

# Rhodeo

STUDENT NEWSPAPER OF RHODES UNIVERSITY

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## REACTION TO RUSTICATIONS

**F**OLLOWING THE SUSPENSION from residence of twenty-seven students during the vacation for defying an order to leave the Smuts dining-hall when improperly dressed for a formal meal, the SRC executive is to seek an interview with the Vice-Chancellor, Dr. J. L. Hyslop. At this meeting they will acquaint him with student concerns, discuss the matter of the rustications, and demand clarification on this issue. At a Student Body meeting on Monday evening, approximately 600 members of the Student Body ratified the SRC's plans.

At the meeting, remarkable more for its plethora of amendments than for any evidence of constructive thought, SRC President, John Whitehead, said that Dr. Hyslop and Dr. Rennie had created a disciplinary issue where none need have developed or existed.

### RENNIE

In a strong attack on Dr. Rennie, Mr. Whitehead accused him of being confused and of having overreacted to the situation. "The students concerned were treated like school children. Let us show the administration that the Student Body and the SRC, unlike themselves, are prepared to behave in a mature and responsible manner."

Both Mr. Whitehead and speakers from the floor made it clear that they were highly annoyed by Dr. Rennie's actions and attitudes, especially the "high handed" manner in which he had dealt with the situation. His refusal to enter into any

dialogue with the accused students caused particular resentment. Mr. Whitehead pointed to the legal flaws in Dr. Rennie's contention that by answering the summons the students had admitted their guilt.

Mr. Whitehead's speech was well received, but it was followed by a series of bewildering amendments, each proposing a completely different line of approach. All but one of these was eventually withdrawn. The remaining, proposed by Roland Paver and seconded by Clive Keegan, called for a defiance of dress rules should SRC negotiations fail to bear fruit. This was voted out by the meeting.

When the vote was finally taken, opposition originated mainly from liberal students who felt that greater activity and more meaningful action was called for.

### DISAPPOINTED

A large number of students on the campus appear to be dis-

appointed in the failure of the SRC to provide a more dynamic and effective lead. On the day after the dress incident an action committee was established to investigate ways and means of protesting against Dr. Rennie's handling of the affair, and there was optimism that this committee would take advantage of this opportunity again to focus the attention of both students and administration on the archaic disciplinary, dress, and residence regulations enforced at Rhodes.

Meanwhile, Dr. Rennie's reaction merely serves to stress just how far students really are from winning tangible reforms. It is becoming more and more obvious that the authorities have little intention of agreeing to any far-reaching reforms in the foreseeable future. Despite all the "diplomatic negotiations", "mature communications" and "responsible dialogue", little seems to have been achieved on this level.

### THAT THIS STUDENT BODY:

**NOTING** the summary disciplinary action taken against twenty-seven students during the short vacation,

**BELIEVING** that while some disciplinary action was necessary, the particular action taken was inappropriate, ill-considered, and inconsistent, considering the confusion surrounding the incident,

**CONDEMNING** the action, and the arbitrary manner in which it was handled,

**INSTRUCTS THE EXECUTIVE** to meet with the Vice Chancellor to

- acquaint him with student concern.
- discuss the matter.
- demand clarification regarding the action taken, and to report back to the Student Body within one week.

## Students foil rocket attack

**S**TUDENTS DINING IN SMUTS HALL averted what could have been a tragic incident on Monday night when they succeeded in extinguishing two rockets aimed at the High Table from a broken window.

The incident occurred during supper. The persons responsible for the firing of the rockets appear to have stood on the roof of a lean-to outside the dining-hall. The rockets, which were placed in pipes attached to a pole, were thrust through a broken window-pane at the back of the hall. Students sitting in the vicinity noticed the missiles, already ignited, forced between the curtains. They succeeded in pushing them back through the window, where they fizzled out without causing any damage. One student was slightly burnt during the affair.

The identity and motivation of the persons responsible for the attempted firing is unknown, although it is believed that the incident is related to the vacation rustication affair. What is certain is that the rockets were aimed at the High Table, and probably at the Warden of Smuts Hall, Dr. Keith Hunt.

## Chris Moffat in 1971 rag chair

**C**HRIS MOFFAT has been elected Rag Chairman for 1971. Although the full Rag Committee will not be known before the end of this week, Chris has already started laying plans for next year's Rag festivities.

When asked for next year's target, Chris replied he had set his sights on R35,000. The existing record, established in 1969, when Barry Munro chaired the Rag Committee, stands at R33,000.

One of the answers to the success of next year's Rag lies in the students themselves, Chris said. "If every student at Rhodes manages to raise only R100, this would bring in a grand total of well over R150,000."

At the same time he rates publicity as being vitally important to any Rag. "The public must be made to want to buy something like Rhodent, and not have their arms broken before digging into their pockets . . . although we must obviously be prepared to do this if necessary."

Over the December vacation Chris will attend the Rag Chairmen's Conference in Pretoria. The conference makes for better liaison between various Rag Committees throughout the country, and is also an ideal place for swapping ideas. Because of this liaison, Rhodes can, for example, organise a rag magazine blitz in Port Elizabeth without infringing on any of UPE's plans.

## Vacation camp — S.A.V.S. plans

**T**HE RHODES COMMITTEE of the South African Voluntary Service (SAVS) is on the move again. Early this year Rhodes students completed a two-roomed school at Keyzers Beach. There are now well over 400 Black children at the school, and the facilities have already proved inadequate.

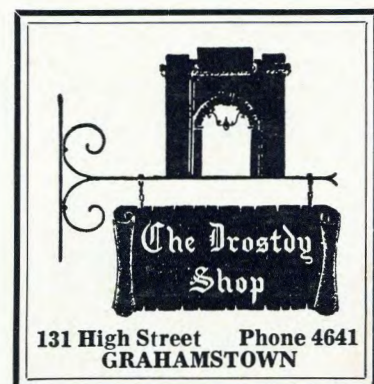
The second phase of this project, which will get under way immediately after the exams, aims at constructing an additional two classrooms. A massive fund-raising drive has already been launched, but money for the purchasing of building materials is still required. As of yet no call has been made on the Rhodes Student Body for support, but appeals will be made later this term.

Students who are interested in helping out at the workcamp at any stage of the vacation should contact either Dave Murray or Alan Wolk, both of Botha.



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# The Status Quo or Liberation: the UCM's stand

**GIVEN THE HISTORY** of the churches whose leaders have come out against the World Council of Church's grants to liberation movements, their ambiguous attitude to war, and their silence on South African political issues, would it not have been wiser for them to have said nothing? Or was their intention to make it perfectly clear which side they are on in the escalating struggle in southern Africa? These are questions asked by the UCM Head Office in a statement responding to South African Leaders' stand on the World Council's grant.

The full text of the statement reads:

According to Press reports the white (and one black) church leaders in South Africa have come out with unanimous voice against the decision of the World Council of Churches to make a grant of R143 000 to liberation movements in Southern Africa. From their public statements it appears that the major ground of their objection is that the money will be used by organisations committed to using violence to overthrow white rule in Southern Africa, even though the WCC money itself will not be used to buy arms.

## SILENCE

The UCM wishes to make no comment on the WCC action. We do wish to comment of the rush of public statements by our church leaders. If the issue really is an objection to the use of violence or, as one leader put it, 'the use of violence to overthrow the law and order' then their silence on the use of violence by the white regimes in southern Africa places a huge question mark over their motives.

It is universally accepted that no money from South Africa is included in the WCC

grants to these liberation movements. But the church leaders and members of their churches pay taxes to the white South African Government so contributing directly to the Defence Budget of R271 600 000 (1969/70 figures). A great deal of this money is used to buy arms and provide military training for our white youth — again many of them are members of our churches. Which church leaders have voiced such strong and open objection to this escalating expenditure on the art of violence? Further, at present the sale of British arms to South Africa is a live issue. Where have our anti-violence church leaders made press statements supporting a British arms embargo? And tax-payers money (Christian tax-payers included) goes to support police

forces from South Africa engaged in the violent clash in Rhodesia. It appears that this has evoked no strong reaction. Is it acceptable that, in the name of non-violence, we have no objections to supporting one side of the clash financially, but object when money is given to the other side?

And which church leaders have condemned the morality of South Africans raising money to send food and other forms of relief to the Portuguese soldiers in Mozambique and Angola?

## TWO-FACED

One could, of course, go on questioning the response of our outspoken church leaders on other forms of violence in South Africa, and in fact, the basic violence done to people in our total structure of unjust land, power, and economic distribution. But this would serve little purpose. Their silence when one side of the shooting line (the side of the white regimes) is given support, and their outcry when the other side (the blacks seeking liberation) is supported, seems to indicate only too clearly that the real issue is not violence, but whether support should be given to maintaining the white controlled status quo (law and order) or to those struggling for change and black liberation ('violence'). One can only hope that they have not seen this implication in the combination of

their silence and their criticism, and will either revert to silence on both issues, or condemn equally strongly and openly the preparation for violence on the white side.

The church leaders may respond claiming that it was their right and duty to object when R143 000 is given by an official church body like the WCC to pro-violence organisations because they are directly involved as members of that body, and because it claims to be Christian. But such reasoning condemns their silence when the South African government votes R271 600 000 for military purposes, because they are citizens of South Africa, because even Christian tax-payers contribute towards the mammoth military spending, and because our government also claims to be Christian.

## FUTILE

And it is futile to claim that they object to liberation movements getting assistance because they are initiating a war of aggression against the whites, while the government money is legitimately being spent on defence. If the whites claim to be defending their property and their rights against black aggression, so also the blacks claim to be defending their right to human dignity, against white aggressors. Have our church leaders made a really careful study of the claims of both sides so that now they are in a position to arbitrate and to condemn the black cause as unjust and unChristian, and the white cause as right and fair?

Again it needs to be emphasised that it cannot be just the means which are being condemned, as both sides are in fact using the same means — only the white side has had more of them!

Given the history of the churches whose leaders have come out against the WCC grants, their ambiguous attitude to war, and their silence on the issue raised above, would it not have been wiser for them to have said nothing? Or was their intention to make it perfectly clear which side they are on in the escalating struggle in southern Africa.

## Anti-violence, Anti-apartheid

**SIR** — It's easy to condemn the World Council of Church's decision to donate money to 'Freedom Fighters,' or Terrorists when their intention is to overthrow us whites, but shouldn't we think first?

I cannot accept the W.C.C.'s decision, because I believe that violence is wrong unless one is absolutely convinced (i) that the right end one is hoping for will be achieved by this means, and (ii) that there is no other means of achieving this end. Because of this it is quite clear that I could never support violent revolutions or wars (even 'legal' ones) whatever the hoped for end is.

But because I cannot accept the W.C.C.'s decision, does not mean that I must condemn the W.C.C. members, and call them unchristian and communist. The

## LETTERS TO THE EDITOR

fact that the Council believes that it is necessary to resort to such violent means to change Southern Africa surely means that there is something abhorrent about the way we live and treat people in Southern Africa. (Perhaps we are suppressing other races?)

Have we attacked the injustice and causes of so many deaths in this country, particularly through malnutrition, (whether we believe in the ideology of apartheid or not) as readily as we attacked the W.C.C.'s decision? If we are against the W.C.C.'s method of changing S.A., then we must use all the peaceful methods we can to make South Africa a better land for all people. Perhaps we should start at Rhodes, by finding out the facts about the unchristian, unjust, inhumane society in which we live, and passing them on to other people.

Steve Oram.

# OBJECTIONS TO SYSTEM OF SRC ELECTIONS

**THE 1970 SRC Elections** have come and gone, with an unusual interest being displayed in technicalities, and an increasing tide of reservations being expressed on all sides about the Rules for the Conduct of SRC Elections.

Mr. Duncan Peltason, the 1970 Chairman of Scrutineers for the Elections expressed misgivings about several aspects of the elections. He said, in an interview with RHODEO:

"The 1969/70 SRC set up an Ad Hoc Committee into the Election Rules which streamlined the procedure to a certain extent. However, there is still much room for improvement. For example, the definition of a spoilt paper is full of loopholes and this is one thing which urgently requires rectifying. Votes can either be gained or lost under the present provisions, and when there is difficulty about obtaining a poll, the issue of spoilt papers becomes crucial.

## FARCE

"Secondly, the 'Grazzle Session' has become a complete farce and has lost its meaning. The intention of this meeting is to allow all students an opportunity to hear the candidates' views and opinions on relevant issues. Out of the 66 questions asked, not more than 20 were relevant. The emphasis seemed to be placed more on humour, and who was the funniest candidate, rather than a serious approach in order to find out what the candidates really felt and believed.

"Thirdly, much criticism has been levied at the Scrutineers because they did not coerce people to vote. But the object of the scrutineers is to ensure a fair election and thus to remain completely impartial. Rule 5(a) Section (c) of the Election Rules reads:

"In order to arrive at a maximum poll, the Scrutineers, SRC and House Committees may be required to give publicity to the election."

The Scrutineers gave this

publicity in that they sent notices to all Halls and the Oppidan Common Room for three days prior to the election, and during the election itself. The SRC and House Committees did virtually nothing.

## ATTITUDE

"Finally, the attitude of students towards the elections disturbed me deeply. Voting is by secret ballot, and campaigning gives ALL students the opportunity to make up their minds about the candidates they will support, well in advance. So many students at the polling booths discussed the candidates, and let other people decide for them whom they should vote for."

Right throughout the interview, Mr. Peltason's attitude was that he felt the quality of the candidates had nothing to do with the fact that the polls had to stay open for 36 hours in order to achieve a 60% poll.

"The Rules mainly, and the attitude of the students towards the elections, were at fault", he said.

## Editors are wanted for 1971

**APPLICATIONS** are invited for the position of editor of the following 1971 publications:

1. Rhodent 1971.
2. Diary 1971.

Applications should be handed in to the Publications Councillor, SRC.

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# THE GREAT WOODSTOCK ROCK TRIP

**THE ORIGINAL PLAN** was for an outdoor rock festival, "three days of peace and music" in the small village of Wallkill, near Woodstock. What the young promoters got was the third largest city in New York State, population 400 000 (give or take 100 000) located on or about Max Yasgur's alfalfa field near the Catskill Mountain town of White Lake. Lured by music, the country, and some strange kind of magic, young people from all over the U.S. descended on the rented 600-acre dairy farm.

It was a real city, with life, and death and babies — two were born during the gathering — and all the urban problems of water supplies, food, sanitation and health. Drugs, too, certainly, because so many of its inhabitants belong to the drug culture. Counting on only 50 000 customers a day, the organizers had set up a fragile, unauthoritarian system to deal with them. Overrun, strained to its limits, the system, somehow, didn't break. For three days nearly half a million people lived elbow to elbow in the most crowded rain-drenched, uncomfortable kind of community, and there wasn't so much as a fist fight. The whole world was watching and never before had a hippy gathering been so large or so successful, so impressive.

## PROCESSION

On the night before the festival, the incredible procession of the young began in strength along Highway 17B. There were cars with Day-Glo hoods, vans loaded with camping gear, Volkswagens with flowers on their flanks, and gaily decorated old trucks bearing signs like "New York Drug Division." There were long-haired hitch-hikers wearing beads, headbands, leather vests, tie-dyed T. shirts and floppy hats. At the intersection near the festival site, the massive caravan was greeted by state troopers and directed by the last bit of the way along an old farm road named "Happy Avenue".

Next morning campers on the hill overlooking the festival site woke to an awesome view. They were surrounded by dwellings of every description — geodesic domes covered with plastic, teepees, lean-to's tossed together with dead branches and scraps of clothing, and even a tree house. People were cooking over hibachi stoves, in holes dug in the ground, in tin cans suspended over wastepaper fires. Below them, in the huge sloping natural bowl in front to the stage, the music freaks were beginning to pile up. No one knew how many there were — only that it was vastly more than the festival pro-

ducers had expected. But the throng relished every rumour about the attendance, took pleasure in the very sound of the words "a quarter million of us, a half million of us!"

Finally, amid the applause of the gathered multitudes, the elaborate network of amplifiers and speakers rumbled to life. By the time the first performer came on — Richie Havens filling the enormous bowl with his deep comforting voice — the festival was an hour behind schedule. The sun was going down, the mountain air turning chill. Soon the rains would come, but nobody cared; there was something in the air besides music — a sense of exhilaration and freedom. As one girl put it, "a fantastic sense of unification". Most of the festival performers were brought to the scene in helicopters. As singer Janis Joplin flew in, the chopper pilot turned to her and pointed: "See that hill over there — the one that's not green. That's all people". "Far out," she murmured, "even Billy Graham doesn't draw that many people".

## SECURITY

Since the red-jacketed security force were following a laissez-faire policy, the sweet smell of marijuana was everywhere. Near the performer's pavilion a young girl stood with a joint in her mouth rummaging in her handbag. A red jacket approached. "Looking for a match?" he asked, then pulled out his lighter. "I offered to share it with him," she said later, "But he just smiled and said no thank you. Wow!"

It rained through most of Friday night, and by Saturday morning Max's farm was a quagmire. The improvised shelters were drenched, and thousands had slept in the open field to keep their places near the stage. The management from the start had given up selling or taking tickets, and still more people came

streaming in through the mud. In the trailers that housed the festival offices, the phones jangled constantly: food was running out, water was short, trucks couldn't get in to service the portable toilets, performers' equipment was stuck in the traffic. Then there were rumours — false reports of epidemics of typhoid or dysentery, and a very plausible report that the entire festival was about to be officially declared a disaster area.

Visible everywhere in the mud and chaos were some 100 other New Mexico communes, members of the Hog Farm who had been flown in the week before to help at the festival. Thirty-five of Ken Kesey's Merry Pranksters drove their Day-Glo bus east from Oregon. Together they set up a free kitchen, gave first aid, eased kids down from bad trips. "The Red Cross is just too sterile and lame to operate in a situation like this," said Hog Farmer Hugh Romney. "Having some person say, 'here's your doughnut' isn't going to help anyone. People need a giggle. We ordered 500 cream pies and seltzer bottles for riot control, but they haven't got here yet." In the Hog Farm's free food line, diners were told: "If you don't eat all your food, please bring it back."

Always there was a concern that all the confusion complicated by the miserable conditions might explode into violence. Near the stage two young men started arguing.

As their words got harsher, the people around them began to chant: "Peace Peace. Peace". The chant grew until the argument stopped. When the two shook hands, thousands of spectators applauded."

## CANCELLED

On the stage, the intermissions were cancelled, the schedule thrown out. Saturday night the music never stopped. At 5.40 a.m. on Sunday, when the first light of dawn broke

through, the massive, mud-caked audience was sitting in a dreamy trance, listening to the Who do an electrifying two-hour set. When they had finished, the Jefferson Airplane played for two and a half hours until 9.30 a.m.

Sunday afternoon the rain came again, this time riding fierce gusts of wind. Many had already thrown off inhibition and bathed nude in nearby Phillipine Pond. Now a few more happily chucked their muddy clothing and stood bare to the rain.

Then the exodus began, a trickle that grew through the night. The kids who had hitchhiked from Oklahoma started the 1500-mile trip home. The group of 30 from Ohio found each other. The 19-year old girl who a few days before had slept beside the road where the bus left her, headed back to the bus stop. At 10.30 a.m. Monday the music stopped. And soon, scarcely more than 500 people were left to tackle hundreds of acres of mud and litter that defied description. "We won't be leaving," Hog Farm Minister of Talk Hugh Romney said, "until we heal the scars that have been put into the earth." Considering the difficulty of getting to the festival, the exodus was fast and orderly. By late afternoon cars of sightseers. — Mom Dad, the whole family — were cruising by, gazing dumbfounded at the glut of garbage. Somehow it didn't look historic at all.

For those who passed through it Woodstock had been a total experience, a phenomenon, a happening, high adventure, a near disaster, and in a small way a struggle for survival. Casting an apprehensive eye over the huge throng on opening day, a festival official had announced: "There are a hell of a lot of us here. If we are going to make it, you had better remember the guy next to you is your brother." Everybody remembered. Woodstock made it.

*I'm not trying to cause a big sensation, I'm just talking 'bout my generation*

The Who







# IN SOUTH AFRICAN SOCIETY

## REFERENCE BOOKS

All Africans, male and female, once they turn 16, must carry Reference Books at all times — it is an offence not to have one on them, but a worse offence not to own one at all. Foreign Africans must carry passports. This applies to the whole of South Africa — white urban areas, white rural areas and the Homelands. The possession of a Reference Book is not enough — it must be in order. In section A there must be permission to be in the area, either for purposes of residence, schooling or employment. Section B is the employment record, the employer must enter his name and address and sign the book before the 7th of every month for a male. Section C records tax payments — Personal and other taxes — Section D shows whether the owner is in receipt of a Disability or Old Age grant. So the Reference Book is not only an Identity card such as all of us have to own, but not carry on our persons, it also shows whether the owner has the right to be where he is, where and by whom he is employed and whether his taxes are up to date. In the year 1967-68 there were 693 661 prosecutions for pass law offences, that is an average of 1 900 per day.

## LIMITED FREEDOM OF MOVEMENT

The African domiciled in his own Homeland may move quite freely inside it, but, should he wish to leave he must get prior permission to do so. He can go to a white rural area for 72 hours without permission, but cannot remain longer without a permit, and except in cases of emergency, this will not be given unless he had express prior permission to enter the area. In theory he could travel the country, spending just under 72 hours in each area, whether rural or urban, without permit or arrest, but in practice, how can he prove how long he has already been in any area where he is arrested? He cannot go to another area in search of work — he must register for employment at his local tribal authority and must be recruited from there on a maximum of one year's contract before he leaves the Homeland and has usually never met his employer until he reaches his place of work.

Employers may recruit workers personally — many do — but most put in for so many workers for such and such a job at a certain rate of pay, under certain specific conditions of work. There are four copies of the contract, for which the employer pays the tribal authority R1.00, one held by the employer, one by each of the tribal and District Bureaux in the Homeland and one by the Municipal or District Labour Officer in the area to which he goes — the African has no copy of his contract. Employers, other than farmers, have to prove that adequate accommodation exists and have to advance the cost of transporting the workers to his place of employment and iron rations and guarantee his return to his Homeland at the completion of the contract, but can recover all such costs so long as the applicant has R1 per month left of his wages! Boys under 16 and women require the consent of their guardians to be recruited.

## PROCLAMATION 74

Under Proclamation R74 of

1968, all male Africans in the Homelands who are dependent on employment (excluding Transkei) for a living and who are over the age of 15, and under 65, unless otherwise exempt, must register for employment at their local tribal bureau within 30 days of turning 15 or becoming unemployed. It is an offence not to do so — fine R25 or 14 days — so even in his own Homeland an African male may be arrested if unemployed, though dependent on employment, if he has failed to register as such.

In terms of a notice in the Gazette of April 24, 1968, the Transkeian Government follows suit and provided that all private

At Dimbuza, a resettlement village near King William's Town:—

"Every adult is given 20 lbs. of mealie-meal, 8 lbs. of mealies, 5 lbs. of beans, 1 lb. of fat and ½ lb. of salt. Every child under the age of 12 years is given 14 lbs. of mealie-meal, 4 lbs. of mealies and 2 lbs. of beans. In other words, 33 lbs. of food per adult and 20 lbs. of food for a growing child every month. I leave it to you to decide whether that is enough food for a person to live on and not to suffer from hunger."

Dr. Jan Moolman,  
M.P. for East London City.

employers would be required to pay R1.00 per worker attested for service in the Republic. Women may not be engaged for work in a Prescribed Area except with the approval of the Director of Bantu Labour. This means that in future: 1) No African can ever qualify to have their families living with them at their place of work — none will ever qualify under Section 10 (1) of the Urban Areas Act. 2) Wages will be kept low as there is serious unemployment in the Homelands and "beggars can't be choosers." 3) Wages for local Africans who still qualify to remain in the Urban area, are kept down by the competition of contract workers.

## ROSY PICTURE

Many people have a rosy picture in their minds of the Homelands filled with prosperous African farmers who only need

to leave home in order to work for short periods to raise the money to pay lobola for a bride, or to buy some necessary farm equipment. This used to be the case but today there are thousands of landless Africans who need to work every day of their working life in order to live at all, let alone maintain a family. In the Transkei in 1968 only 105 000 of the 700 000 male population were permanently on the land, of them 41 626 men and women were employed within the Transkei itself. The Deputy Minister of B.A.D. said in the Assembly on June 3, 1969, that about 233 000 migratory workers were away from the Transkei at any one time. This means that 21 percent of those seeking employment were employed in the Transkei while 79 percent had to go elsewhere in search of work. In July 1968, there were 1 508 671 Africans domiciled in other Homelands at work, under contract in white areas.

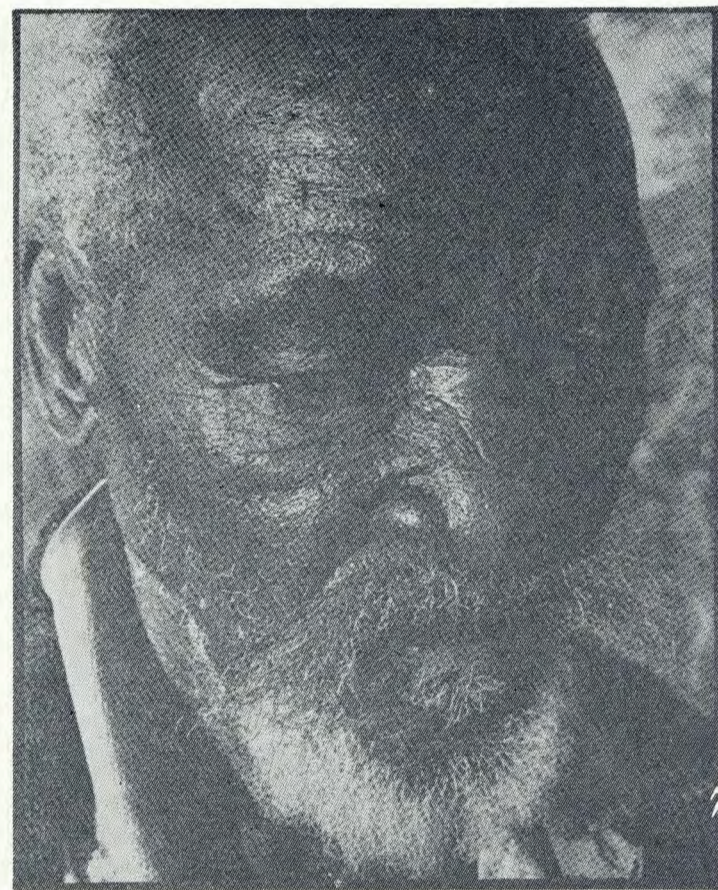
## PROFESSIONAL MEN

Africans are free to choose to practice their professions in the Homelands — in fact those choosing to do so in the Urban townships are encouraged to leave the Urban area and go to their Homelands. They are also assisted, by means of loans by the Bantu Investment Corporation and Xhosa Development Corporation, to finance their businesses and undertakings.

Five hotels have been bought from whites by the Xhosa Development Corporation at Butterworth, Cofumaba, Flagstaff, Oamata Poort and Umtata Mouth and a new hotel has just been completed at Umtata. There is a steady taking over of stores, hotels and businesses from whites by the Xhosa Development Corporation which then helps Africans to buy, rent, or manage them. The Bantu Investment Corporation also builds trading premises which can be rented by Africans and later purchased by them.

## SECONDARY INDUSTRY

Secondary industry within the Reserves is still in its early infancy, only 37 Whites and 945 Africans being employed in such in February 1968. Since the passing of the Promotion and Economic Development of Homelands Act in 1968 whites



can be employed as agents or contractors to the Bantu Trust or to a corporation to undertake development projects. These whites may now own, but only occupy land in the Reserves and would have no proprietary or entrenched rights. A large concentration of white workers must be avoided and mainly Africans used — these to be trained to hold increasingly senior posts. Agents must pay rents, royalties, commission on a share of the profits to a corporation and/or the Bantu Authority in the area concerned. The Minister said in February 1969, that 25 years contracts might be granted to white agents in the case of labour intensive industries of 50 year contracts in the case of Mining concerns. In white areas all skilled mining work is by law reserved for whites, unless exemptions are granted. In the Homelands these exemptions will have to be widely given although the powerful Mine Workers Union (White) is strongly opposed to any relaxation of the colour bar in mining. In the Assembly April, 15, 1969, the Minister of Mines said an application by the Impala Platinum Mines in the area of the Baphokupt tribe near Rustenburg, for certain exemptions from the mines and works regulations was still under consideration — for the second year in succession. But the Deputy Minister of Bantu Administration and Development said "we insist on Bantu being gradually employed in the higher grades."

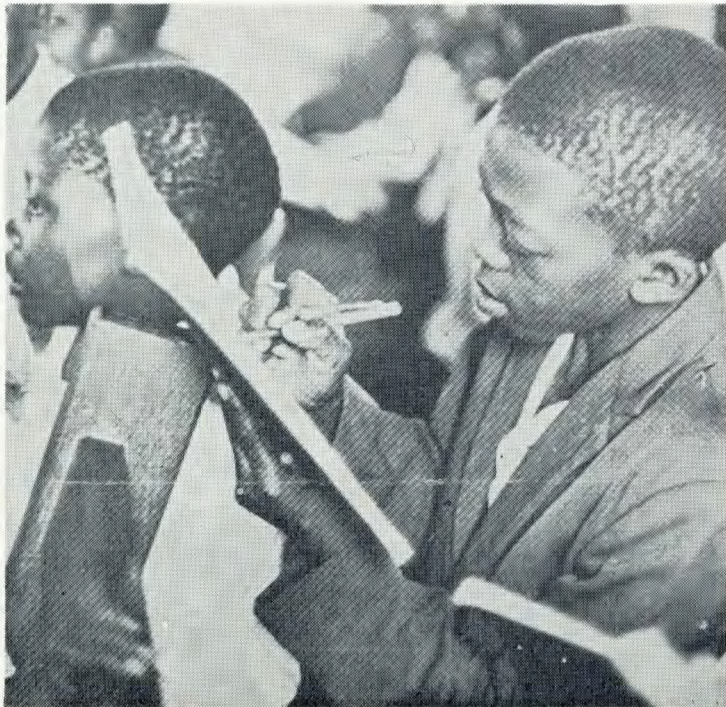
## BORDER INDUSTRIES

The Border Industries employed a total of 109 000 Africans in secondary industry at the end of 1968. Up to the end of 1968 about 5 000 new employment opportunities were created annually in secondary industry in border areas. It has been estimated that this should be increased to 9 000 new employment opportunities annually. Unfortunately there are no Border Industries sur-

rounding the Transkei the largest Homeland — the nearest are mainly in the area between the Ciskei and East London, although there is one area surrounding Queenstown which is nearer to the border. Other Border Industries are concentrated at Ladysmith, in Natal, Empangeni and Richard's Bay in Zululand, Pietersburg, Tzaneen Palaborwa in the Northern Transvaal and Brits, Rustenburg Zeerus and Mafeking in the Western Transvaal. The purpose of the Border Industries is that Africans can live in their Homelands and work Border industries nearby in white areas, commuting daily, weekly or

Professor J. V. O. Reid . . . said that recent research had discovered that in a typical African reserve — in Sekukhuniland — death through malnutrition diseases claimed 50 per cent of all children born alive before they reached five.

The Star, 16th June, 1970



monthly according to the distance involved. In practice the scheme only works when the Homelands are scattered throughout white areas or contiguous with an industrial area. When is a Black Spot a Black Spot and not a Homeland near a Border Industry? Mdantsane is the African township supplying East London from which the distance is 12 miles. It is just inside the Ciskei. The newer scheme envisaged by the Promotion of Economic Development of Homelands Act of 1968 offering incentives to white entrepreneurs on an agency help basis in the Homelands seems a much more progressive step provided that the industrial colour bar is steadily and eventually done away with. The Transkei would seem the ideal place to operate the scheme but will the incentives be enough to attract sufficient white capital and expertise?



## Looser Bras for the SRC suffragettes

THE WANLESS ERA IS OVER, to be replaced by the Hopeless Era. The Kelvinator has fallen silent (perhaps) although Furry True Grit will continue to rant and rave from his carboard soap-box, drink in Kaif, and go about bettering his pen-sketch for next year.

But what of the incoming bunch (what indeed ....Ed) who, fresh from their campaign triumphs are soon to grace the musty portals of the SRC offices, where they will drink their tea in profound silence, while they wait for Kaif to open. But they nearly didn't make it; their vigil was a long one, as they waited anxiously for the percentage poll to be reached. They all thought the delay was due to student apathy — but it is my sad duty to explain that the real reason was student awareness: awareness of who they were having to vote for, that is. It was a worrying time for the candidates: they all knew that the SRC gets free tickets for Founder's Ball, and since bribery costs money, they were all too broke to afford tickets. Of course, the answer is to go with a member of the ruling class.

Anyway, now that the ball is over, they must turn their minds (a gargantuan task for some) to the catastrophic business of mis-ruling the Student Body. Jon Ossable was right, I am sure, when he stood for abolition of the female



*Cecil John*

franchise; look what happened: the Student Parliament which functions so chaotically anyway, has been flooded with women-drivers. The Women's Liberation Front goes about setting up its camp in the SRC establishment, and we face the prospect of a hen-pecked President for 1971.

Regimes must topple and fall into dust, decay, and ruin. The outgoing SRC realised this a while back, it would appear, and the incoming crew intend to consolidate the good work.

Anyway, good luck to Johannes Witkop and his trusty sidekicks, as they sally forth to do battle against the stern opposition that awaits them. They will not fag or fail .... except at the end of the year, and we, the student bodies, will generously leave them to play their little games in disrespectful silence.

Of course, if I'd been elected to SRC, I'd worry more about the state of Oriel tea (amenities) or the class of movie at the bughouses (cultural) or the good show put up by the boat-race teams

(welfare). I'd pledge my intellect to the wearing of shoe-laces to lectures (education), or extortion of money from Lady Wardens (treasury).

Then again, if I were serving the interests of the Stud Bod, I'd press for the banning of Rhodéo (publications), or jump around organising/disorganising Arts 'n Parts (societies). But I'd leave the running of the SRC to someone who cared.

Enough for now. I must mount my trusty steed and gallop away to the pub, where I can drown my sordid sorrows.

## CAPAB ENJOYS SETTLER PLAY

THE THEATRE is a break from reality. Having uttered this profound comment, I shall endeavour to enlarge on the eventful trip to Cape Town which the "Richard Gush of Salem" company undertook during the vacation. Two cars, a Land Rover and a Kombi were sponsored by CAPAB, to transport the cast. By the time the cast reached Cape Town, one car's clutch packed up, and the other car's clutch ceased functioning the next day. Tony Ackerman coming in his own car, arrived two days late because of clutch trouble. During final rehearsals with the adapted set, John Burch was filling in three parts simultaneously owing to Peter Terry's being ill, and Tony Ackerman's non-arrival.

On the opening night, a UCT extra's car was stolen, and the Rhodes Landrover vanished the same night, to be recaptured two days later. John Burch mislaid his car, necessitating the purchase of another. Money was stolen from hotel rooms, and all in all it was an intriguing time.

Artistically, however, the show ran without mishaps. The Company played to full houses for each of the seven scheduled performances, and received glowing reports in the Cape Times and Die Burger. It took the cast two days rehearsal to adapt themselves to the new theatre and reduced set, the Labia theatre stage being amazingly small.

Having overcome these minor difficulties, the company thrilled their audiences. Don MacLennan, Stephen Gurney and Jane Osborne especially receiving high praise.

It would appear that CAPAB was well pleased with what we had done, and after the last performance, Peter Curtis, director of CAPAB congratulated Rhodes University on its achievement, and said that he looked forward to the time when CAPAB and Rhodes would collaborate again, and return to Cape Town.

In fact, it seems that the Rhodes Drama Dept. — Roy Sargeant combination has succeeded again, resoundingly.



**S.R.C.  
News**

IN ALL, 21 MOTIONS have already been passed by new SRC. It is hoped that the number of motions reflects the degree of activity of the SRC.

AN informal meeting between Rhodes SRC and the Federal Theological Seminary SRC was held in Alice last week. The three Rhodes people met members of the Alice SRC, their president and members of SASO.

Mr. Whitehead flew to Durban on Wednesday last term to attend the Standing Committee of SRC Presidents. The visit of Mr. Denis Healey, who has been brought to South Africa by the National Union, was discussed.

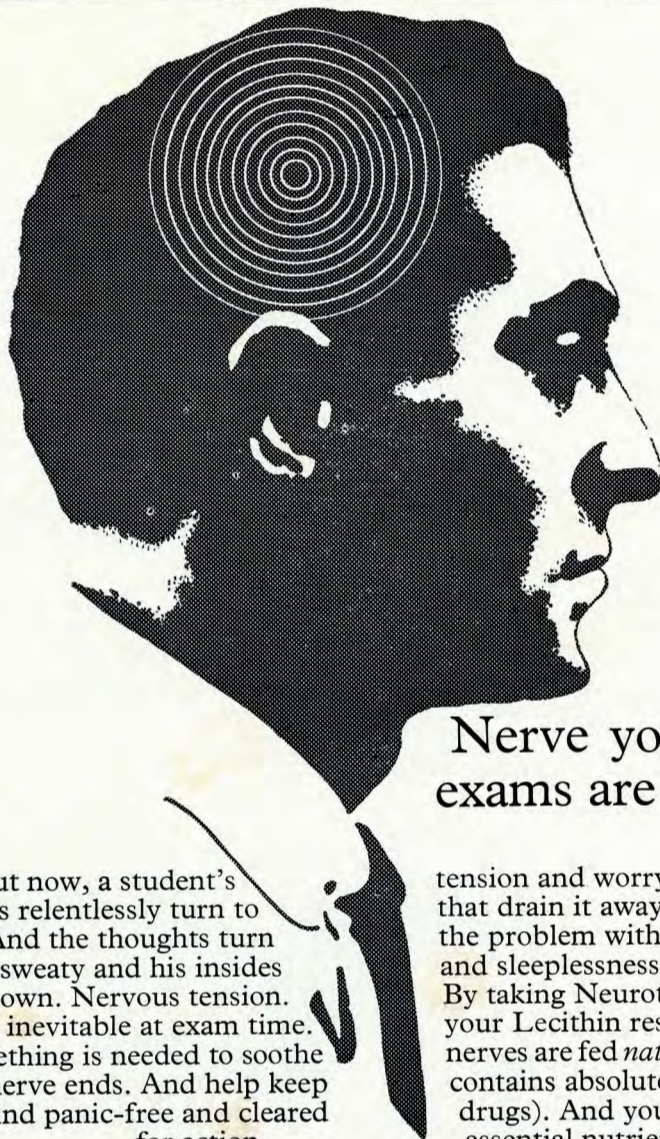
Some time, long ago, the Rho-

des SRC donated over R250 to Rhodes University and became one of over 450 people and organisations listed as "Donors" by the University.

This has enabled the SRC, together with four other donors, to put up two candidates for the position of Donor Representatives on Council. Mr. Donald Woods, Editor of the Dispatch, and Advocate Randell. The SRC President has written to all donors, asking for their support for their candidates.

Messrs. Kendle and Dubb, the previous representatives, are available for re-election.

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