of America, Japan, France and Germany and in poor countries such Botswana, Lesotho, India and Pakistan the story is repeated. No work and no pay for some and no overtime and less pay for other workers and rising prices for all. Not only is this a crisis but it is the worst crisis since the second World War. Workers are once again being taught the hard fact that an economy run by bosses must go through crisis in order to carry on. Sometimes crises can be postponed. Sometimes they can be made to appear in a different form, such as inflation. But crises are as much a part of the system as is working for a boss.

When a crisis takes place, there is always one central question that has to be answered. Who will pay for the crisis? Will it be workers or bosses? It sometimes appears (and they will always tell you) that bosses can do nothing about it. Bosses sometimes say it is the fault of workers and sometimes they say it is the fault of the

government. Nothing is more untrue! Let us look at the way crisis is dealt with in two countries to see why it is untrue.

In the United States of America, bosses are extremely strong. They have been able to simply close down factories when they were not making enough profits to satisfy the bosses. Workers lost their jobs and could not find new ones. The competition amongst workers for jobs has increased and bosses can now find workers prepared to work for low wages. With low wages and increased prices, the bosses will be receiving profits which they are satisfied and the crisis will be over. Today one worker out of every ten has no work.

In Britain the workers are tougher. If a boss threatens to close down a factory workers demand that the government take over the factory to keep it open and maintain the workers' jobs. Sometimes workers themselves have taken over the factories and run them without bosses. As this road has so many problems for bosses, they look to another solution. They turn to inflation to keep up their profits. Inflation is not as obvious as unemployment, not so easy to understand and they hope workers who would not accept unemployment will accept inflation. That is why in Britain only one worker in every 20 has no work, but prices have gone up nearly four times as fast as in America!

What lessons are there for workers in South Africa?

1). The crisis is not only found in South Africa but in every country run by bosses.

2). The crisis does not only take one form. It is not enough for workers to fight unemployment - they must oppose rising prices.

3). Economic problems do not just happen. They are managed by bosses and the

way bosses handle them depends on how much they think workers will put up with.

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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