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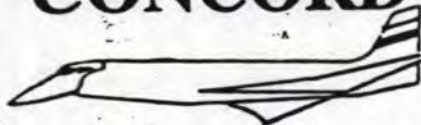
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# DROUGHT AND RESETTLEMENT



The effects of the drought South Africa is presently experiencing has only hit the headlines because the urban areas have been experiencing the effects of a dwindling water supply. Yet, this drought has been in progress since 1978. Before 1983 the rural areas had to contend themselves with an already scarce water supply, without the back-up of dams and reservoirs which the urban areas can afford.

The drought has caused much hardship throughout South Africa, but the only places where people are dying from it are the Bantustans. This is so because drought to the urban person implies a shortage of water only, but to the rural person "drought" means more than just a shortage of water. It implies a shortage of all the basic necessities of life — food, good health and comfort.

It has been estimated that about 30,000 rural South African children will not see their next birthdays, owing to the devastating effects of the drought. The parched, infertile soil of the Bantustans is neither able to yield healthy crops nor support livestock. Total crop failures have been reported from several areas in Gazankulu, Venda, Bophutatswana and Lebowa.

Large-scale retrenchment of migrant workers as a result of the recession in the urban areas and the cut-back of seasonal labour on drought-ravaged farms has led to an influx of people into the already overcrowded Homelands.

The drought simply aggravates an already desperate situation in a country where 2,9 million children suffer from malnutrition. The already overcrowded, understaffed few health services available in the Bantustans are reported to have doubled their admissions of children suffering from malnutrition and its complications. These overused, sparse health services are unable to cope with major complications of the otherwise simple diseases such as measles and whoop-

ing cough. It is strange, yet true, that in this wealthy country of ours, over 50% of the admissions to black hospitals are owing to malnutrition and its complications such as pneumonia, gastro-enteritis, meningitis and kwashiorkor.

The biggest consumers of water, being the industries and mines, are ensured a constant supply of water because of rechanneling the dwindling supplies from the little Mooi River to the Tugela-Vaal water scheme so that the P.W. area can be kept alive. Hundreds of black people who are dependant on the little Mooi River are again denied a good water supply. It is ironical that the drought has more devastating effects in the impoverished Homelands when the largest users of water can be located in the urban areas of white South Africa. These unequal effects call into question the whole apartheid policy of resettlement and Homelands.

The 1913 Native Land Act was instrumental in making most South Africans outcasts in the land of their birth. This Act set the ground for apartheid as we know it today. It restricted 87% of the population to a mere 13% of the land area in South Africa. The rest was reserved for whites.

One of the reasons for the 1913 Native Land Act was the need for cheap labour in the mining industry. Africans preferred living on the land as opposed to risking their lives in the mines for meagre salaries. The mining sector of the South African economy realised that by "kicking" the Africans off the land they would be forced to work on the mines. Hence the mass and involuntary removal of millions of South Africans into barren, overcrowded reserves. This relocation of people causes death through malnutrition, starvation and disease — conditions further worsened by the drought. We have recently witnessed the brutal murder of a leader who resisted this policy, Saul Mkhize.

The victims of removal are mainly the very old, the very young, the disabled, the unemployed and women. In fact, women have to carry the greatest burden in their desperation to support their families. In many cases, women resort to home-brewing and prostitution to do this because the land is overcrowded, infertile and barren. The men, who are "absentees" from these resettled areas, can contribute very little to support their families since they earn barely enough to support themselves.

In 1978, Minister of Plural Relations, Dr. Connie Mulder, summarised the Nationalist policy when he said: "There will be no more black (African) South Africans". In other words, black political rights were to be exercised in the independent Homelands in the absence of industrial development there, maintaining an economic dependence on white South Africa.

The effects of the drought in the Bantustans have served to highlight the ever-prevalent plight of the people "dumped" in these areas. We abhor this system of apartheid and call for the scrapping of the 1913 Land Act together with all discriminatory legislation. Further, we demand a unitary South Africa based on the principles enshrined in the Freedom Charter: "There shall be housing, security and comfort for all".

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# Health Care of Detainees in S.A. and the M.A.S.A. Report

## INTRODUCTION

Considerable attention has been focused on the system of detention in South Africa following the death of Neil Aggett, in a South African prison cell. Although the magistrate's judgement at the inquest into Dr. Aggett's death placed no blame on the South African authorities, much of the evidence led pointed out abuses to the detention system. To date, over 50 detainees have died in South African goals without having been charged before a court of law. In South Africa the lengthy detention of people who had no charge laid against them and have no access to the courts is a common occurrence. Many of these detainees have alleged that they endured torture and harsh prison conditions which endangered their physical and mental health.

Since their formation in 1981, the Detainees Parents Support Committees (D.P.S.C.s) have provided support for detainees and as a pressure group have exposed and drawn attention to the conditions of detention. The D.P.S.C.s in the three major centres (Cape Town, Johannesburg and Durban) established Health Sub-Committees (H.S.C.s) composed of concerned people, medical practitioners, health workers and medical students. The H.S.C.s have been monitoring health care and rights of detainees and have made short-term demands regarding these.

## HEALTH CARE OF DETAINEES — ITS IMPORTANCE

People in South Africa can be detained under any one of a web of security laws and kept under solitary confinement for long periods, unconvicted of any crime without access to family and friends or the courts of law. Detainees do not have access to independent doctors, psychiatrists and psychologists of their choice. Detainees are only permitted access to state appointed doctors (District Surgeons) who do not see detainees regularly. Under this "closed system" of detention the detainee is at the mercy of his/her interrogators who may use any coercive measures to render the detainee in a state of total submission.

Under these conditions it would be impossible to maintain acceptable levels of health care for detainees. Recently, statements from detainees on their release have been documented indicating the gross inadequacies in the health care of detainees. The inadequacies and abuses outlined include the following:

- (i) most detainees do not have access to auditory and visual stimulation and are kept in solitary confinement for lengthy periods.
- (ii) detainees have alleged serious forms of torture and abuse (including electric shock treatment) during interrogation, and which has resulted in physical and mental ill-health.
- (iii) detainees are often confined to extremely small cells with inadequate ventilation and lighting and in many cases are not allowed out for regular exercise.
- (iv) detainees are not examined properly by District Surgeons nor are reports kept confidential.

District Surgeons have to operate within the "closed system" of detention and there can therefore be no guarantee that the District Surgeon could maintain his/her clinical independence or that examinations will take place under the proper conditions with strict regard to confidentiality and privacy. The Biko case clearly showed negligence

on the part of the doctors who were treating him.

## THE MEDICAL ASSOCIATION OF SOUTH AFRICA

Many members of the medical profession in South Africa expressed grave concern about the failure of the Medical Association of South Africa (M.A.S.A.) to take a stronger stand against the abuses of health care of detainees and prisoners in South Africa. This was evidenced by their negative position regarding the Biko case and more recently their inconsistent and ambiguous statements on the health care of detainees.

As a signatory of the Declaration of Tokyo adopted in 1975 by the World Medical Association in 1975, M.A.S.A. has to abide by the terms of the declaration.

It was after intense local and international pressure that M.A.S.A. was forced to launch a committee of investigation into the treatment of detainees under security legislation. With strong reservations about the fact that the committee had not revealed the names of its members and that proceedings would not be held in public, the H.S.C. decided it would be of value to submit evidence to this enquiry. A memorandum was compiled detailing the unsatisfactory conditions of detention. Based on these, wide ranging recommendations were made regarding the health care and rights of detainees. The memorandum submitted drew on statements by some 50 detainees who have described their experiences.

One and a half years of research, committee meetings and oral evidence by interested parties culminated in a report handed to government officials. The D.P.S.C., although acknowledging the document as a positive step, had major

M.A.S.A.'s apparent unwillingness to fight for the major recommendations of its report.

The main significance of the report lies in recognition by the ad-hoc committee that:

- (a) There have been cases of maltreatment of detainees, and that there are insufficient safeguards in the existing legislation to prevent this.
- (b) The system of detention and solitary confinement can have serious effects on the physical and mental health of detainees, and that evidence gathered under these circumstances is unreliable.
- (c) District Surgeons do not have clinical independence.

However, the major shortcoming in the report is that the recommendations proposed to correct the above are inadequate. For example:

- (i) The report does not challenge the system of detention itself.
- (ii) It pays little attention to those conditions of detention e.g. sleep denial, sensory deprivation — which the committee defines as the major causes of physical and mental stress.
- (iii) The report implies that the practice of prolonged isolation is acceptable as long as regular health assessments are made. This is a violation of the Tokyo Declaration.
- (iv) Many of the recommendations will be ineffective unless the mechanisms whereby they are implemented are specified.

Two of the most significant recommendations of the ad-hoc committee were turned down by the Minister of Health, Dr. Nak van der Merwe, viz. those concerning access to independent medical practitioners, and to the establishment of a peer review committee to monitor the health care of detainees. Despite this the ad-hoc committee considered the meeting to be very satisfactory.

continued on page 49

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# How women are made - to fit

WHEN THEY HEAR THE WORD "FEMINE" MOST PEOPLE THINK OF SOMEONE LIKE THIS



SEXUALLY ATTRACTIVE



PASSIVE



NATURAL



CONCERNED WITH FEMINE TASKS, LIKE HOUSEWORK



AND WHEN THEY HEAR THE WORD "MASC" THEY THINK OF SOMEONE WHO IS BIG AND STRONG AND MALE



CONCERNED WITH ACTIVITIES OF THE "REAL WORLD" SUCH AS FIGHTING



MANY PEOPLE BELIEVE THAT THESE ARE THE "NATURAL" CHARACTERISTICS OF MEN AND WOMEN

WHEN GIRLS AND BOYS ARE BORN THERE IS VERY LITTLE DIFFERENCE BETWEEN THEM



THEY THINK OF THE SAME THINGS



SHOW THEIR FEELINGS IN THE SAME WAY...



BUT FROM THE MOMENT THEY ARE BORN, PEOPLE RESPOND TO BOYS AND GIRLS DIFFERENTLY

OH! WHAT A BIG STRONG BOY



OH! WHAT A LITTLE PRETTY GIRL



SO THROUGHOUT THEIR LIVES, FROM BIRTH TO DEATH, AT HOME, AT SCHOOL, AT WORK, WOMEN ARE TAUGHT TO BE LIKE THIS

WHILE BOYS ARE TAUGHT TO BE TOUGH, GIRLS ARE TAUGHT TO BE MEAN AND QUIET



BOYS ARE GIVEN DIFFERENT TOYS TO PLAY WITH



AT SCHOOL, WHILE BOYS ARE LEARNING WOODWORK, GIRLS ARE LEARNING HOW TO SEW



GIRLS ARE EXPECTED TO MAKE THEMSELVES ATTRACTIVE



AFTER THEY LEAVE SCHOOL, BECAUSE OF THE EDUCATION THEY WERE GIVEN, MOST YOUNG WOMEN THINK THAT THEIR MAIN JOB IN LIFE IS TO GET MARRIED, SO THEY ARE TAUGHT TO BEHAVE IN CERTAIN WAYS...

SO IN THE TIME THEY GET MARRIED, MOST WOMEN HAVE LEARNED TO BE SEXUALLY ATTRACTIVE, PASSIVE, PATIENTLY AND SUBMISSIVE, AND ARE READY TO TAKE THEIR PLACE IN SOCIETY. NOW THE BIG PROBLEM IS THAT THE POSITION OR ROLE THAT SOCIETY HAS MADE FOR WOMEN IS NOT A COMPETIBLE ONE - AND IT OFTEN MAKES WOMEN VERY UNHAPPY

FOR INSTANCE, MANY WOMEN DO ALL THE HOUSEWORK, COOKING, CHILD CARE AND IN THEIR HOMES FOR LITTLE OR NO PAY

MANY WIVES ARE BEATEN AND ABUSED BY THEIR HUSBANDS



SO IT IS IMPORTANT TO UNDERSTAND THAT THIS IS NOT A WOMEN'S NATURAL FUNCTION, BUT IS MADE BY SOCIETY; AND THAT WOMEN ARE TAUGHT TO BECOME LIKE THIS THROUGH A LONG PROCESS FROM BIRTH TO ADULTHOOD

AND THAT IF A WOMAN MANAGES TO RESIST THIS PROCESS...

SHE WOULD NOT BE "UNNATURAL," "UN-FEMINE"

BUT SHE WOULD BE A VERY MUCH HAPPIER PERSON



YOU SEE, OUR SOCIETY HAS A SPECIAL PLACE, OR ROLE, FOR EVERYONE



IF PEOPLE REFUSE TO ACCEPT THEIR ROLE



THE WHOLE STRUCTURE MAY COLLAPSE

# WOMEN IN SOUTH AFRICA

## TAKING A LOOK AT THE F.S.A.W.

67410

*"Dear me! Now Julia, we simply cannot tolerate this type of conduct. Daydreaming, are you? You know that by the end of the day you're responsible for stitching together a number of garments and if you fail to do so don't expect a wage at the end of the week!"*

*Yes, I, Julia, am a factory worker — a black female factory worker, working a 7a.m. to 5p.m. shift. "Daydreaming" my white supervisor complains, but oh, how I wish I could explain and how I wish she would understand.*

*This morning I awoke at my usual hour — 4a.m. — wondering with sheer anxiety if my four year old son was still hot with fever. Not having to reach out for him too far, as he, my husband and my two young nephews (orphans) all share the same room. As I touched his still burning forehead I wondered whether I could risk a day off work and take him to a doctor — but to risk a day's pay or even worse — my job?*

*Hurriedly, I just managed boarding a bus to the railway station where I knew I would have to run so as to board my train to work. As I was pushed and jostled with many others into the train compartment, I clung, for dear life, to my handbag knowing full well that it contained my 'pass' and losing that, like any African woman would know, would be totally disastrous. I finally reached work, out of breath, but on time.*

*My long day had only just begun — a tedious day — hunched over a sewing machine trying to concentrate on my work. Concentrate, I force myself, but the nagging thought of a very sick son kept haunting my mind, hoping that my friend, who was looking after him, remembered to dab his forehead with a cold towel — hoping that he was feeling a little better. Concentrate! But still my mind lingers to the inevitable chores awaiting me. The long journey home, reaching home after dark, lighting the candles, to light up the coal stove, oh yes, to still cook a pot of food and to see to a pile of dirty laundry! Praying also as I do all this that I do not have to face a husband returning home in a drunken stupor — intoxicating himself to blot out the humility and degradation of not having been able to find a job again. Then, only after my chores are all done, my little house tidy, my son and nephews asleep, and crawl into bed taking a long look at a sleepy but also very tired husband, and I think, "is this the plight of a black working woman for the rest of her life?"*

It is important to ask the question: "How can women's problems be solved?" The Federation of South African Women was an organisation which identified its task as that of uniting and organising women around the problems they experienced in their lives. Although this "double job" of housewife and worker was not organised around when F.S.A.W. began, it is now beginning to be seen as a major obstacle to women's involvement in activity. What is the F.S.A.W. and what has it done?

The idea of the Women's Federation was first acted upon in 1953. Women from all over the country got together and decided that a national Federation should be established. On 17 April, 1954, the Federation of South African Women held its first national conference of women. Here it was decided

to take up all the issues of women's rights as well as following up the general political issues.

Most of the women in the Federation were black working class women with very little education. Most of them were from the urban areas and were married with children. Other members were from organisations that were an affiliate to the Federation. Amongst them was the African National Congress Women's League, South African Congress of Democrats, the South African Coloured People's Organisation, the Cape Housewives League, the league of Non-European Women, the Food and Canning Workers Union, the South African Indian Congress. Because of this wide spectrum from which it drew its grass-roots support and members, the Federation did not have a strongly defined ideological base. However, the Federation was linked closely with other liberation movements such as the African National Congress and its policies were guided by these movements and thus into more progressive lines of thought. The Federation was also involved in struggles and campaigns for proper education, working conditions, rent increases, organising and planning of the Congress of Democrats, drawing up the Freedom Charter.

One of the most important functions of the Federation was acting as a linking body amongst the organisations making up the Congress Alliance. Every woman member of the Congress Alliance organisations was automatically a member of the Federation. However, the Federation was an autonomous body which had its own programme of action. This was the Women's Charter drawn up at its first conference. The Charter advocated a policy of non-racialism and called for the joint activity of the various women's sections of the liberation movements.

Amongst other demands, the Charter also sought to express the needs and aspirations of all the women of South Africa and to bring about the emancipation of women from disabilities they suffered under laws, customs, conventions, and to strive for A GENUINE South African democracy based on complete equality and friendship between men and women and between the different sections of the population.

In formulating these basic rights women were speaking as mothers, workers and members of the oppressed community. During the 50's the organisation and unity amongst all the oppressed women of South Africa became evident. The struggles against passes was the dominant mobilising issue and most of the liberation movements rallied to the women's lead.

In 1952 the Native (Urban Areas) Act and the Native (Abolition of passes and co-ordination of documents) Act were passed. This extended apartheid control to women who had to have permits and reference books issued by authorities to move and work in the urban areas. Women throughout the country recognised that the introduction of passes for women threatened their families and threatened their alternate means of surviving, i.e. employment in the urban areas. Since most of the members of the Federation were black workers the Federation took up the campaign against the passes. One of the Federation's most important resolutions was to "strive to remove all laws that restrict free movement". This campaign was significant in that it drew the women into

the political arena. It also demonstrated that women can play an active and important role in the struggle for liberation. Women began to overcome their tremendous cultural and political pressures and succeeded in emerging as a viable vital political force. Women however saw their oppression and problems as part of broader problems and their resolutions as part of the broader liberation movement's. They knew that the liberation of women had to coincide with the liberation from apartheid-capitalism, and also that without the full liberation of women a society cannot be truly liberated.

The campaigns against passes were waged throughout the country. Although the protests were based mainly around the issue of passes, these escalated in many places to protests over other grievances such as wages, migrancy, cattle dipping, beerhalls and Bantu education.

The Federation together with the African National Congress Women's League formed a Joint Planning Committee to organise the massive demonstration on August 9, 1955 in Pretoria. 20,000 women from all over the country scraped train fares together and travelled to Pretoria. Led by Lilian Ngoyi, Helen Joseph, Rahima Moosa and Sophie Williams the women marched through the city and gathered in the amphitheatre outside the Union Buildings. They stood for 30 minutes in silent protest and they then sang "Strydom, you have struck a rock, you have tampered with the women".

But the campaign against passes could not be sustained and all momentum gradually ground to a halt. After the massacre at Sharpeville in March of 1960 a state of emergency was called and the A.N.C. and P.A.C. were banned. Their banning marked the end to mass resistance programmes of the 50s.

The Federation of South African Women provided a new dimension to the struggle for liberation. It saw clearly that women were a political force in their own right. It urged women to unify along non-racial rather than multi-racial lines and stressed their solidarity as mothers. The Federation never lost sight of the broader goals and worked continually for general liberation, realising that women could not be united on the basis of their sex alone, and that their struggle was also a struggle of the whole people.

MAKABONGWE AMAKOSIKAZI "WE THANK THE WOMEN". This slogan on a banner displayed at the A.N.C. special conference of 1959 aptly sums up the significant and heroic role the women of South Africa played in the resistance movements of the 1950s.

The Federation played a major role in the 1950s in organising women against the hardships they experience. Yet today, 27 years later, black women are still the most downtrodden members of our society. They still suffer as blacks, as women, and as workers. This makes them the first to be retrenched from their insecure jobs. As wives and mothers they have to bear the brunt of poverty.

Despite the increased suffering that women have to face, their struggle for basic rights have never stopped. The promise of that great march to Pretoria in 1956 is being taken forward today by organisations throughout the country such as the United Women's Organisation (U.W.O.) in Cape Town. Women are also being organised in unions such as C.C.A.W.U.S.A. and are demanding maternity leave.

Furbermore, the Federation of South African Women

(F.S.A.W.) has re-emerged in the Transvaal with a clearer understanding and ideology of the role women must play in society and problems they experience. The demands contained in the Women's Charter are still the basis for organising women today. Women organisations continue to organise women around the issues most striking in their experiences e.g. health, housing, childcare, etc. They also see the need for education programmes. The F.S.A.W. has held workshops around issues that women experience in their daily lives and also try and help women cope with it.

Women have shown their solidarity with other families. Collective buying helps to keep people from starving, women fight against the pass laws in "squatter camps" instead of going to the Homelands to starve. Women are uniting with their menfolk in communities to fight against high rents. Women have come forward to struggle for justice when their children are teargassed by police and when families are evicted.

Albertina Sisulu, who has just been unbanned, is one of the strong women who was involved in F.S.A.W. in the 1950s. She said that although F.S.A.W. is now still organising around issues specific to women, they are also taking up wider community issues and problems.

But most women are not involved in struggles because of traditional and customary "rules" that women's place is only at home and have made women as well as men believe it is not right for women to take action, and that they should wait for their husbands to lead the way. This is why it is important for women to unite and work together so that women can play an equal role in the struggle for liberation.

Only through collective action and unity will women be able to work towards solving their problems and be able to act in organisations together with their menfolk.

The women said in 1954 and still say now: "We women do not form a separate society from the men. Here is only one society and it is made up of both men and women. As women we have problems of our own, but we share also the problems and anxieties of our men, and join hands with them to remove social evils and obstacles to progress".



Florence Matsonla addressing the first conference of the Federation of South African Women.



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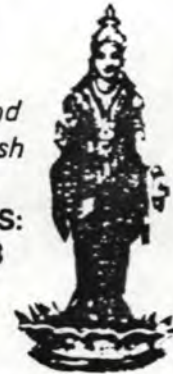


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This page is dedicated to all life-sentence prisoners, those who are banned, exiled, in detention and those who died in detention. As well as people who are actively striving for a non-racial, just and democratic South Africa.



**UNITE AGAINST DETENTION**

# SPORTS AND POLITICS

**South Africa, Sport, Apartheid:** together these three words compose a political knot which has tormented the sporting world and fascinated the media for decades.

The issue of South African sport is raised as often today as it was in 1970 when the "Stop the Seventies Tour" demonstration ruined the South African Springboks tour to Britain. These demonstrations placed South Africa's racist sport for the first time on the front pages of the international press.

Recent events, including the British Lions tour to South Africa in 1980, the New Zealand crisis (when South Africa visited New Zealand) in 1981, the boycott "black list" compiled by SANROC (South African Non-Racial Olympic Committee) for the United Nations Special Committee Against Apartheid, and the cancellation of the French Rugby Tour to South Africa (June 1983 tour) — Have ensured that the international campaign to isolate South Africa from world sport remains as lively an issue as ever. Equally the supporters of South Africa continue to defend their case with the same marvellous illogic they have displayed ever since black South African sportsmen and women began to demand equality of opportunity in sport.

South Africa is unique in that opportunities and environment vary for the different race groups. For merit selection to be a reality in its true sense, everyone has to be given the same opportunities to develop their talent. This does happen in the South African society. The black people are left with problems that the white community does not experience: overcrowded townships, influx control measures, pass laws, inadequate and inferior sporting facilities, inferior education, etc. These are some of the day-to-day problems affecting the oppressed people.

The lie to the claim that there is no discrimination in South African sport has been given by no less a body than the government-accredited Human Sciences Research Council which, following an investigation into sport at the request of the Minister of Sport, has declared that discrimination in sport is an "unwarranted extension of the state authority into a non-state terrain" and called on the government not to use sport as a political instrument.

True, there is no law in South Africa denying membership of any non-political organisation, such as a sports club, to any person on the basis of race. While this may be so, there is a mass of other discriminatory legislation which prevents the free interaction between fellow members of such an organisation.

The Population Registration Act (1950) requires that each South African be classified into one of four racial groups, namely white, Coloured, Indian and African. There is no South African nation as such but several "nations" occupying the same geographical entity known as the Republic of South Africa.

The multi-national concept has been incorporated in the latest sports policy of the government. For the multi-national concept to have any practical meaning it is necessary for machinery to be created for the categorisation of people into various "nations" and for them to practise their sports as separate "nations".

The Group Areas Act (1966) enforces the physical separation of the different racial "groups or nations" by proclaiming "residential areas" for whites and "townships and locations" for blacks. This act reserves recreational facilities amongst other facilities, for the use of certain groups.

The purchasing of land for sports fields can be done only by members of a particular "racial group" in an area proclaimed for that group. In terms of this law a non-racial soccer club, for instance, cannot acquire its own sports ground and club facilities.

The Liquor Act (1977) prohibits the consumption of liquor by members of any other group on premises reserved for a particular racial group.

A recent amendment to this Act allows for white sports clubs to obtain "international status" permits in which case the club may serve liquor to "unqualified persons" except Africans, provided that they are there as guests of the club by special invitation. Black clubs do not qualify for "international status" permits.

These are some of the laws which directly affect sport in South Africa. When the sum total of all the relevant restrictions in terms of the various statutes is taken into account, it becomes obvious why it has never been necessary to legislate specifically against open membership. And yet white sports organisations and their sports ministers have been using this absence of specific legislation as one of their strongest arguments in their attempts to regain international recognition.

The open political interference in the organisation and administration makes it impossible for sportspersons to meet as fellow human beings on the sportsfield.

Little do they realise that no amount of paint is able to hide the discoloured walls of apartheid in sport.

The logic of the apartheid system has remained unchanged (to this day) since the 1850s, when the British introduced laws against "vagrancy" which forced all Hottentots to acquire a registered address and place of work, and pass laws which required Africans to remain within defined geographical areas, unless they were specifically authorised to travel by the Administration. The boundaries of eight such areas were drawn up in 1854 and they served as a model for the Nationalist regime's present-day "Homelands" policy. Many Africans were forced to "migrate" in search of work to the white areas, as economics undermined production within the "Homeland" areas were insufficient to supply the needs of the African population.

By curtailing black access to education, urban residence, employment, wealth, and the freedom to associate, to travel, and to free expression, the Nationalist Government stunted the natural development of sport, and dealt a crippling blow to the attempts of black players to improve their standards of play and organisation.

Blacks (Indians, Coloureds and Africans) are aware of and are giving expression to their basic human dignity and recognise the sub-division of South Africa for what it is intended to be: a means to divide and rule, a policy to facilitate

the exploitation of the blacks.

Our principles are very dear to us, and we expectantly await the day when all artificial barriers shall be removed. All discriminatory laws (local, municipal and governmental racial barriers) which prevent non-racial sport must go before normal sport can become a reality. Not cosmetic changes which are attempts to pacify the opponents of the South African system, while at the same time preventing the non-racialism from becoming the order of the day. Any assistance, whether internal or external, whether national or international that will help to isolate racialism and bigotry in sport, will make an active contribution towards achieving a normal society. (Normal sport just cannot be played in

an abnormal society).

To pretend that a sports body representing a tiny majority of the population is the national organisation; to accept it as such into an international organisation; to describe it as "South African" and to play test matches against it as such is surely to bend rules, kill truths and tell lies to favour the system that exists here. This involves all those who take part (locally and internationally) and all those who support the sport dishonestly.

Whilst they enrich themselves with blood money, they entrench apartheid on the one hand and praise the so-called "normalisation" of sport on the other. They cannot be said to be principled defenders of freedom.



WE  
REJECT  
COSMETIC  
CHANGES!

WE  
WANT  
EQUALITY  
IN  
SPORT!

Inadequate facilities, poor housing, high rents, lack of nutritious foods, low wages, inferior education high transport costs and over-working.



### CONCLUSION

HEALTH *Continued from Page 41*

It must be acknowledged that M.A.S.A.'s recommendations, while not sufficiently far-reaching, have been a step in the right direction. However, there is no guarantee to ensure that M.A.S.A.'s recommendations are implemented. M.A.S.A. has lost all credibility over its failure to pursue two of the most significant recommendations of the report.

It is therefore apparent that M.A.S.A. has been more concerned about promoting itself as a body concerned with the welfare of detainees rather than health care of detainees.

M.A.S.A. has consistently failed to address itself to the health priorities in South Africa and to important questions surrounding the root causes of ill-health which are often related to political and economic factors. M.A.S.A. has been more interested in pursuing the arguments for increased tariffs and other benefits for the medical profession rather than on the health needs of the people of South Africa.

An alternative medical association, N.A.M.D.A., has recently been formed with the intention to explore the interaction between health and politics, health and economics and health and social organisations. We hope that N.A.M.D.A. is successful in mobilising doctors throughout South Africa around these issues.

### Oppression in sport



This, we believe, can only be done through joint struggles around common issues and not simply through sloganeering and literary propaganda. The anti-Saic campaign bears testimony to the correctness of this approach. No other progressive organisation since the disbandment of T.I.C. can claim to have had the same success with a political campaign in our community.

Q4. With the PC proposals confronting both the Coloured and Indian community, would it not have been more appropriate to form a united organisation to fight them?

A. The decision to revive the T.I.C. is based on concrete conditions prevailing in the "Indian" community and the correspondingly different development in the "Coloured" community.

We agree that the PC proposals now more clearly than ever highlight the similar objective relationship of these two communities to the state. However, it does not thereby follow that historically evolved differences — of both an objective and subjective nature — have suddenly disappeared.

The two communities are still segregated in different areas, have different internal class structures, have undergone different political experiences particularly in recent times and are not organised to the same extent or in the same ways. We believe that under such conditions, any attempt to form a single political party, attempting to mobilise support in both communities, will succeed, in fact, only in harnessing a base within one or other of the two communities and will be perceived at a mass level to have an ethnic bias. This will place obstacles in the way of developing mass organisation in all areas.

On the other hand, we believe establishing distinct structures, sensitive to the unique conditions confronted by these two oppressed communities and linked by co-ordinating structures, will ensure both mass organisation and the unity of the oppressed at a mass level.

There is much reason for optimism. A progressive movement based on growing support for the emerging trade unions, the growth of community and youth organisations and progressive church leadership is in the process of consolidating itself in opposition to reformist and opportunist elements within the Labour Party.

And in the Indian areas, the anti-Saic movement, which has its own origins, history and character, has made important political advances. We believe that joint action against the President's Council fraud will lay the basis for the convergence of these two movements at a grass roots level.

Q5. There have been criticisms that the T.I.C. is an ethnic body. What are your feelings on this?

A. The criticisms are unfounded and fraught with misconception. We believe an organisation can only be accused of being ethnic if it evokes amongst its supporters an ethnic identity — if it encourages ethnic separateness and protects and advances its own separate and corporate group interests.

When the T.I.C. is mentioned what comes immediately to mind is not ethnicism, but historical events and symbols rich in meaning — the Congress of the People, Defiance Campaign, Congress Alliance, the Freedom Charter, names like Mandela, Dadoo, Naiker and so on.

The T.I.C. has since the late 1940's been closely associated with the struggle for liberation from all forms of

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oppression and exploitation for all the people of South Africa.

Q6. Instead of reviving T.I.C., why did you not form a new political organisation?

A. We have already established why it is necessary to form a political organisation. Some who agree that this is necessary have disputed our decision to revive the T.I.C.

Forming a new political organisation with another name will not, in our view, be politically as effective as reviving the old T.I.C. The T.I.C. is an organisation deeply rooted in our community with many people still supporting the ideals of this organisation. The T.I.C. symbolises their proud history in the struggle for a non-racial and democratic South Africa.

A new political organisation would have to prove itself anew and spend a great deal of time and energy in an attempt to establish its legitimacy at a mass level.

But in the case of the T.I.C., this limitation could be quite easily overcome. The T.I.C. has played an important role in developing the non-racial democratic political tradition of our people and is therefore rich in significance for them.

It is through the medium of ideology that the masses of people relate to a political programme. The Freedom Charter, for instance, is a strong material force at a mass level not only because of its content but because it has a deep symbolic resonance. For us then, the non-racial democratic ideology which has developed through a long history of resistance to an oppressive state will be crucial in establishing a link between our newly formed political organisation and the masses of our people.

Clearly then the revival of the T.I.C. is not simply a sentimental act of faith but will be crucial in establishing a continuity between the popular tradition of struggle and the present interests and goals of our people. The ethnic tag may well have some disadvantage particularly as it could be misunderstood by people deeply committed to the ideal of a non-racial society and is also open to manipulation by our political foes. We however are convinced that the advantages of this initiative outweigh the disadvantages.



# PROFILE ON OSCAR MPETHA



In March 1980, Oscar Mpetha and seventeen youths went on trial in Cape Town. After a marathon trial lasting over a period of three years, they were finally convicted. Throughout the trial we were constantly reminded of this great leader who spent his entire life representing the demands and desires of both his community and the broader South African population.

To examine Oscar Mpetha's life is to examine the history of people's struggle for democracy. It is through unflinching commitment that some see hope for a democratic future in South Africa.

## A LIFE OF STRUGGLE

Oscar Mpetha was born in 1909 at Mount Fletcher in the Transkei. At an early age he was forced to work. He had to go to Cape Town where he toiled as a dockworker, hospital orderly, a road worker and finally as a factory worker.

It was while working at a fish-packing plant in Loaipek that he was involved in the formation of the Food and Canning Workers' Union. During that time (i.e. 1940's and 50's) the Union was part of the Trade and Labour Council which was white dominated. It was within that progression that leaders like Oscar Mpetha fought for non-racial workers' solidarity.

In 1948, the Nationalist Government introduced laws which prevented white and black workers organising together. The right-wing trade unionists took full control of Trade and Labour Councils. This council was eventually dissolved and South African Trade Union Council was formed, which specifically excluded African Trade Unions.

Nineteen Trade and Labour Council unions opposed this new body with its Colour-Bar constitution. Fourteen of these, including Food and Canning Workers' Union, with leaders like Oscar Mpetha, released a statement that the interest of all workers, irrespective of race, colour or creed were the same

*"we the undersigned delegates are determined to carry on a struggle against the policy of racial discrimination and to*

*work to the achievement of the single Trade Union organisation embracing ALL SECTIONS OF THE WORKING class".*

In 1954, after this statement was released, Oscar Mpetha received his first banning order. In 1955, the South African Congress of Trade Unions (SACTU) was formed, in which the Food and Canning Union and other progressive unions joined. SACTU was the first truly non-racial co-ordinating body for trade unions. It strongly recognised the necessity for its activities to be connected to broader political activities and therefore joined the Congress of Democrats, the African National Congress, the South African Indian Congress and the Coloured Peoples' Organisation in forming a Congress Alliance.

Throughout that period, Oscar Mpetha remained very active. In 1958, he became the president of the Cape Town branch of the ANC. In 1959, he was severely restricted by a second banning order, and a detention during the "State of Emergency" that followed the events at Sharpeville and Langa in 1960.

The years 1960—1964 were difficult ones for hundreds of our progressive trade unions. Many political leaders were banned and detained, forcing SACTU to become an underground organisation. Individual SACTU-affiliated unions, such as the Food and Canning Workers' Union, survived and continued to function as legal organisations.

1976 and 1977 once again saw apartheid in a crisis with thousands of students and workers participating in protests and stay-aways. During that time, Oscar Mpetha was founding member and chairperson of the Nyanga Residents' Association. In this capacity, he gave evidence to the Cillie Commission of Inquiry in 1977.

In 1978 Oscar Mpetha rejoined the Food and Canning Workers' Union as an Organiser. He contributed to the victory of the union in the Fattis and Monis strike in 1979.

He has a history of bannings and detentions. He is a man who has not escaped persecution for his beliefs that the social system in this country is fundamentally undemocratic. However, at the age of 74, Oscar Mpetha is faced with a trial that could put him away for the rest of the final years of his most fulfilled life.

Oscar Mpetha's life has been one of unbending commitment to both Non-racialism and Democracy. His tireless efforts both in community and trade union work has established him as a true leader in this country.

In the light of a history of constant persecution, Oscar Mpetha's life serves as an inspiration to all democrats. People who see this country's propping up a fundamentally anti-democratic system, should unite in support of leaders like Oscar Mpetha.

Recently, in July 1983, Oscar Mpetha was elected the president of the Cape Town branch of U.D.F., at a mass meeting held in Cape Town. He is at present out on bail at a very nominal fee of R1.00.

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# TRIBUTE TO MOLVI SALOOJEE

January 22, 1983 has become one of the many important dates for all freedom-loving people of South Africa.

It was a day when South Africa lost a great and tireless fighter for peace and democracy. Molvi Ismail Saloojee passed away on the eve of a decision to revive the Transvaal Indian Congress — in which he played a dominant role when it was first created.

His is a history filled with sacrifices and devotion to the unity of all the oppressed. He was a pious and noble man powerfully coupled with an abundance of courage and confidence which never wavered.

The history of his life is therefore of great importance to us. Molvi drew his inspiration from Pakistani socialist poets Fez Ahmed Fez and Shadaar Jafril. Soon after his return from India where he studied Islamic theology he became a dominant figure in the T.I.C. He, together with Yusuf Dadoo were responsible for creating a solid progressive leadership within the T.I.C.

Molvi Saloojee actively involved himself in the 1946 Passive Resistance Campaign waged against the Asiatic Land Tenure Act and Indian Representation Bill, commonly known as the Ghetto Act.

The T.I.C. and N.I.C. declared 13 June of that year AS Resistance Day to signal the birth of Passive Resistance against the Ghetto Act. Indians throughout the land closed their shops as a political gesture and mark of sorrow. This was a clear demonstration of the Indian community's collective resistance to the Ghetto Bill. "Resistance Day" reached its highest point when 15,000 people gathered at the Red Square in Pietermaritzburg. This was followed by a procession through the streets of Durban led by Dr. Monty

Naiker and M. D. Naidoo.

It was in this atmosphere of high political activity that Molvi Saloojee organised one of the first batches of passive resistors in the Transvaal. Amazed at his energy and dedication, 15 other batches resisted against the inhuman Ghetto Act and served prison sentences.

Molvi Saloojee was an ardent supporter and participant of the Defiance Campaign in 1952. He joined the ranks of Nelson Mandela and Walter Sisulu and became a prominent delegate present at the time when the Freedom Charter was adopted at the Congress of the People in 1955.

In 1961, Molvi, together with thousands of others, became a victim of the harsh security laws when he was imprisoned. In 1964, Congress suffered severe repression by the state which resulted in the T.I.C. becoming dormant. Molvi was banned for ten years and that meant the end of his role as president of the T.I.C.

In more recent years, Molvi played a dynamic role in the anti-Saic campaign. At the age of 76 he bravely addressed mass meetings throughout the Transvaal, desperately urging the Indian community to unite against a body that acts as an agent of apartheid.

Molvi Saloojee's effort was remarkable, his courage great, his commitment sincere and his devotion total. The source of truth that emerged from his words will always be a guiding light in the government's ruthless policy of "divide and rule". He was, and is, our warrior in thoughts and deed. We will only break the journey of his struggle and his faith if we fail to work towards the vision he fought for and if we fail to organise on the basis of the principle of the Freedom Charter.

**We Salute . . .**



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***PUBLISHER:***

*Publisher:* **Historical Papers, University of the Witwatersrand**

*Location:* **Johannesburg**

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