

# RHODEO

*Rhodes University's Student Newspaper*



**one azania, one nation**

**INSIDE:** *Biko's funeral*

*Sobukwe*

*Student Politics*



## PLEA for justice

A national legal aid scheme has been launched by senior law students from nine universities.

The Preventative Legal Education Association (PLEA) was formed at a Durban conference in May this year. Its aim is to keep people informed about the law and to demystify the formidable array of rules and regulations which often create more problems than solutions.

PLEA intend using the mass media to disseminate fully prepared statements on various aspects of the law. R750 has been donated to them and this will be used to put out two pamphlets on Birth, Marriage and Death certificates and Hire Purchase. The SABC has also been approached for radio coverage.

The Association consists of five regional committees controlled by an executive body that is elected annually by senior law students from affiliated campuses. The national co-ordinator, based presently in Durban, will be paid a salary.

Rhodes' John Wright is the interim regional co-ordinator for the three Eastern Cape universities.

All South African universities may affiliate to the Association and affiliation fees will be decided in December when the interim period ends.

PLEA envisages co-operating with legal-aid clinics around the country and will cater for all population groups

It intends to be a 'non-political' organization.

## Vent reopens

VENT, the Literary Society publication, will appear for the second time this year during October.

Lit. Soc. has received a vast amount of copy, and Chairbeing Gavin Hayward said "Response has been most encouraging. There is clearly a need for a creative writing publication on campus. Contributors should not, however, be discouraged if they do not appear in print, as we have only limited means this year."

It is hoped to improve on the graphic content of VENT in this issue, as the incoming Lit. Soc. '78 committee, headed by Mike Adams, feels that Lit. Soc. should strive to promote all aspects of creativity at Rhodes. The forthcoming VENT will thus include cartoons and linocuts, especially those which illustrate texts.

## 'Hero' pamphlet baffles

by Martin Feinstein

A mysterious pamphlet attacking the public reaction to Steve Biko's death hit Grahamstown last week.

**NKOSI IS DEAD.**

AND NOW WE SALUTE OUR HERO OF THE NATION!

Detective-Sergeant Leonard NKOSI was shot in cold blood in his bedroom on the night of Saturday, 10th August, 1977. In the same senseless attack his wife, Doris, was seriously wounded.

**WHY?**

Nkosi was a "freedom fighter" himself after receiving terrorist training in Russia. (S.F. HERALD - 17.9.77). He fought the so-called "oppressive, racist regime", in South Africa and Rhodesia himself. He was a radical, Marxist black leader.

BUT he realized his mistakes and decided to take the path of justice. He became a dedicated Policeman who fought Communism with everything in his power and paid the ultimate price.

HE GAVE HIS LIFE FOR FREEDOM! FOR DEMOCRACY! FOR OUR COUNTRY! FOR YOU!

Will YOU do this for your country?

XXXXXXXXXX

Greater Love hath no man than this, that a man lay down his life for his friends. (John 15:13)

XXXXXXXXXX

When Steve BIKO died, the world was shocked. People marched in protest. Church services were held to pay tribute. Newspapers screamed out in protest against detentions of political "leaders".

DID YOU HEAR A SINGLE PRAYER FOR NKOSI AND HIS RELATIVES IN THE CHURCHES OF GRAHAMSTOWN?

DID YOU SEE STUDENTS WALKING WITH A WREATH TO PAY TRIBUTE TO NKOSI?

DID YOU SEE NEWSPAPERS DEDICATING A WHOLE FRONT PAGE TO NKOSI?

DID YOU HEAR A SINGLE WORD OF CONDEMNATION OF THE BRUTAL MURDER OF NKOSI IN THE EDITORIALS OF YOUR FAVOURITE NEWSPAPER?

AND YET, BIKO was made a hero and not NKOSI!!!

On the morning of 18.8.77 thousands of pamphlets were distributed in Black Townships in Port Elizabeth where they were picked up and read by many people.

We quote from this pamphlet:

"THERE MUST BE CRYING, BURNING HOUSES, PEOPLE WITH CLINCHED FISTS, BODIES ON THE STREETS, SHRIED AND BLEEDING PEOPLE- THEN THERE WILL BE FREEDOM..... LONG LIVE THE REVOLUTION."

BIKO was arrested on the evening of 18.8.77 on his way from Port Elizabeth to Grahamstown.

HAVE YOU OWN CONCLUSIONS. IS THIS A HERO?

The pamphlet, which saluted the recent death of a black security policeman, Detective Sergeant Leonard Nkosi, as a "hero of the nation" came at the right time --- Black Sash president Mrs Sheena Duncan was in Grahamstown and promptly issued a barbed reply.

Police are baffled by the first pamphlet, which was illegal as it did not bear the authors name. It was distributed in town at the magistrates and supreme courts, on campus and to the homes of Rhodes academic staff.

Headed "Nkosi is Dead", it asks why Biko was made a hero and not Nkosi, who "became a dedicated policeman who fought communism with everything in his power and paid the ultimate price."

"Did you see newspapers dedicating a whole front page to Nkosi? Did you see students

walking with a wreath to pay tribute to Nkosi?" the pamphlet asks.

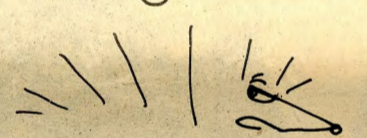
In a pamphlet issued the following day, Mrs Duncan, the national president of the Black Sash, pointed out that while the full circumstances of Nkosi's death were known, the circumstances of Steve Biko's death in detention remained a complete mystery.

"Nkosi's death has been mourned as befits one who has died in the service of the state", the pamphlet says. "But Biko died while in the hands of the Security Police at a time when the state was entirely responsible for his welfare and safety."

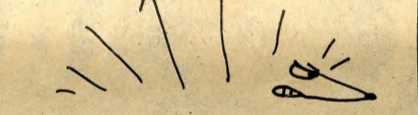
"Nkosi was given a hero's burial and the state has honoured him and his wife and children. Biko's wife was not with him when he died. She was not even allowed to know where he was being held."

Police are investigating.

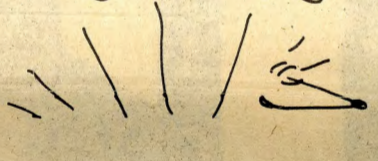
Oh yes, the end-of-year pressure is definitely mounting



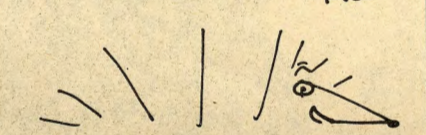
People are pulling out all stops for that last, flat-out effort... Take me, for example...



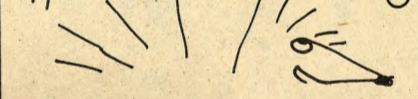
I found out where the Library is, yesterday...



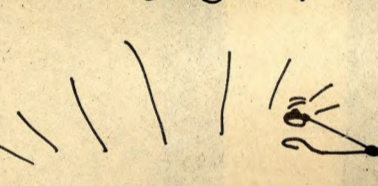
Yes, it was a great symposium. Smuts went off about Nusas, Rene de Villiers went off about the Nats



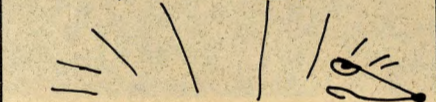
There was a hot dispute about conscientious objection, a lot of harsh criticism of the Government, a lot of support for the Opposition... very stimulating!



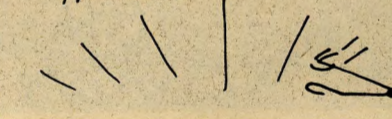
er... why did they arrange the thing, again?



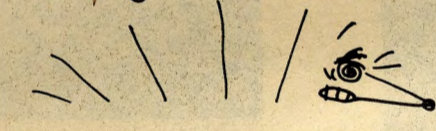
A General Election in November... and for many of us, our first opportunity to do our Duty as Responsible Citizens, and Vote!



Of course, being a firm believer in Democracy and Change, I shall vote for the Opposition



...if the Opposition stops Changing shape for long enough to be identified...



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RHODEO'S Richard Wicksteed attended the Steve Biko funeral. Here is his impression.

# Come whitey why are you so slow?

Between fifteen and twenty thousand people gathered at King William's Town on Sunday, 25 Sept to mourn the death of black consciousness leader Steve Biko. Only a hundred or so whites were present in the crowd.

The funeral was a spectacle of the kind seldom seen by whites - other than in the police force.

As I walked into the grounds of the Victoria Sports fields where the funeral took place - the ranks of about 6 000 chanting, singing mourners were swelling visibly. A large procession of Fort Hare students were marching around the outskirts of the field waving their clenched fists in the air and singing.

I stood directly in their path in order to take a photograph, and before I knew it they were milling around me on all sides. Those closest to me were throwing their clenched fists within millimetres of my face and roaring *Amandla; amandla, come whitey why are you so slow?* Shit scared I managed a black power salute and a timid 'Amandla' and they passed me by.

Shortly afterwards I moved onto the podium in the centre of the field on which the chief mourners, clergy, orators and press were gathered. By this time a sea of angry, chanting humanity was undulating on all sides - thousands and thousands of bitter but proud people united in mourning, grief and song. Tiny groups of awed and scared white people stood out from the crowd like dandruff on black paper, looking totally lost and out of place.

The coffin - which had been drawn to the fields by oxwagon - appeared at the gate, borne by black consciousness leaders and followed by an enormous black and gold banner bearing the name of the Black People's Convention and their symbol of two black hands breaking the shackles binding them together.

As the coffin entered the grounds twenty thousand voices began singing *Nkosi Sikelele i'Africa* in melancholy, ringing harmony. It

was a song of mourning, a song of liberation, and it echoed between the stark, black sky and the stark black crowd.

Clenched fists were held rigidly in the air for the twenty minutes it took for the coffin to reach the podium. As the song ended and the coffin lifted, a roar of rage and sorrow shook King William's Town to its foundations.

The funeral service was conducted in silence. The mourners took communion and returned to their seats.

The first speaker took his place behind the microphone and stood staring out at the multitude. Suddenly he bellowed *AMANDLA!* at the crowd, holding his fist in the air. Twenty thousand voices roared back as one: *NGAWETHU* (The power is ours), raising clenched fists above their heads.

Overseas TV crews present were filming wildly, and as the end of a film cassette was reached it was rushed off through the crowd to be dispatched to the world. "I've never seen anything like it," a visibly moved UPI photographer told me.

Each subsequent speaker - there were no white liberals among them - followed the same line; *AMANDLA* came his shout, *NGAWETHU* the crowd responded. The speeches, interspersed with songs of liberation, consisted of tributes, laments and political rhetoric. At the end of each, the orator shouted *ONE AZANIA!* and the barrelling, echoing response *ONE NATION* rolled out across King William's Town.

A banner proclaiming *SASO IS STEVE BIKO* was unravelled in the grandstand. The Sasu speaker called for everyone present to raise their fists in silent tribute. Twenty thousand fists were raised in total silence, all black, all reaching to the wild black skies. The press went into frantic action. Soon afterwards a white man was seen taping the Sasu President's speech. Hundreds of people converged on him, and he disappeared from view. Seconds later a tape recorder shot up out of the mob and was

smashed to pieces. The man was not killed.

I left the field and walked to the centre of King. About forty riot police, with dogs, were loitering around their riot vans at a bus depot. Guns and teargas canisters were visible inside the vans. I stopped to take a photograph of them, but, on seeing this they shook their fingers and heads at me. This was at midday, and several thousand mourners were walking through the town looking for cafes. A few saluted the police with clenched fists, and were jeered at, but no physical confrontation took place.

Riot vans were patrolling the

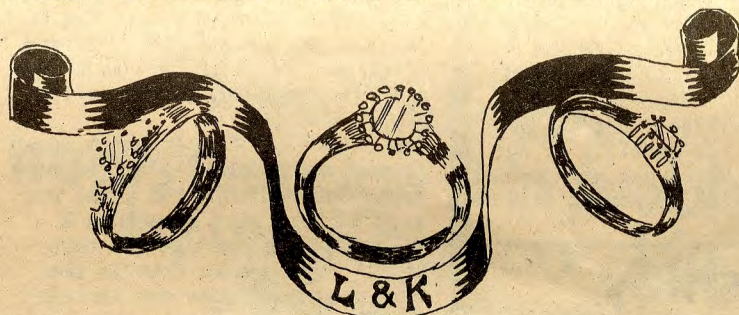
town; stopping at cafes at which hundreds of people were jostling to enter.

Every private house within the vicinity was locked and barred. Scared citizens were peering out from behind curtains.

I was a kilometre away from the sportsfields when I heard the thunderous cry: *AMANDLA NGAWETHU!*

The gathering ended at about 2pm with a procession of thousands to the graveside a kilometre or two distant. The crowd marched into the distance singing *Nkosi Sikelele i'Africa* bearing the battered body of one of Azania's greatest leaders.

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# EDITORIAL & LETTERS

## RHODEO

### Confrontation

Recent clashes on and around campus have focussed attention on a development which is inevitable and indeed essential in a post-Soweto South Africa. People are choosing sides, and once chosen those sides remain.

One side - that chosen by those who obstructed last week's wreath-bearers - is prepared to fight any threat to white privilege. It offers no hope; only a last-ditch stand against (and even they realise it) an irrepressible upsurge of the people their system oppresses.

To join the other side involves a commitment to the annihilation of that system, with no guarantees whatsoever of being accepted in the one which after a protracted war of attrition will replace it.

There is irony in these particular manifestations of the polarizing process, because the *bittereinders* picked as their target those who are still vacillating. Still content with parts of the system, unhappy with other parts but not sure exactly what to do about it, the liberals continue to grasp frantically to their untenable position. A Rhodes academic takes issue with white liberal opposition in a letter published on page 6.

No longer is there room in South Africa for SRC Presidents-elect who call on audiences to "fight the system which allows the persecution of a man in the way Steve Biko was persecuted" - but avoid defining that system. Deaths in detention? Detention without trial? Apartheid? White economic privilege? Capitalism? Oppose it in its totality or not at all. And make your mind up - the time for half measures is over.

### Ashley

Our favourite liberal, Ashley la Grange, leaves Rhodes at the end of this year. SRC President, *Oppidan* editor, agitator for reform and press freedom... Few others have played such a prominent role in student affairs. No-one else has been able to gain the support of as large a proportion of campus.

Go well.

*Editorial Staff - Vol 31 No 8*

*Editor: Gordon Cramb*

*Assistant Editors:*

*Brett Hilton-Barber*

*Bonny Schoonakker*

*Richard Wicksteed*

*Cartoons:*

*Pat Urry*

*Tony Pinchuck*

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*Roger Field*

*Sport: Rob Morrell*

*Pete Wallington*

*Dave Bristow*

*Photographs: Fotonik*

*Richard Wicksteed*

## No crawl at Kaif, says Union Board

Sir,

The Union Board of Management is concerned about the content of the article "Kaif - Where Workers Crawl" which appeared in the last issue of *Rhodo* and the failure of your reporter to investigate the accuracy of the charges with the University's Personnel Section.

In the article several accusations were made against Mr Donaldson, Manager of the Rhodes Union, by means of unaccredited accusations from a supposedly large number of workers. The substance of these accusations concerns salaries, conditions of service, meals and transport. The Board wishes to point out that the salaries and conditions of service of Kaif workers are determined by it and not by Mr Donaldson. These compare favourably with those of other employees of the University doing the same type of work.

When it was decided to reduce the staff complement of the Union from the beginning of 1977, those workers now employed in Kaif chose to remain there rather than accept transfer to another Department of the University. There is an established procedure for dealing with workers' complaints. The University's Personnel Officer Mr P M Mabongo devotes a great deal of time and energy to investigating and resolving complaints. So far as workers at Kaif are concerned, Mr Mabongo has received no complaints from them about the matters mentioned in the article.

The figure of R56 per month mentioned in the article is the minimum wage and only the three workers in Kaif with less than 2 years service are paid at this rate. Furthermore this is the basic wage and does not include such benefits as meals, transport holiday bonus and pension contributions.

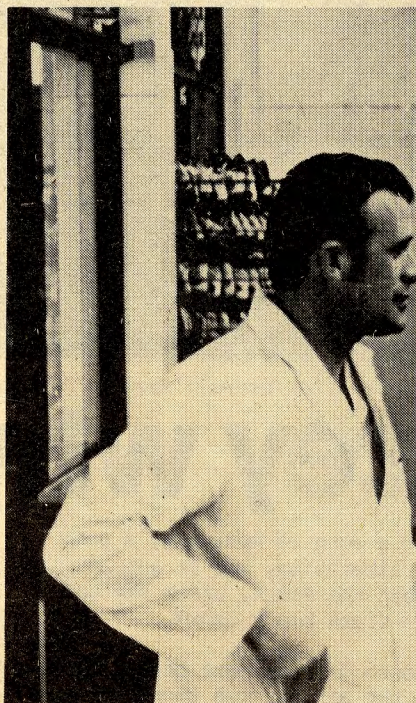
The Board rejects the allegation that Mr Donaldson is "an out-and-out racist" and confirms its satisfaction with the Manager's control of the Union's affairs.

I hope that in future your reporters will check the accuracy of any information about grievances obtained from workers with the University's Personnel Section. This is the course of action which Mr Donaldson advised your reporter to follow, but the reporter chose not to do so.

E E Baart  
Vice-Chairman  
Union Board of Management

*Richard Wicksteed replies:*

*Prof Baart criticizes me for not having checked the accuracy of my story with the Personnel Section. However, when I approached Mr Donaldson for an interview in order to check the allegations levelled against him, he told me*



*that I should contact Personnel for permission to interview him. Mr Donaldson then went on to say that whether I received permission or not, he would still not grant an interview "under any circumstances".*

*I gave Mr Donaldson the opportunity to reply to the allegations, as was his right. How could the Personnel section (which despite all it may claim is far removed from individual grievances among the black staff) deny or confirm the allegations when Mr Donaldson is the person at which they are levelled?*

*The fact that Mr Mabongo had received no complaints from the Kaif staff illustrates this point. All the workers interviewed by me (about ten) were aggrieved by their working conditions under Mr Donaldson.*

*At no stage in the article concerned did I imply that he controlled salaries and conditions of service. However, a request for a rise in salary is directed through Mr Donaldson who, worker allege, is unsympathetic. At no time did he advise me to check the accusations with the Personnel section.*

### chauv show

Sir,

Why is there sex discrimination in the pricing of tickets for the Bacchus Spring Festival? (Males R2, Females R1,50). Do the organisers feel that women will drink less of the free wine?

A throat will quaff wine lustily if it so desires, whether it is part of a female or male organism. (Witness: The Lilies.)

Since this is general knowledge I must conclude that this sex discrimination is a chauvinist ploy to get more chicks to come.

s/he

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# STUDENT POLITICS

## the name of the game is dodging the blame

Peter Bruce

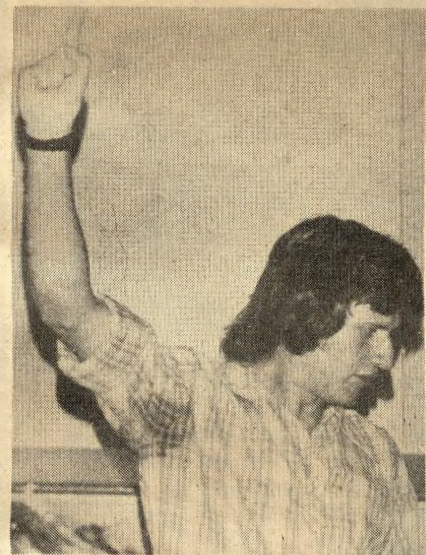
To describe the problem of examining student politics at Rhodes as complex is in no way misleading. Relevant or valuable political action is just so damn hard to find. So hard, in fact, that it has taken quite a while to arrive at the few conclusions that I have.

Political action of any shade and of any value is generated only in a conflict situation, and that conflict has to be about something important. Like life and the way people live it. There are no real politics at Rhodes simply because there is no real conflict, no fundamental cleavage about the way people should live their lives and about the rewards they should reap because of the way they live.

We are all bourgeois people studying at a bourgeois university, and what politics do exist come about because some people like it that way and some don't.

Look for instance at our new SRC. It is an amazingly representative body. Its political shades are those of the campus. We have the "right", who like being bourgeois, the "centre", who are troubled about being bourgeois and the "left", who really feel they don't like being bourgeois. There are members who don't know what bourgeois means.

But let's take it further. Let's mention names. The "right" boasts Izak Smuts, Susan Lipworth, Michael Mitchley as its



### The new Right

big guns. The centre (and here one needs to be careful because these people are genuinely a troubled and concerned group) would probably consist of Rob Taylor, Richard Wicksteed, Ian Roberts, Peter Lyness, Monty Roodt and Mike Heathcote. The "left" on the SRC is Gordon Cramb.

On these people then, and on those unmentioned, falls the task, not only of arranging cheaper books for students, but in some way of equipping their electorate to cope with raw evil.

Now, we know, South Africa is a violent country and the evil that shrouds it is so complete that it is often the case that political boundaries are transcended, when in some way we feel something should be done. Steve Biko's death brought left and right together for a while, not in a political unification but a human expression of horror at the evil way he must have died.

But there is no way Steve's death will unite the Gordon Crambs and Izak Smutses. They differ too greatly on the nature of evil in this country. The "right" cannot, by definition, recognize our capitalist industries as being vital to the maintenance of apartheid, that they have fed off apartheid and that, however much some liberal industrialists may not like it, they need apartheid. And while it is not the case that the Rhodes right support apartheid they give it daily encouragement by refusing to challenge the system of production that insists that people be paid less than the value of the work they produce.

Capitalism is not the sort of thing one alters. It is the sort of thing one either nurtures or smashes, and it is the decision one takes on this core issue that puts you in your political place.

The "right" (or anyone else for that matter) is not in a position to alter the nature of South African capitalism or vaporize its role in support of apartheid. The "centre" is simply not sure where it stands and the "left" (the white left at least) is too small to smash anything.

So once again there is a dead end. Politics (of the Unlikely) do exist here but the size of the problem facing us bourgeois students is so large that the "conflict" necessary for politics is confined to the mind.

But we can play. In a manner I can only describe as grotesque, our President-elect boasts in his manifesto that he not only plays the piano at Intervarsity but also led some third rate pop group (into oblivion). The man is hustled into power by an ecstatic majority. There is humour too. One SRC member declares that he refuses to vote for a motion on an essentially moral issue as he is unable "to take moral stands on behalf of

his constituents." But instead of abstaining, he votes against the motion. Unreal.

Often the games become serious and the actions of the right (possibly the right right) become repulsive. Like when a senior member of Filmsoc refuses to give up his venue (in spite of an offer of full compensation) to allow more people to learn something about Steve Biko. "It would be too inconvenient", I hear he said.

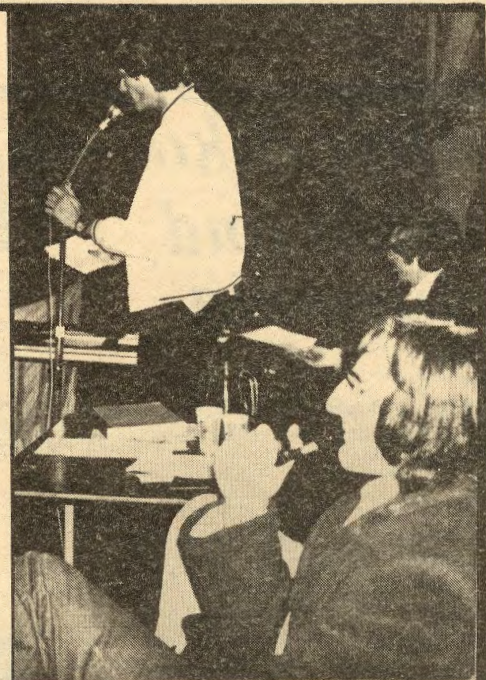
And what of the left and some of the left of centre? Theirs too is a game. One of the games consists of being Lefter Than Thou. In this game you smile discreetly at each other when some dumb Botany jerk says something like: "Marx? Isn't he the bloke who made that treaty... what was it called... the Patriots or something, with Nkomo?", and then tell the story to your friends and point the bloke out when you see him in Kaif.

Other than that, those who see themselves as left, fall into two traps. Firstly, they are unspeakably arrogant and secondly they don't know what they're talking about most of the time. I think I know enough about the nature of politics to offer this piece of advice to the left: You cannot hope, while you consistently damage your public image by wafting around in clouds of smoke and by flaunting what you might imagine to be a superior consciousness in other people's faces, to gain the political support one presumes you seek.

That support lies with people and it is those people who want to be given answers to the problems which face them. You have those answers but you do not have the style.

The left also need to do their homework. The "left" no longer has the Curtises, Keegans, Wattses, Tips and Nupens to do their brainwork for them and it is useless now to look to their work for any useful guide. South Africa's evil has expanded and the theoretical (and consequently, practical) motions of the left indicate that they have failed to accommodate that expansion. It would be quite true to argue that when Graham Watts left this campus, the left lost the last major theoretician to have any significant contact with Rhodes.

At present, one usually looks to



### The old Left

Charles Nupen at the mike in the Great Hall. Graham Watts looks on.

Rhodes for any signs of significant "leftist" articulation. Some of the attempts are bizarre. Only a cretin would describe the Ciskei as "Our nearest third-world neighbour", when writing a blurb to someone's article - an article that even a man with as little understanding of Marxian analysis as Mr J T Kruger could have picked valid holes in.



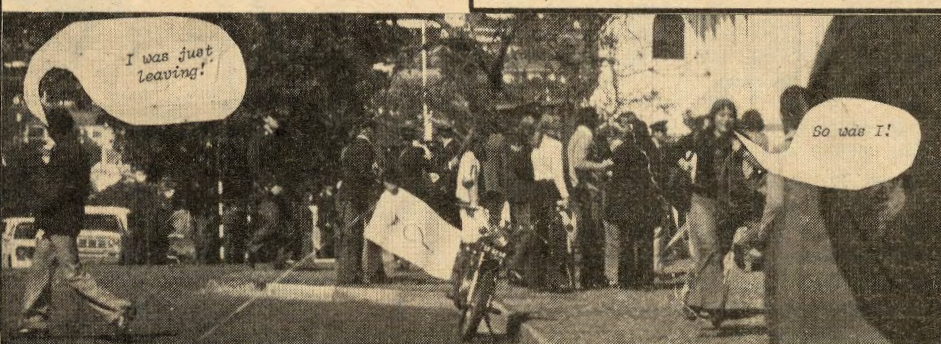
### The new aggressor

The left is lazy and is getting the decline in support it deserves. But the most tragic aspect of our politics are the divisions among the general student body. The right gleans most of its support from what the left call rugby buggers and the left from what the right call heavies. These divisions are as absurd as the political games. Are we that immature politically that we cannot transcend trivia like whether a person plays rugby or whether they don't wear shoes?

Student politics here (and probably everywhere else) will continue to decline in quality until we really begin to feel the effects of our evil society. We have been too stupid and our politicians too incompetent to act before death and grief and hunger kick us where it hurts.

When we are kicked, though, the lines will be sharply drawn. Does one destroy the entire system or just bits of it? People will have to take sides and the winner, I fear, will be the one with style.

### The old conflict





# LETTERS

## After Biko — doubt and dilemma

Sir,

Biko's death is salutary. What follows are the real lessons as I see them.

For many, many years now a large percentage of South Africa's people has been held in bondage. There has been much suffering, much pain, much shedding of blood, and not much change. In the past the oppressed looked to the Opposition for help, for relief. Not much change. They looked to the liberal conscience. Not much change. They looked to Britain, the United States, Germany, France and Japan. Not much change. And so, finally, they decided that they must help themselves.

What we have now is 'the struggle', for the bonds that enslave have grown stronger with time. Many sacrifices have been made and mostly by blacks. They are escalating; Soweto last year, ten deaths in detention already this year. And where in terms of this struggle does the liberal white academic find himself? These are some conclusions.

The sensitive contemplation of philosophy, or poetry, or history, on its own, is irrelevant in the present context. Because it distracts attention from the main issue - which is the struggle. And not only because it is inward-turning but also because its effect remains confined to whites. In the context of the larger South Africa, such disciplines - even at their most successful (and over the last thirty years universities in South Africa have been notoriously unsuccessful even in this) - produce yet more liberals, muscle-bound by their scruples, while the daily outrage continues with no such timidity.

And then where do those students, the few of them who have been so carefully sensitized go? To the police, to the army - to join the battle against Communists, 'terrorists' and schoolchildren. To schools - to teach a jaundiced syllabus and to prepare pupils for South African industry, the grinding gears of which are black, and which has vested interest in preserving the status quo.

This is the price the university lecturer must pay. The conscience does bleed. But what is the reward? The reward is privilege and more privilege. There is no sacrifice of the calibre of Biko's. There is a salary paid by the State (large in comparison with, and even because of black poverty), though there are also taxes to pay (to finance an army determined to defend tooth and nail the country from substantial reform). And what do we teach? Philosophy, poetry, history. Not that we don't go to great lengths to make a virtue of our ineffectiveness - after all, there are more things in heaven and earth than township life, unemployment and starvation.

We protest about detention without trial, about poor housing in Fingo Village, about the removal to Committee's Drift; we carry wreaths, hold symposia, starve for seven days; but do we ever put ourselves in any danger - the fact that we are allowed to continue is because we are ineffective. Biko was not ineffective. He died. Whites have not died easily in South Africa - except occasionally on the borders defending white identity.



STEVE BIKO - what does his death mean for white liberals in South Africa? In effect it signals their irrelevance, says Con Baxter.

Biko, the man, is dead. What is feared is his mind. What are we doing about that mind? After all his writings are banned. What are we doing about the men on the border? (After all, it is against the law to encourage conscientious objection.) In short, to do anything effective would involve us in difficulty. And we don't want difficulty. Blacks have difficulty thrust upon them. Should we not admit our uselessness then, admit that there is a contradiction of vast proportions in professing non-racialism in a racist institution, in professing solidarity with blacks who die while we continue to draw fat salaries and talk poetry?

Isn't it time we abandoned what we know is a pretence? Time to make ourselves relevant, time to serve (and not instruct) in the larger cause which involves at least recognizing the sides as they have polarized?

Or if, for there is an alternative also, we are afraid (for as Biko has shown it is not easy), or if we cannot see our role in terms of the struggle very clearly, should we not leave rather than bolster the system while continuing to clutch jealously at the illusion that the Progressive Federal Party will make the white Nationalists go away.

As liberals we don't like Nationalism black or white. Let us at least be honest - has it not come down to this because the liberals have so ineffectively opposed a powerful and determined white Nationalism? Isn't the existence of the BPC a manifest-

ation of black disappointment in the feeble role that the liberals have played as their guardians in the past, a manifestation of their resolve to handle their own destiny? What we fail to admit to ourselves is that we do have a polarized situation, that the implacable object is only removed by a greater force. To hover in contemplation is to perform a holding action at best. If we are not part of the problem, we are part of the cause.

If we care for suffering in this country, should we not (hard as it may seem for there are human tragedies involved) allow the polarization to continue unimpeded, allow the Opposition parties the white universities, the Black Sash, GADRA, etc, to die a natural death? It is not easy to say this, and it will make people but it is a point of view that

surely must be faced. If you accept the argument but can't face the consequences, perhaps the logical and honest thing to do is leave, for in the South African context even a withdrawal can be a positive action. There are other possibilities as I have tried to intimate, but the price is very high.

C Baxter  
English Dept

There are a large number of letters in this final issue, and many make contentious points. Unfortunately, replies will not find their way into print this year.

## SRC 'efficiency' KO's candidate

Sir

Recently the Founders Hall by-election for a vacancy in the 1978 SRC was contested, and I had made myself available as a candidate.

The closing date for nominations was on the first day of the term and I duly handed in my nomination at 2.10 pm on that day. To my surprise I was informed by the SRC Permanent Secretary that nominations had closed at 12.30 pm. However the by-election posters that were put up made no mention of a time deadline, and I was thus ignorant of this fact. I then asked the SRC secretary to produce the by-election notice that was read out at a mealtime last term, and thus ascertain whether a time deadline had been quoted or not.

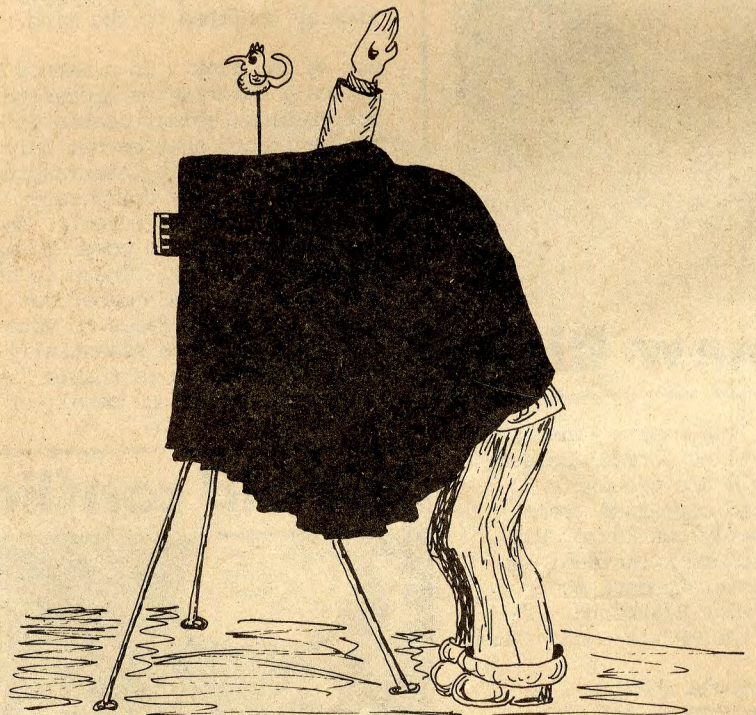
Unfortunately the notice in question could not be traced. Is this an example of SRC efficiency? The SRC secretary also told me that there is always a time deadline. Why not advertise it then?

That K. Martindale won the by-election is now history, but one question the rather low 56% poll obtained. Surely this does not help to provide the SRC with the mandate it needs to become both relevant and effective

José de Sousa

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# SOBUKWE'S PAC AND BLACK CONSCIOUSNESS

Graeme Addison

On the night Steve Biko died in a Pretoria prison cell - Sunday 12 September - another black leader stepped off an aircraft in Cape Town and walked slowly towards the luggage check-out accompanied by his wife, a nurse. He was Robert Mangaliso Sobukwe, 52, banned former president and founder of the banned Pan-Africanist Congress, who was on his way to Groote Schuur Hospital for a critical operation on his chest.

The Minister of Justice, Mr Jimmy Kruger, had given Sobukwe permission to leave Kimberley where he had been restricted, to obtain treatment in any hospital in South Africa. Onlookers wondered whether this meant that the Minister was satisfied that Sobukwe's condition was so serious that he could no longer constitute a threat to the Government. It was remembered that Braam Fischer, the convicted SA Communist leader, had been released from Pretoria Central under similar circumstances to die in Bloemfontein.

A few years ago, Sobukwe was regarded as so dangerous that the Minister of Police at the time would not allow him to travel from his home in Kimberly to an airfield where he could catch a flight out of the country. Meanwhile the Minister of the Interior had granted Sobukwe an exit permit to leave South Africa for good.

Whatever the cause of the Government's sudden change of heart, Sobukwe found himself in Groote Schuur Hospital during the week that the country raged over Steve Biko's death. At Sobukwe's bedside for long periods was the Rev David Russell, an Anglican clergyman renowned for his black sympathies, a man who knew both Sobukwe and Biko well.

## Black racism ?

Perhaps only a third party like Russell could say what these two men thought and felt about each other. It is doubtful whether the PAC leader and the ideologist of black consciousness ever met: or corresponded directly, but they may well have had contact through various others. From the writings and speeches of the two men it is clear that they shared certain goals which centred on an Africanisation of South African society and government. But they differed in tactics, and the older man was worried that Saso could become anti-white.

His worry is ironic, since "black racism" or "inverted racism" were the terms used by critics who attacked Sobukwe in his PAC days gone by. The rival ANC was particularly concerned that blacks should not turn on their white compatriots with the same bigoted attitudes that had marked

law and the social system since the earliest times of white rule. It must be granted that the PAC was (and still is) antagonistic towards Indians and has been loath to admit whites.

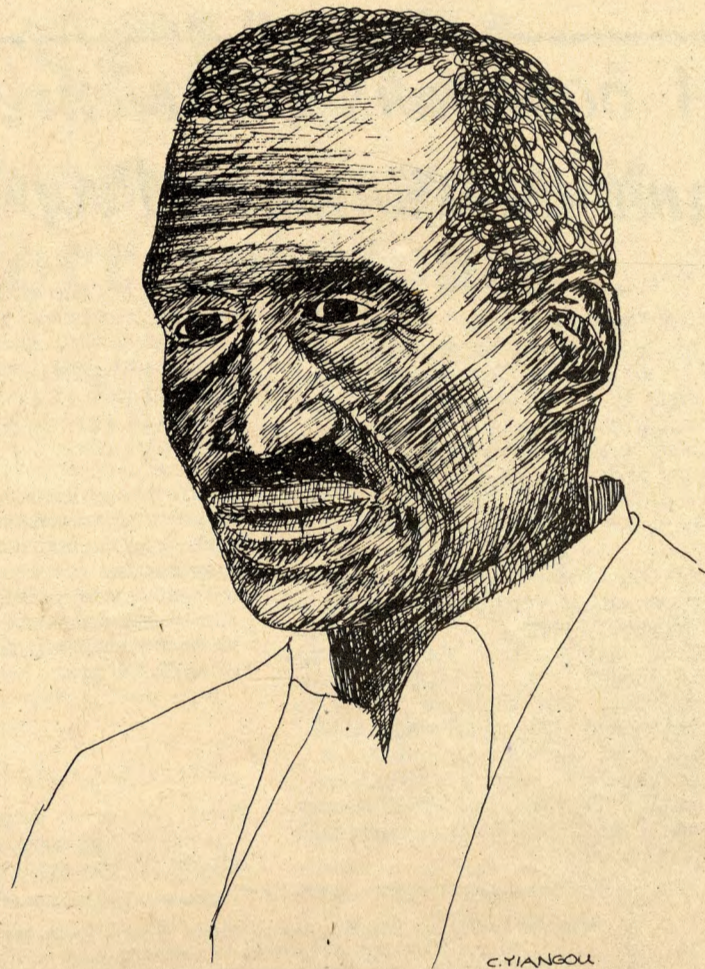
The May-June issue of *Africa Report*, a conservatively orientated journal published with American backing, carried a personality profile on Sobukwe which is worth reading if only for the light it casts on the years he spent living in the shadow of his banning order. It also broaches some of the questions which have been raised by students of black consciousness over the connection between this movement and Pan-Africanism. The report assesses the need for blacks to work for their own political salvation but emphasizes that in the long run a non-racial society should be the aim. It concludes that Sobukwe himself was a somewhat naive idealist whose "romantic nationalism" would not stand the test of current circumstances.

## PAC

What were Sobukwe's ideas when he launched the PAC, and what has happened to the organisation since Sobukwe was taken off the scene? Kotze (1975)\* gives a historical sketch of the birth of the PAC, indicating that the long-established African National Congress (ANC) began to show strains when the young "Africanists" developed increasing mistrust for the communists who were said to be manipulating the ANC. When the Africanists opposed a general strike called by the ANC in 1958, several of them were expelled and this step led directly to the founding of the PAC under the leadership of Sobukwe, Josias Madzunya and Potlako Leballo. Referring to the Africanist charter of March 1960, Kotze writes:

*Absolute non-violence was pledged and Sobukwe claimed that he was leading his followers towards full citizenship in a non-racial South Africa, to African independence and a United States of Africa. (Pg 16)*

Pan-Africanism has suffered grave setbacks in post-independence black Africa, making a "United States" more than ever a political pipe-dream. The grand ideals of negritude have been tempered by the experience of some African states going to war against each other, while some states have oppressed their own black subjects. For all that, Africanism is not dead in South Africa and has undergone a remarkable change to reappear in the more sophisticated form of black consciousness. The influence of the American Black Power movement of the '60's has a lot to do with the greater refinement of current Africanist thinking.



C. YIANGOU

## Jail

Non-violence went by the board after the Government cracked down ruthlessly on passive resistance at the time of Sharpeville and later. On the morning of the Sharpeville demonstration, which was organised by the PAC, Sobukwe and 50 others presented themselves at a Johannesburg police station and were arrested for not having passes. Sobukwe was convicted of planning the protest campaign against passes and was sentenced to three years in jail. This effectively ended his political participation, for after the three-year sentence he served another six years as South Africa's only admitted political prisoner.

A special Act of Parliament was required to extend his detention to nine years on Robben Island. Shortly before he was due to be released in 1963, Parliament approved a law containing the infamous "Sobukwe clause" which stipulated that the State could hold any political prisoner who was deemed likely to further the aims of communism. The irony in this was that Sobukwe's career as a leader had begun as a reaction against communist penetration of the ANC.

## Banned

Both the ANC and the PAC were banned as from April 1960 under the specially-introduced Unlawful Organizations Act, and from then on a pattern of revolutionary violence began to emerge.

The two black nationalist organisations sought unsuccessfully to settle their differences and wage civil war. In the Transkei and the Eastern Cape, Poqo ("Ourself Alone"), said to be the military arm of the PAC, blew up installations and attacked civilians. Meanwhile, Nelson Mandela of the ANC ran its military arm, known as *Umkonto We Sizwe* ("Spear of the Nation"). Mandela was captured and sent to jail for life.

Subsequently the ANC and PAC in exile have had serious problems coping with the demoralisation and petty bickering that inevitably affects revolutionary bodies at a distance from their homeland. Both, however, have been granted observer status at the United Nations and are hopefully waiting in the wings for the day of liberation when they will emerge to claim power. In 1976 the exiles made vigorous efforts to recruit student leader Tsietsi Mashinini under their banners after he fled the country late in August. For a while Mashinini flirted with the ANC but later repudiated it for attempting to get credit for the unrest in South Africa.

## Release

At home the black consciousness movement has developed its own political momentum with the Black People's Convention as its political representative. The BPC is a new force in South African politics, whose presence may make a government of national unity extremely difficult to achieve in the future. For their part, the ANC and the PAC seem no nearer to combined action.

Sobukwe endured the despairing years of the 1960's and the more hopeful years of the early and mid-1970's without being permitted to take part in political developments. He was released from Robben Island in May 1969 and immediately confined to Kimberley where he lived until 12 September. In jail he qualified in law and once out of prison he became a poor man's lawyer, defending the victims of apartheid before local magistrates.

As a prerequisite to arguing cases in court, he had to take an oath of loyalty to South Africa.

\*Kotze, D.A. - *African Politics in South Africa 1964-1974*



## LETTERS

## A bourgeois conscience and the Nowhere People

Sir,

The "Nowhere People" supplement of 19 August is an important document and the Journalism Department is to be congratulated on a solid achievement. However, I have a serious reservation about the inclusion of the article ('prose poem?') "God doesn't live here anymore" on pp 10 and 11.

If the intentions of its anonymous author were predominantly artistic, then it is as an aesthetic artifact that the piece must be judged - and, I suppose, found wanting. For there is little to recommend this indulgent muddle; its most conspicuous defect is perhaps the largely gratuitous religious symbolism which manages to be simultaneously superficial and obscure.

influencing the attitudes of his readers, to bring about change in the real world, then he must make that world real to his readers - not distance it through an impressionistic rendering of his own consciousness. In "God doesn't live here anymore", men and women of flesh and blood are transformed into the phantasmagoria of a guilt-ridden bourgeois conscience they become little more than the pretext for a personal exorcism - "...washing the silt off my hands so that I may hug her and retrace my God" (p 11).

There can be no doubt as to the sincerity and engagement of the author of the article in question.

Past the little boy watching the bulldozer trundle across his highway in the sand and the half bricks he pushed through worlds only he knew; watching his dream powder into dust which settled lightly on his shins as he searched the ground for pieces of wood to re-build in a place where the hills were old.

If, on the other hand - and the context indicates this - the writer's intention was to protest about the appalling conditions in which some people have to live in Grahamstown, it seems to me that he went about it in quite the wrong way. By presenting the inhabitants of Dead Horse Kloof as a lot of disembodied spooks, he has insulted them, denied them the very humanity in whose name they cry out for help. For if the writer's primary objective is not to create an aesthetically valent imaginary world, but, by

My suggestion is that he adapt his undeniable talent to the conventions of a different mode of expression. For there is a role for the creative writer in the raising of social consciousness, and that role is to make human beings out of the statician's ciphers; to make readers feel what it is like to live with dirt and despair, to be hungry, cold and homeless. And that is no small challenge to the creative imagination.

Gareth Cornwall

The author replies:

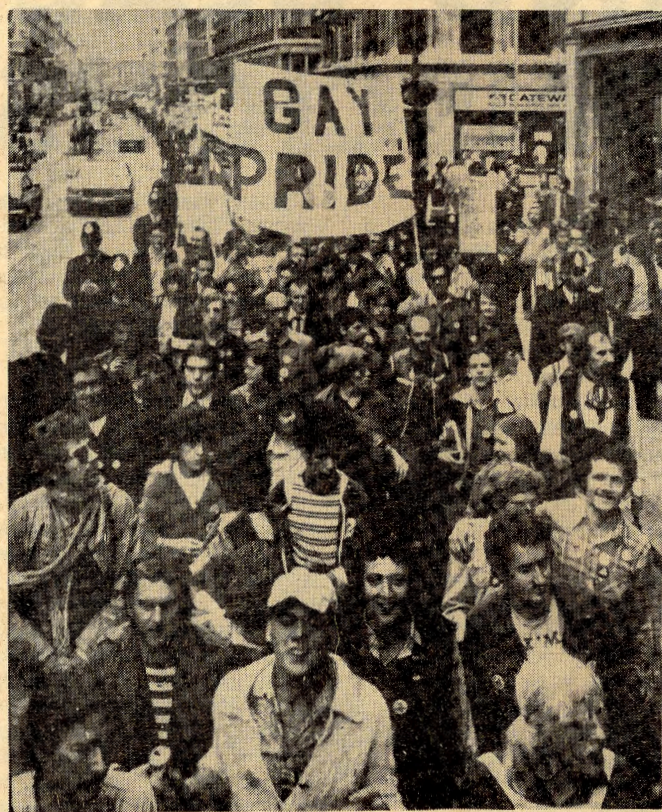
We have been living with dirt and despair for more time than I can recall. It is not a literary exercise to feel the desperation which accompanies the sense of hopelessness with which most of the people in Fingo Village (not Dead Horse Kloof in isolation as is suggested by the writer) live.

The need to influence the attitudes of my readers is not my goal: the missionaries have done enough harm already. It was an attempt to articulate my impres-

sions of what is to most people on this campus a "phantasmagoria", a world in which they cannot live but one in whose birth and continued life they participate in daily... the guilt-ridden bourgeois conscience is alive and well within the walls of this institution.

And I would sincerely doubt whether the changes in the real world you are advocating would receive any attention from the aluminae so fossilised in forms of criticism (literary and other....), beyond the dimensions of an academic project.

## 'LONDON LETTER'



Sir,

In London, of course, one can really demonstrate.

So, like all good activists, I rallied to the Embankment the other Saturday for the 1977 Gay Pride March - that great occasion on which the gay community displayed its strength and determination to a wondering world!

Everywhere there were rampart banners and placards. Biggest of all, a huge banner which was to lead the procession was a slightly used bottom sheet sprayed with red paint, which is in evidence in the accompanying picture.

For my part I bought a rather sweet little balloon with 'Gay Pride' printed on it which I waved at people in a radical fashion. Unfortunately it perished for the cause on a waving hand near Piccadilly.

As we shuffled into line the organisers agonised - striding around giving orders and being generally butch. Someone had an attack of vapours because the steel band was late.

And then the band struck up and off we went, preceded by said

band and flanked by half the policepersons in London.

Soon the chanting began - "Gimme a G..." and so on. "What's that spell?" (Appalling grammar.)

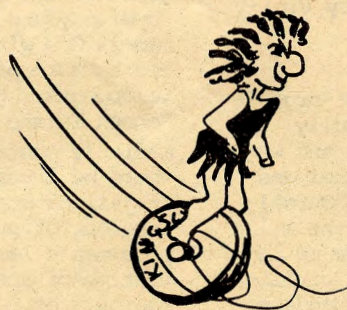
Halfway up Oxford Street we came across a TV camera crew (American unfortunately). But they weren't filming - not, that is, until a young man passed them, tastefully attired in a pale pink dress and silver sprayed hair, whereupon they leapt into action followed him down the street, eager to present the issue of our rights to the Great American Public in a fashion which they could understand.

And how many were we, we happy few, we band of brothers, sisters, etc? *Gay News* thought eight hundred, while the *CHE Monday Group* felt eleven hundred was more accurate.

The *Sunday Times*, however, thought there were four thousand, which will make me take their other estimates (strikers, Russian tanks, Liberal voters etc.) with a pinch of salt.

Antony la Journ  
London

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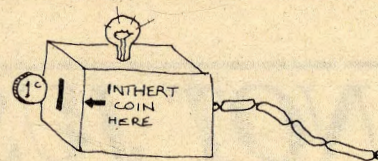
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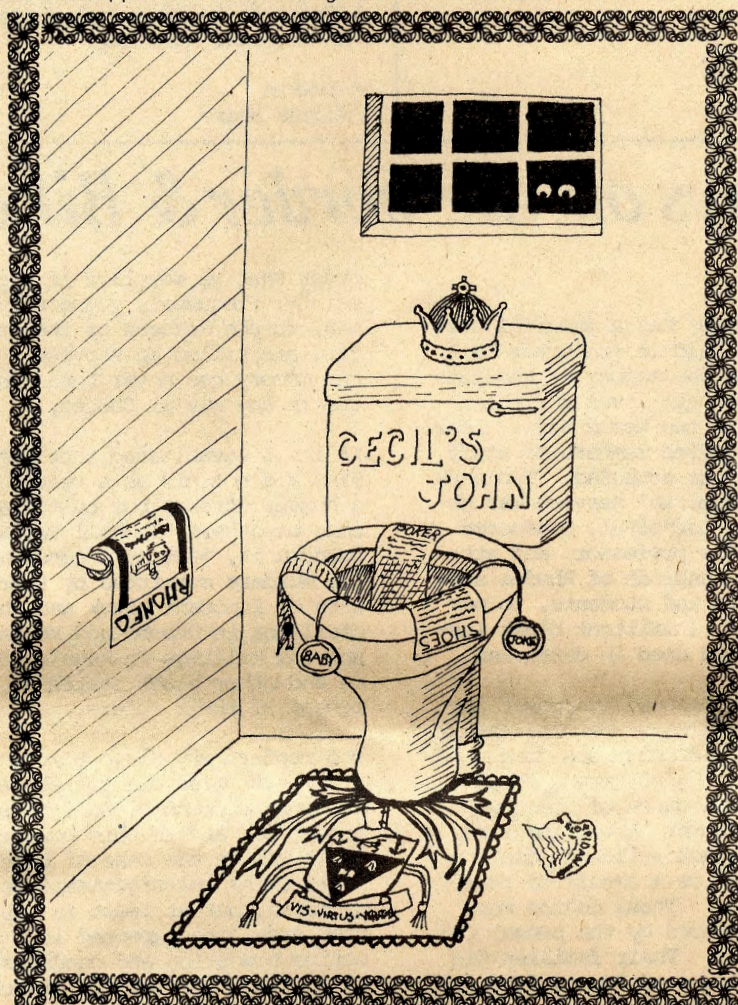
# Cecil's john



Yes, kids, its that time of the year when everyone indulges in assessment again. So all examination writers are assessing their chances of passing, and accordingly either swotting, spotting or potting at the Graham, determined at least to go out in style.

Soon the acedemic staff will be doing their dread assessing too, subjecting sufferers to three hours at a time of sitting in regimented rows in Alex Mullins or the Great Hall, pouring whole souls out into identical brown exam pads, which will be read once, assessed, and gleefully burnt by some totally bored professor.

Cecil, as always in these the dying weeks of the acedemic year, has been doing his assessing too, up in the ivory tower. He came down and dropped his much sought after awards for 1977 in the john.



Cecil has even hussled up sponsorship for some of his awards, so that there are many more this year (what some might be tempted to call a plethora) and some of the glittering achievements are shared.

RONEO is the compliant organ that distributes Cecil's favours annually (ignore those usurpers in SLOPPIDAN) so in this the final issue of RONEO Vol 31 (1977) we present Cecil's carefully discerned and chosen crowns:

## Controversy



SHOW of the year: This honour is shared by the Great Censorship Debate and Folkal

BREAKTHROUGH of all time: Senate Representation.

CONTROVERSY of the year: Tea

NEWSPAPER of the year: Grownup's Male, especially now that its been cut down to RONEO's size

YEARNALIST of the year: (The Daily Disgrace award) Peter Bruce, he always gets what he yearns for.

COVERUP of the year: Thornhill quilts.

Most developed CLUB of the year: The Lilies.

YEARN of the year: Margi Ramsay

## One Nation



BOGHOUSE LITERATURE/WORST LOO PAPER of the year: SLOPPIDAN (that super-slick glossy paper wrecks havoc on my tender parts)

POLITICS of the year: Smut

PARTY of the year: Party For Pinkoes

INNOVATION of the century: 17 Black students.

COUNTRY of the year: Bophutatswana (despite its lack of national boundaries, a capital, or an economy)

COUNTRY of NEXT year: This distinction is shared by Namibia and Zimbabwe

COUNTRY of next DECADE: Azania (one people, one nation)

## Thlot Machine

VIOLENCE of the year: Art parties

GIMMICK of the year: Exams

JOKE of the year: Do you think I'm a thlot machine?

COLOUR SCHEME of the year: Pedro Wettergreen

SALESTALK of the year: Usview

INFLUX of the year: Admin's Joburg Mafia

PRICKLE of the year: RONEO's pet hedgehog

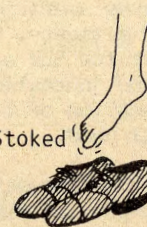
GROUPIE of the year: Trish Mercy

SEDUCER of the year: De-bra more gums

MOLL of the year: Shelley Wells

TROUBADOR of the year: Larry Strelitz

CRIMINAL COUPLE of the year: Barbara & Linda Meyers-Stoked



## Attire (bare feat)

Most in VOGUE: Khaki Heugh

Most unvaried wardrobe closet: As lay the Strange

SHOES of the year: Guy Berger (the prominence he's achieved through Delta and rubbing shoulders with Thelma has forced him into them)

Fifties rocker of the year: Confessor Phoney Goofhard

GLAMKID of the year: Michelle Nel

SQUATTER of the year: Neil Williams

BRUSHCUT of the year: Garth King



## Physical

ANKLES of the year...

ADAMS APPLE of the year...

LIMP WRIST of the year...

BUM of the year...

BODY of the year: (the LUST award) I'm keeping that to myself

STOMACH of the year: (in rolls not in inches) Macro Muchley

BOOBS of the year: (the Clover Dairies award) Full Peena

THIGHS of the year: (the Pro Nutro award) Joy Bronson

BABY of the year: Gerrick

HAIRS of the year: Peter Night and Jon

NAILS of the year: ditto

SHORT & CURLIES of the year: Martin Finebone

BLOND of the year: Bonny Schoonakker

EYES of the year: David You-tar

AFRO of the year: Vishnu



## Bash a Lib

SPORT of the year: Flashing Brown-eyes

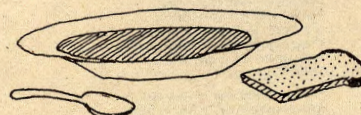
SPORTSMAN of the year: Anonymous

SPORT INNOVATION of the year: Liberal Bashing

Most improved team of the year: Senate

SLAP & TICKLE of the year: Andy Dandy

## Oppies



ACCIDENT of the year: Monty's election

RIPOFF of the year: Kaif

LUNCH of the year: Soup and bread

POKER (cards) of the year: This credit is dealt around Oppie Common Room, chiefly to Trevor Harris and Bobbi King, though others get tricked in as well

POKER (sex) of the year:.....

Most promising EDITOR of the year: Brett Hilton-Barber, he promises, and promises, and.....

AWARD of the year: Mike Adams (who gets him?)

PUNK of the year: Blue jeans van Heerden

BUOYS IN THE BAND: Carl & Bil

## General

CAR of the year: Mercedes

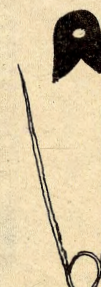
COLOUR of the year: Kotch green

Another Joke: Austerity

SAFETY PIN of the year: A prick in the nappy

SERIES of the year: my johns

AUDIENCE of the year: YOU





## LETTERS

## NOT JUST GREED

Sir,

It is commendable that students should be made aware of the problems of the city in which their university is placed. Most citizens whether black, coloured, Indian, or white have long been aware of them and have often co-operated to try and mitigate the misery and frustration and to improve amenities. They may indeed mitigate, but they cannot avert for the situation is *not* as one journalist implied, merely a question of local greed versus local need.

With due respect, I should like to emphasise two points which were not considered newsworthy. In the first place, the the 1860's Grahamstown was a fairly thriving commercial centre with several small industries. When the first census was taken in the Cape in 1865 the population structure in Grahamstown was approximately 6 000 whites and less than 1 000 other races. In little more than a century, the white population has increased by about 50% and the black population has increased thirty fold: the most rapid increase followed the Second World War. Whites have tended to move away after the completion of their education or training and blacks have drifted in to swell the natural population increase. Because of state policy, a black man with a family cannot easily move in search of work. In the present depression there is in fact little available employment elsewhere.

With half the property in the city derated, municipal resources are relatively small: ironically if all derated property did not exist the resources would possibly be even smaller and jobs fewer. While it is not claimed that every single white person whether citizen or student helps to the utmost, it is clear that a great number contribute

generously to every attempt made to help and to co-operate with the black and the coloured communities. They themselves are not idle in efforts towards self-help. People do still care about their neighbours, especially the older people of all racial groups - men and women who have inherited a tradition of concern and civil civic relations.

Secondly I venture to suggest that the greatest single evil is unemployment. Where a man is in steady work, he can maintain his dignity, make new contacts, improve his home and be forward looking for his children. Loss of a job is in part a loss of personality: without it a man or woman must either stagnate in isolation, or drift.

It is generally accepted that social dislocation and some unemployment are phenomena that recur at certain stages of industrialisation. It has been argued from statistical evidence that South Africa in the 1960s showed some close parallels with European countries in the 1880s. "Poverty and its products are international." Elsewhere social security has done much to equalise life-chances by improving environment and opportunities on national lines. Better provision is now made for the technical training and for re-education to adapt to rapid change.

But these necessary changes of this kind can only be made on a national basis, and then probably not in a single generation. Unless employment opportunities are found, people in Grahamstown can mitigate hardships and even improve conditions a little. They cannot by themselves solve the problems created by other circumstances which include economic under-development in the Eastern Cape.

I would like to make a couple of

suggestions. The problems of Grahamstown have never been more acutely analysed than in the Occasional Papers of the late Professor James Irving. I recommend in particular - *MAN MACHINES AND SOCIETY*, Chapter 2 (ISER 1968). Secondly those who know the locations will have appreciated the photography in the *Rhodesio Supplement*. We need every shred of help we can get. Emotive language however, contributes little and so, paraphrasing somewhat a slogan of the 1880s, I ask "What ransom will student journalists pay for the publicity they have enjoyed?" I suggest a substantial donation to school feeding!

Ratepayer

## Starlings sought

Sir,

I am at present doing a project on European starlings. I would like to appeal to *Rhodesio* readers for help.

Any records of nests on campus would be most welcome.

If you see black birds with yellow beaks carrying nesting material to a particular site (usually under eaves of buildings) could you draw a rough map and indicate the location with a cross. Address it to me and place it in the internal mail box.

M Kokkin  
Oakdene House

## Boys on the border &amp; Biko

Sir,

On Founders' Day a memorial service was held in the Great Hall to honour the memory of Rhodians who gave their lives for their country in two World Wars. Less than a hundred members of staff and students attended. Two days later a memorial service was held in the Cathedral, conducted by a Rhodes professor and attended by hundreds of Rhodes staff members and students, to pay tribute to a militant black leader who had died in detention.

This was followed by prayer meetings, and other meetings where Steve Biko's death was condemned in the strongest terms, though the actual cause of death was still unknown. About the same time, a black policeman died on the Border as a result of terrorist action. These deaths were simply ignored by the press, Churchmen, etc. Their families did not receive condolences from political leaders.

Hundreds of Rhodians have served or are serving on the Border, in

order that we may live in peace safety. Frequently young servicemen, future leaders of the country, are killed on service. Their memory has never been honoured in any way at Rhodes.

If it is established that Steve Biko did not die as a result of a hunger strike, but by the actions of others, I shall certainly condemn it, just as I condemn the murders committed by terrorists on innocent black and white civilians in Ovambo and Rhodesia, and the killings in Angola, Uganda and other black states at the behest of their rulers.

One wonders why Steve Biko's death was singled out for condemnation by Churchmen, politicians, academics, etc in this country, as it was in the case of Leftist politicians and organizations overseas, but at least in the latter case, one expected it. Selective honouring and condemnation is just another form of discrimination.

Prof J Smuts

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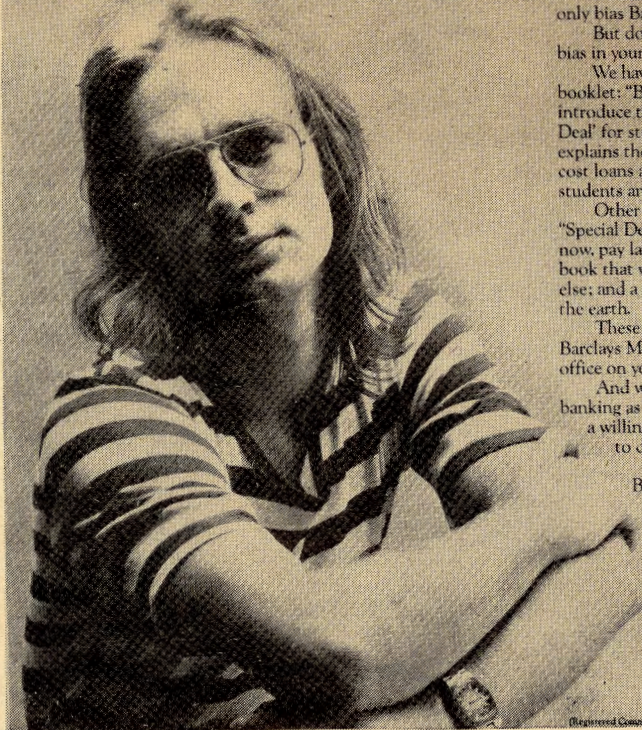
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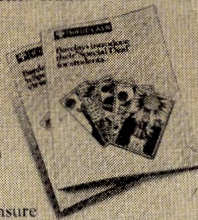
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# SOWETO'S HIGH SCHOOL STANDSTILL

BY MARTIN FEINSTEIN

Hopes for a solution to the simmering school crisis in Soweto - precipitated by a mass student boycott and the threatened resignation of 700 teachers - have faded with the government's failure to meet the demands of black educational leaders.

The dispute, over the nature of the "bantú education" system and the government's takeover early this month of 40 Soweto schools, has brought high school education in the township to a virtual standstill.

Since the outbreak of widespread urban unrest in June last year, sporadic unrest has left the schools in chaos, with teachers and students bitterly opposed to the inferior standards of "bantú education".

On September 1, following a report from the Bantu Affairs Commission on conditions at Soweto schools which claimed that there was "no semblance of continuing education", the government took control of the schools in an attempt at restoring order before the end of year exams.

But school principals, teachers and students opposed the move. 27 000 students began a full-scale boycott, led by the Soweto Students Representative Council, while the African Teachers Association of South Africa (ATASA) and other teaching leaders

threatened the Bantu Education Department with resignation *en masse*. The government subsequently claimed that it had taken over the schools at the request of ATASA.

Two weeks ago, in a move aimed at redressing the teachers' grievances with the bantú education system, the Transvaal Regional Director of Bantu Education, Mr J P Strydom, held several mass meetings with teachers. He attempted to explain the government's "change of philosophy" regarding black education, and said that they were moving away from Dr Verwoerd's policy, "that a black man must only be educated to be a labourer."

"I personally, as a teacher of Bantu education, have not produced labourers under the system. None of my matriculants became labourers. I'm a teacher, not a politician. I'm with you and your children", he said.

But the Committee of Six, the informal leaders elected by the teachers, and the Soweto Principals Council were not convinced, and have decided in principle to resign.

At a series of meetings following the discussions with Strydom, the teachers

- resolved to join hands with other black bodies in condemning Bantu education;
- condemned the takeover of schools by the State as "arrogant and unacceptable";

## classrooms empty as boycott continues...

- complained that under the present system they were brought into disrepute and harassed by the police.

After releasing a press statement saying that "we cannot continue to serve under the present education system and climate, and resign in principle *en bloc*", the teachers are awaiting legal opinion on their contract status with the government before they formally resign.

The teachers detailed grievances included

- the government's inadequate financing of black education;
- insufficient motivation generated by salary scales and slow promotions;
- the ethnic nature and limitations of Bantu education, and the tight government control over teachers.

Following years of unsuccessful campaigning for educational reform through the ATASA, Soweto's teachers are convinced that they are taking the right step.

## Effects

At the same time Soweto's black teacher training programme is expected to be severely affected. Already the township needs 8 000 new teachers every year if it is to reduce its extremely high

teacher/pupil ratio, and the low number of teacher trainees presently enrolled is expected to decrease even further next year as most students will have to make up for a "lost year".

## Drain

One result of the crisis is likely to be a brain-drain of teachers into industry, leaving a teaching vacuum when the crisis is finally resolved. An editorial in *The World* voiced this fear: *If the teachers resign and find jobs in commerce and industry, they will be paid so much more that it will not be worth their while to go back to the profession - even after the education house is cleaned up.*

Meanwhile the township's schools have become battlegrounds students and police - with teachers caught in the middle. The Committee of Six regularly complains to the police about brutality, harassment and in some cases, disruption of teachers' meetings. The schools are also focal points of urban unrest, one the main reasons behind the governments' desire to see tighter classroom control in Soweto. In a police raid on one school last month, students were surprised during a lesson on making firebombs.

Despite a government threat to disqualify from examinations those students who fail register, the boycott is continuing. Fewer than 2 000 students (25 000 short of the total number) have registered, even though the government's deadline has been extended

At the George Koza High School, the students made it clear that they were not prepared to go back to school by burning re-registration forms signed by their parents.

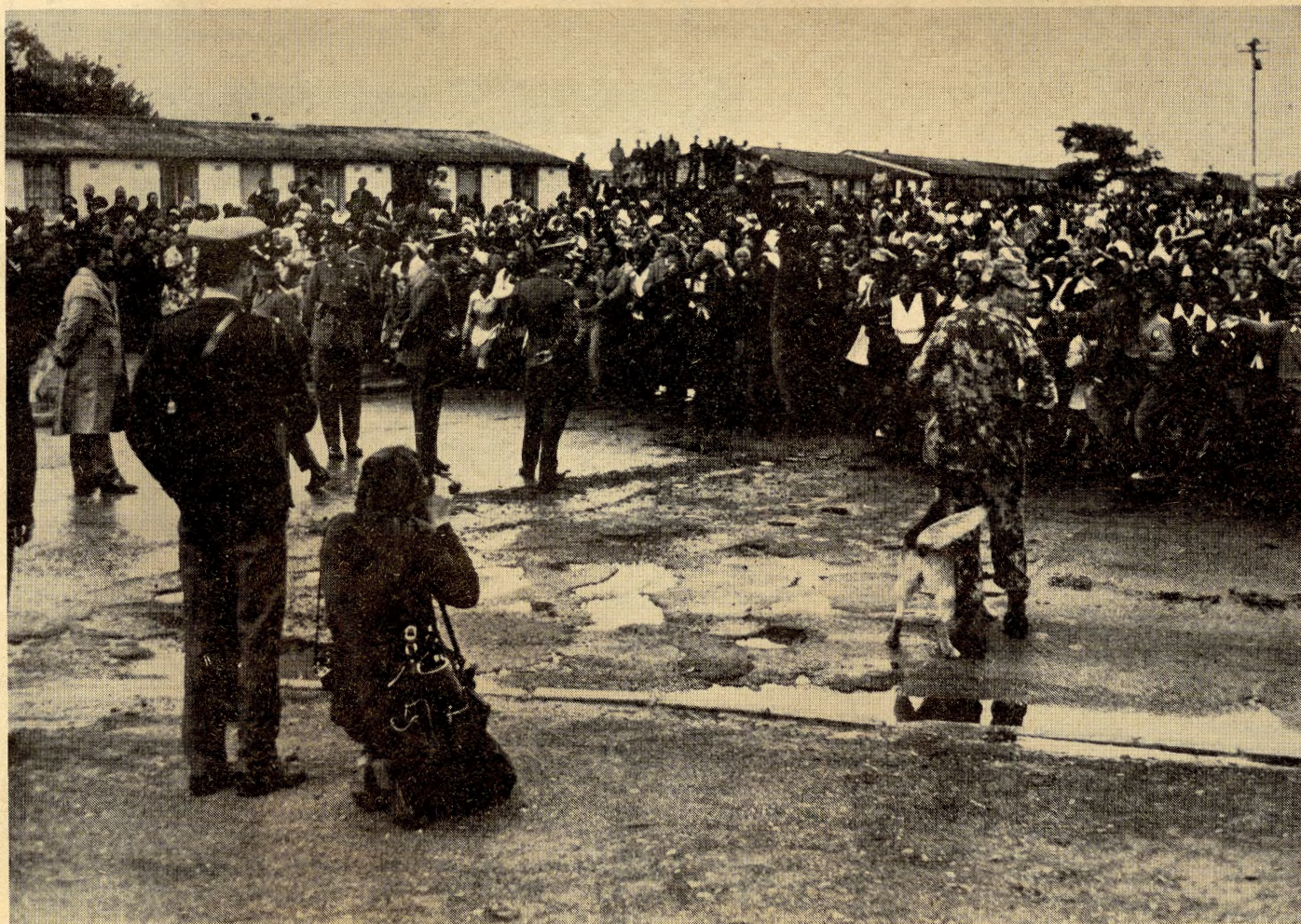
## Threats

The government has given no indication that it is prepared to compromise with the students. The Minister of Bantu Education, Mr M C Botha, recently threatened schools that remained empty with further "reorganization", while the Minister of Justice, Mr Jimmy Kruger, has dismissed the boycott as political tactic to be met by force.

He said: "There is political activity on the go that we are conscious of. I am not going to say more except to tell you that there is much more to it than these people let on."

Unless the cabinet committee to investigate government policy towards urban blacks, expected to be appointed soon by the Prime Minister, recommends fundamental changes to the present system, resignations and the student boycott are likely to continue at least until the end of the year.

## ...and spills into the streets





# LETTERS

## A Mine of Information

This letter was written shortly after the publication of the *Shame City* edition in May, but apparently went astray in the post. The writer of the letter sent a copy to Dr Henderson, who forwarded it to *Rhodeo*. Despite its length it is published in full below, with a reply by the author of the original article.

Sir,

*Rhodeo*, Friday 20 May 1977.

'*Shame City* 4. Migrant Labour: an escape to desolation' refers.

Social concern, particularly among those young people who enjoy some of the most tangible benefits of our egalitarian society, is warmly welcomed. But such concern stands in danger of being regarded as a very hollow gesture, even among the very people whose cause you are championing, unless your concern is shown to be a genuine one.

Genuine concern requires effort and effort requires more than the trained facility of the armchair critic. But primarily, effort, especially from those among you who are training to be journalists involves an obligation to furnish your readers with an up-to-date, factually accurate and balanced appraisal of a problem. Those are the requirements of the exacting ethical code of your profession, and only by meeting them can you earn your paper the reputation of a public organ which is well-informed and therefore entitled to command respect, even from among those who beg to differ with its editorial policy.

Bearing in mind these considerations, it ought not to go unobserved that the facsimile of a recruiting poster, included in your article reflects rates of pay which operated in the mining industry 27 months ago. This is the kind of factual information which should have been checked before the article went into print. Current rates of pay are 50% higher than they were in 1974.

Moreover, comment on the poster is so construed as to create the impression that the prospective employee is lured by false promises. In sum, the mining industry is shown to be lacking the integrity which by inference the author himself possesses, but which he can only truly claim to own if he had been shown to have done his homework properly.

The author is basically right when he states that the local labour force looks upon employment in the mining industry as a last resort, but his failure to back up that statement with any facts and figures gives a rather distorted view of the extent to which local workers feel themselves compelled to have recourse to this "ultimate expedient". To correct the impression conveyed by the author, it may be of interest to readers to know that a check on last year's figures with local authorities reveals that no more than a monthly average of 85 out of a total of approximately 1 000 work-seekers signed up for work with the mines.

In other words, the number of local men who resort to the expedient of going to work on the mines is relatively small. True, you may argue that this figure merely serves to demonstrate the reluctance of local men to work on the mines, but the motive behind such reluctance may not necessarily be the one inferred by the author.

Whatever the cause, and part of it may well be the intense frustration that local workers exhibit in regard to the particular paucity of employment opportunities which exists in Grahams-town, the experience of mine compound managers attests to the fact that local workers are looked upon as the most troublesome on the mines, and this is reflected in the figure that out of 195 drop-outs last year, 85% came from the local location. They were discharged for habitual loafing and for refusing to complete their contracts. So many of our local workers prefer to live off unearned means. This then is a matter which requires expert and urgent enquiry, if only to get to the root causes of how to explain the apparent local phenomenon of the women contributing the only stable element in the labour force.

The author's "local case history" also needs to be more closely examined. Firstly perhaps to point out that the circumstances which compelled the youth in question to seek work is such as to impose hardship on any youngster, irrespective of his background. But for the author to invoke sympathy on account of his tender years and to imply that the mining industry exploits juvenile labour does not accord with the facts. No person under the age of 18 years is ever engaged for mine work except, of course, in circumstances where the applicant for a reference book - either deliberately or on account of genuine ignorance about his age - has given the issuing authority false information.

That aside, local records show that no mine novices were recruited for or sent to Harmony Gold Mine at Virginia 1976 on a ten months' contract, nor does this category exist. A miner is engaged for either a 26, 40 or 52 week contract. Not that no contract, in any industry, can, by law exceed 52 weeks. The majority of men elect 26 and 40 week contracts.

Next, rates of pay. By current standards a miner in the 26 week category earns an average total of R390, one in the 40 week a total of R600 and in the 52 category the earnings would be in the vicinity of R780. These figures represent basic earnings, any man may earn more in overtime and bonus payments. These figures suggest, and I elaborate later, that the statistics in regard to deferred pay and remittances given by the author were gleaned from redundant information, which has little bearing on the individual whose case history the author is supposed to be examining. Nor does he attempt to explain the industry's system of payment and

as such to point out that some miners opt to be paid out their full salaries monthly while others opt for only a percentage to be paid each month.

Under this latter arrangement, known as Deferred Pay System, they collect the balance of their wages plus interest earned, at the local office when they return. Under the remittance system, miners may send money to their wives and parents for collection through the local office. A small proportion use this system to remit their total earnings for collection on their return from employment. This is a "self-remittance

Thus by breaking down the figure of R272 000 paid out by the local recruiting office into its two components - as the author needed to do - the "lump sum" accruing to workers at the end of their contract looks very different to the figure stated by the author. R247 000 was handed out by way of deferred pay, the balance of R25 000 for remittances. Of the former amount R11 250 went to 195 men who did not complete their contracts, leaving a balance of R235 750 paid to 1081 men who completed their contracts.

*"The Gold Mining Industry, in all its ramifications, is arguably the core of the South African system." - M Kirkwood, The Mine Workers' Struggle.*

This latter category of workers averaged more than double the figure given in your article, R216, not R100. But this still leaves

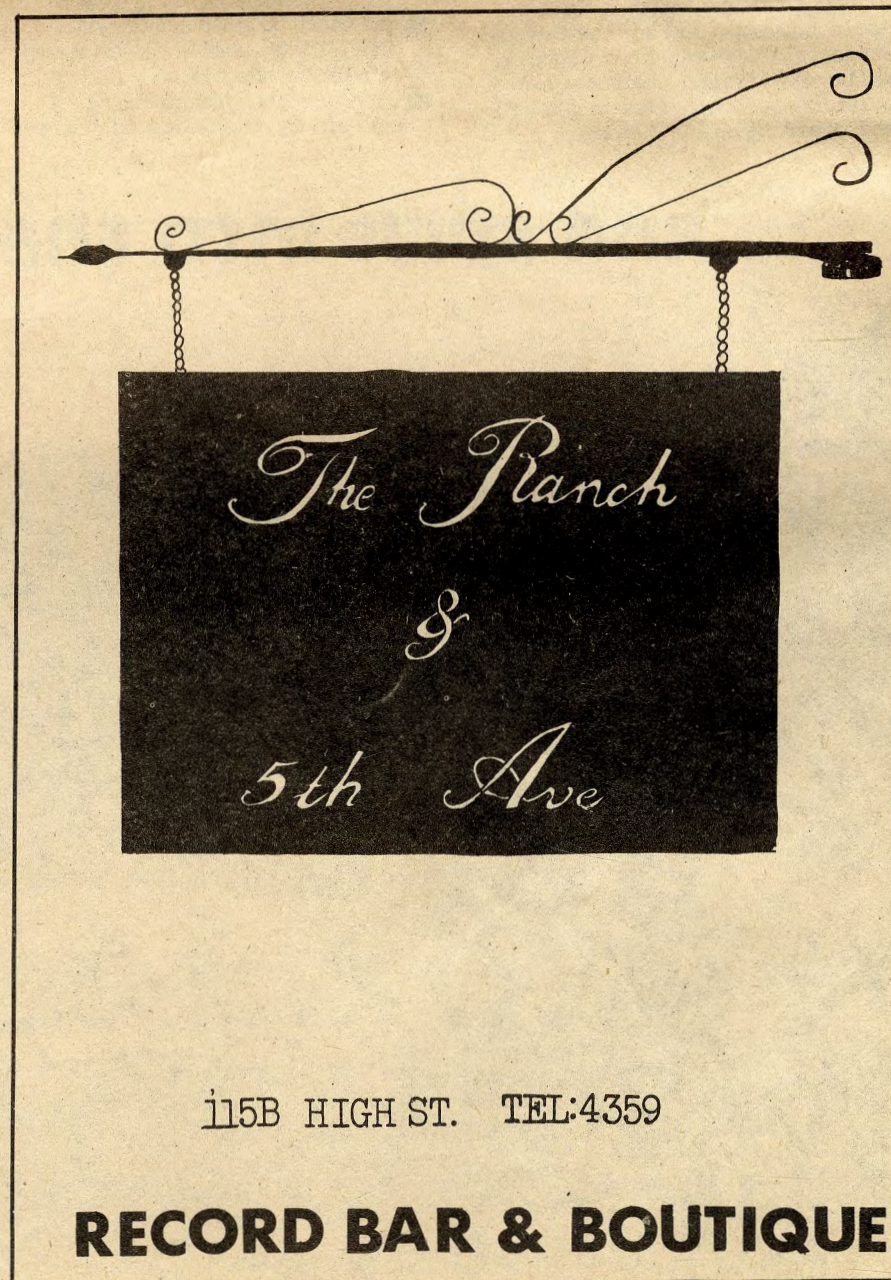
the remittances to be considered. Here the breakdown is as follows: Approximately R3 083 went on remittances paid to wives and parents by men who were still working on the mines. The balance of R21 917 was paid on 101 'self-remittances'. Again an average of R217.

In order to arrive at a closer estimate of total earnings, the point made earlier that only a certain percentage of workers opt for the bureau's "saving" arrangements does need to be emphasized. 70% of recruits (a steady yearly average) opt for the bureau's scheme, the other 30% choose to make their own arrangements. The latter's earnings are not reflected in the pay-out figure. This and other factors enumerated point to an amount of R500 000 as nearer the mark for the earnings of 2 695 men. There is also another false assumption underlying the bold statistic of 2 695 men recruited locally. Statistics show that only 1007 men came from the Grahamstown location in 1976. The balance of 1688 came from rural areas of the Albany district.

Next, you infer that the entire "Grahamstown" 1976 mine recruitment of 2 695 men left the mines at the end of their (ten month) contracts whereas, in fact, approximately half of these men were still on the mines at the end of 1976.

To single out the mines for poor living conditions is also hardly fair. Suffice it to say that the mining companies have a better

*Continued over.*



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## MUSIC

## Iggy goes straight



Dizzy Gillespie

## Lesotho and all that jazz

On 10 December the Lesotho Music Festival takes place at the Maseru National Stadium.

The one-day concert will be followed by a four-day jazz workshop commencing on 12 December. The festival is jazz-giant Monk Montgomery's brainchild and promises some interesting musical connections.

Musicians from America, South Africa and Lesotho will be playing. The American contingent includes Dizzy Gillespie (trumpet), Rodney Jones (guitar), Kenny Barron (keyboards) and Frank Foster (sax). Among the local musicians are Adrian Agrella (bass guitar), Allen Thwaites (drums) and vocalist Brother Tsepo.

The four groups billed are: the Dizzy Gillespie Quartet, the Rutgers-Livingston Professors and local bands Zebra and Uhuru.

Although the names are impressive there is limited instrumentation: guitar, bass, drums, keyboards, with vocals and brass the optional extras. However, the influences, interpretations and stylistic developments of such different musicians should more than compensate.

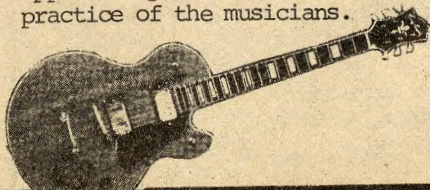
Tickets to the concert are R10 and available through Computicket, and if you're interested in the jazz workshop you're likely to be R98 poorer by the time Christmas comes around.

The size and instrumentation of the groups does imply a move towards the conventional rock lineup. The latter emphasizes patterning and the individuality of each musician's contribution to the musical whole - a musical whole that changes in form and structural emphasis each time we view it from a different perspective.

In jazz, form emerges out of the rhythm. This need not be an imposing and overbearing structure of monotonous regularity that aims at awakening the rhythmic sensibilities of a mastadon. Jazz lets the music live, thus rhythm is a point of departure, not the sole determinant of melody as it seems to be in rock.

The workshop is specialized: Day one deals with the evolution of American jazz, from African continuum to electro-jazz fusions, and taking in blues, swing, avant-garde and soul.

Days two to four focus on specific instruments and composition with open rehearsals on the last day which should be rewarding - an opportunity to hear the theory-in-practice of the musicians.



IGGY POP: THE IDIOT  
RCA: PL 12275

Iggy Pop has been described as the most depraved, debauched creature to have ever scrawled its name across a recording contract.

His outrageous stage performances have earned him an unprecedented notoriety which would put most of today's punk groups to shame. During his concerts he has thrown up, been beaten up, and has even indulged in fellatio with fellow band members.

Born James Jewel Osterburg in Michigan in 1947, Iggy moved through various punk combos during his teens - gaining experience as vocalist, contortionist and general catalyst. During the late '60s he formed the Stooges, incorporating into the macabre nucleus the Bros Asheton - Ron on guitar and Scott on drums. Overdone decadence brought the band to its knees and it was only recently that Iggy resurfaced.

Iggy has been working with Bowie extensively and *The Idiot* is their brainchild. It was cut in the same Berlin studios as Bowie's *Low* and produced by the same Toni Visconti. All the songs are written by Iggy and Bowie, who are ideally suited to one another. The whole atmosphere of the album seems to derive from pre-war Berlin, but in a modern context.

Iggy is no longer the three-chord maniac signed on by Elektra in 1969. He has gone further into the twilight zone and seems to be into - wait for it - sophisticated punk! The bizarre element runs through the music continuously.

From the start Bowie's presence is more than evident. The record opens up with *Sister Midnight* - a veritable cesspool of disco-disturbance, progressing into a raging frenzy of sorts. It is marked by an interesting rhythm, as is *Nightclubbing* which is based on stern keyboards with an almost out of place chunky rock guitar. Iggy's personality underlies the surface strains and one's conception of him develops as the record unfolds. *Funtime* smashes home another nail into the bizarre coffin, with lyrics such as:

*Fun*  
*Last night I was down in the lab*  
*Fun*  
*Talkin' to Dracula and his crew*

...machine vocals over a heavy punk beat and a progression right into *Baby* which is the smooth reassurance after the frantic night mare. These reassurances soon slide into menacing uneasiness as Iggy sings a lullaby to the passing of any semblance of innocence that his music might have had.

The high point of the record is *China Girl* - intricate in imagery and existing in a distortion of Isherwood's Berlin:

*I'd stumble into town*  
*Just like a sacred cow*  
*Visions of swastikas in my head*  
*And plans for everyone*  
*It's in the white of my eyes*

...the vocals give way to an excellent instrumental that flaps like a half-masted flag in a miniature hurricane.

Side two opens up with the gargled gangster reminiscences of *Dum Dum Boys*. Driving rock with an unelaborate fuzzed lead creating a deliberate, threatening atmosphere. A melancholy sax introduces *Tiny Girls*, which is a depressing mockery of conventional heterosexual relationships. This strong tone of despair is taken up in the final track, *Mass Production*. The synthesizers create an electric urban landscape which walls in a perverse view of post-industrial life:

*I like to drive along the freeway*  
*See the smokestacks belching*  
*Breasts turn brown*  
*So warm and so brown*

... the agony of a forced existence in a hallucinatory, swirling sound. The tortured concrete instrumental has a repetition that defies all subtlety. The synthesizer transcends the dimensions of music and finally drags the album down to a dramatic close, like a crocodile struggling to drown a mighty adversary.

Throughout, the music is more than powerful and the lyrical imagery is suggestive and intense. Iggy himself described the album as "a cross between James Brown and Kraftwerk", but I think that is somewhat of an understatement.





# LETTERS

record in this regard than most employers, and the same is true of the opportunities they offer for a man's advancement and financial security. No better medical attention is given to black employees. The author's knowledge of compound conditions is obviously minimal.

In all fairness it ought to be stressed that when the author criticises the lack of concern shown by the industry for its employee's family that he again touches on a problem which is national in context and reflects a national situation. Consider the problem facing the mining industry alone. There are an estimated 200 000 married men in an annual recruitment of 400 000 to 500 000 men. This is an indication of the extent of the problem, especially in terms of what this entails by way of housing, schooling and travelling. Nor is the industry unconscious of measures which it can take to alleviate the problem. Here the limitations imposed on industry by official policy must be borne in mind.

We also have results of a survey undertaken over the past two years by the Human Resources Laboratory under the Chamber of Mines, which reflects the startling result that the majority of migrant workers do not want their families with them. This is contrary to the opinions expressed by outsiders for a considerable time. The above was revealed in investigations carried out by black and white Social Science graduates and Psychologists, under the direction of Dr A C Lawrence.

Finally, and as misleading, are the author's mining fatality statistics. In this instance, a more complete picture is arrived at when one considers the percentage of black fatalities in relation to the total black labour force working on the mines in the 8 year period in question. Working on the estimate of an average black mine labour force of 2 x 390-410 000pa, the 4 360 fatalities incurred represent a percentage of 0,072 of the total black labour force involved.

## "Facts, Not Fancies"

Bonny Schoonakker replies:

"Facts, Not Fancies" (FNF) would do far better by checking up on efficiency in the organization which he seems to know so much about. I only wish they had been so co-operative towards me when I spoke to officials trying to extract the same information.

Firstly, the complainant accuses me of publishing a recruiting poster dated by some 27 months. That very poster was given to me by the "Native Recruiting Office" of Grahamstown in April this year, as an indication of the wage scale. The pamphlet bears no date. Further, he should also realize that it is not always the writer of an article who determines the layout of it, as happened here. The "comment construed" in my article was in reference to illustrations depicting smiling black men with radios, bicycles and hands and caps full of money, seen outside certain recruiting centres.

All I can say against FNF's contention that the motives for the reluctance of local work-seekers to work on the mines are not as I might have construed them, is that my conclusions are far more plausible than his, and nor has he proved his improbable conclusions.

He also criticises the credibility of the "local case history". If he would regard transcripts of the interview I had with him, as valid, FNF would have to admit that any inconsistency comes from the interviewee. FNF also tells us that there is no 10 month category of contract, as my "local case history" had said he had done, and then in the very next sentence tells us that there exists a 40 week category! Nine months and ten or so days in other words.

The "redundant information" that FNF is at pains to rectify, regarding the complex wage distribution system, was in fact supplied by a member of the department where FNF obtained his figures. The figure of R272 000, the interpretation thereof, and the breakdown of it into deferred pay, remittances etc, were supplied and confirmed by a highly placed official of the Native Recruiting Office in King William's Town.

Also the inference that all 2 695 employed through the NRC came from Grahamstown is again not mine, but the Grahamstown office involved (perhaps for reasons of prestige?)

FNF's assertion that most mine workers do not want their wives with them is in fact confirmed in my article, when I said: "Only 1.5% of all blacks have their wives with them. The Law makes provision for 3%." Maybe I did not give it the emphasis that FNF would liked to have seen.

FNF's final complaint that I did not give the total figure of blacks employed by the mines during the concerned in comparison against the percentage injured (0.072%) has, I concede, justification. I hope he will accept my bona fides, for an honest attempt was made to ascertain this figure. It would have provided a more accurate comparison not only in relation to the black working force, but even more so in relation to the percentage of white workers injured during the same period. None of these figures were given in the references I used.

I must stress by way of conclusion, that the aim of my article was to attack the system of migrant labour, in which the mining industry plays so prominent a part. FNF indeed makes this concession when he tries to defend the organization to which he seems so committed: "In all fairness it ought to be stressed that when the author criticises the lack of concern shown by the industry for its employee's family that he again touches a problem which is national in context and reflects a national situation... Here the limitations imposed on the industry by official policy must be borne in mind." I was not questioning the material benefits provided to workers on the mines. I'm sure they are adequate.

## Club for all is the aim

Sir,

Your recent article (19th August) merits comment in that one or two unfortunate false impressions might be created by it. We were, of course, aware that the normal Club Licences is not multi-racial but were not in a position to apply for an "international" status until we already had the ordinary liquor licence. We had already agreed in principle to attempt to obtain this even before your article appeared, and I am now very pleased to advise you that the Chairman of the Rhodes University Council, Mr L Dubb, officially announced this decision at this function in the Club on 15 September.

Meantime, we have been applying for multi-racial permits as necessary. We have had no difficulty whatsoever and, so far, none of our requests has been refused. We want our black Rhodians, staff and students, to become involved in the Club and are leaving no stone unturned to this end.

The requirement that membership be limited to students in their third academic year and above is a restriction imposed on us very specifically in writing by the Minister of Justice. It may be that in a year or two when the Club has proved itself we could make further representations on the matter, but certainly at present I have absolutely no discretion at all. Meantime, we are contacting the potential third-year members to offer them the option of applying for membership now so that they will be able to enjoy the facilities of the Club as soon as they return in 1978. It will also be possible to have the annual sub-

scription of R12 (again the lowest legally possible) debited to the ordinary fee account.

When the Union building was originally constructed, the present Card Room and Students' Lounge or Gallery were intended and designed as part of the Club, which did not at the time exercise its option. In fact, the original door into the Card Room was from the Club lounge. In expanding, therefore, the Club is only reclaiming its own, but we have agreed *pro tem* not to take over the Gallery until we have full multi-racial facilities so that racially mixed clubs and societies who use the premises will not be prejudiced.

The Club is intended as a sophisticated asset to the University facilities, primarily for its more senior members. However it should be remembered that, subject only to the restrictions of the Liquor Act - legal age etc - first and second year students who would otherwise be eligible for membership may be signed in at any time by existing members. The only restriction is on third years and upwards who are themselves eligible to join. They may visit only four times a year. Temporary membership is available for visitors and former members who are in Grahamstown eg for Graduation.

Prof F L Coleman  
Chairman  
RU Club

Mike Mitchley, SRC Projects Councillor, replies that the Students' Lounge was not intended as part of the Club.

The SRC at a subsequent meeting last month reversed its decision to approve the Club extensions. "Adequate facilities for societies" must be obtained before expanding the Club premises, it resolved.

The Club, although intended for staff and senior students, is financed by a low-interest loan from the student amenities fund, which means that all students contribute to its upkeep.

## Insulted oarspersons

Sir,

With reference to your article on Intervarsity Rowing I feel that I should set you right on a few points. The main grievance is the insult passed at the ladies crew. They are reported as having trained with the first rugby team, this is a total misconception against which I must protest. The body-building and weighting-lifting club yes - the rugby club - NO. Sir, they have trained on the rugby field but we cannot afford another scrumming machine. They have trained against the rugby club but never with them. We have certain moral objections to training with rugby players and the Chairman, Mr Perrott, has resigned due to the report.

A further objection is to "Dave Urwin's Sunday Crew". Meneer, ons mag nie op 'n Sondag roei nie, dus voel ons dat om teen 'n "Sondag Span" te roei is teen al ons beginsels. Ons voel dat hierdie wedren moet aan UPE geskenk word.

I hope that you will reconsider this report.

Mark Rainier  
Captain, UPERC

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# WELFARE BILLS: threat to puppet kingdoms?

Frieda Fransisco-La Grange, head of the Social Work department, takes a look at possible reasons for public disquiet at three new social welfare bills, due to come before Parliament next year.

One provides for the establishment of a National Welfare Council and regional welfare boards; another will regulate collection of public contributions to organizations; and a third aims to set up a council for social workers.

An ear to public opinion on the future social welfare structure in the country as it is envisaged by the Bills, registers laments on "draconic state control, ingratitude to social welfare workers, a negation of New Testament teachings, and a suppression of private initiative" - to mention a few of the inferences published in the press of late. Such absolute statements are not uncommon when people are perturbed. They cannot be discarded simply as "gross generalisations", "attacks on the government just for the sake of attacking it" or "a confusion of issues".

Granted, a sound assessment of the philosophy and contents of each Bill is being hampered by tendencies to generalize, reject for the sake of rejecting what comes from Pretoria and not seeing the wood from the trees. Yet the public disquiet speaks for involvement in social welfare work (an involvement which remains indispensable). It evidences concern about the status, responsibilities and participation of private welfare organizations, churches, service clubs, cultural organisations and other welfare-minded bodies in the community. It comes as a plea against depersonalizing social welfare services.

A closer look at the disquiet of the public indicates the following:

- Many members of the public are taken aback by provisions in the Bill which strike them as contradictions of the traditional and working partnership in social welfare work, between the state and the private sector. Examples of such provisions are: chairman of regional welfare boards will be civil servants appointed by the Minister; no explicit provision for representation of national councils is made on, particularly, the higher levels of operation; a Director of Funda will regulate the collection and distribution of public monies while the public which is not represented in the machinery for control.

- The duplicating system by which an organisation has to register as both a welfare and fund-raising organization is regarded as quite unnecessary and irritatingly cumbersome. The requirement that other groups of persons in the community will have to be authorised for and controlled in fund-raising at long distance, meets with equal dismay. Not unfamiliar with delays under the present more decentralised system, the public foresees a



clumsy and costly machinery frustrating its involvement in social welfare activities.

- Lack of clarity on clauses, even though attempts are made to understand their meaning, is causing unnecessary fears, eg in the Bill for fund-raising etc the definitions of *collect* (viii) *bona fide religious bodies* and *religious work* (33(d)) and the compatibility of 1(viii) and (33(d)), are obscure. This causes churches to suspect their exclusion from social welfare practice, or being tolerated in an ill-defined way. In the Bill on the National Welfare Act clause 12 5 (a) (b) and (c) read together with 12(6) could create the impression that regional welfare boards will have a lot of work on paper for a long time before it is actually performed.

- Misreading of clauses (even when the meaning is clear) sets off an alarm not only for those who misread but also for those who do not bother to read, yet allow themselves to be alarmed, eg a newspaper editor (apparently not realizing that legislation for the registration of social workers was promulgated in 1965) while referring to the new legislation states: "Many people now undertaking this work...are likely to be disqualified because they will not be acceptable (to the government) as registered social workers." The relevant clauses 3(a) and 12 (3) (4) are clear and do not refer to the government but to the Council and one of its committees. (Act on Social Workers and Associated Workers).

Clause 11 referring to the work of regional welfare boards is misread as if no voluntary work would be possible in a region. This clause, however, exemplifies the decentralization of social welfare activities to regions and local communities calling upon active voluntary work.

- Ignorance on the part of the general public and, strangely enough, also on the part of registered welfare organizations of existing legislation and relevant publications, deprives them of the confidence derived

from knowledge. The contents of the three Bills cannot be studied and responsibly commented upon without access to the following documents:

The National Welfare Act, No 79 of 1965

Report of the Secretary of Social Welfare and Pensions for the period 1972-1974

Report on Social Planning in the Vaal Triangle (1976)

Report of the Commission of Enquiry into Voluntary Contributions by the Public (Van Rooyen Commission)

Report of the Committee of Enquiry into Separate Legislation for Social Work and Relevant Matters (Auret Committee)

Familiarity with the contents of these publications will certainly not result in a complacent and non-critical view of the proposed legislation, yet will ensure unsensational and responsible analysis of both the progress and dangers embodied in the Bills.

It may be relevant to conclude this attention to public disquiet by two remarks:

- According to the Van Rooyen Commission a large percentage of registered welfare organizations are not viable. 39.89% had activities demanding an annual turnover of less than R2 000 while an additional 22% operated within a budget of between R2 000 and R9 000 per year.

The question which comes to mind is whether resistance to new legislation such as the

National Welfare Act with its emphasis on planning and co-ordination and amalgamation of welfare services if necessary, is not to be understood in terms of the threat posed to inactive organizations in a competitive field. Is the statement by the Secretary for Social Welfare and Pensions in his report for the period 1972-1974 more valid than readers in general were prepared to accept at the time, ie "It is also a fact

that, as long as welfare organizations are allowed to proliferate, as long as every little group of welfare-activated people is allowed to create its own little puppet kingdom at will, and as long as welfare-inspired people refuse to join forces for the sake of the cause instead of for the sake of their own ego we shall continue to bedevil meaningful planning co-ordination at the national and even regional level."

- One wonders how many members of the public in general, and welfare organizations in particular, protesting at state control of fund-raising and other social welfare activities, are at the same time agitating for larger subsidies from the same state for a greater variety of welfare programmes. Conflict between a wish to be state financed yet not state controlled could be one of the components in negative attitudes towards the proposed legislation.

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# Selfish Genes—the fit survive

Prof Higgins's article, "Sociobiology - blames it on the genes," was critical of the new school of thought given an airing in a recent TIME magazine. A group of third-year Zoology students have got together to formulate a reply.

They feel that Prof Higgins was at a disadvantage in forming his opinion on oversensationalized reports. "As part of a course in animal behaviour we have gone into the 'selfish gene' theory in some depth", they say, and they would like to put their case as biologists.

Sociobiology can most easily be explained in terms of its evolution. For many years Darwin's Theory of Natural selection in which the "survival of the fittest" was postulated, was accepted. This, however, did not explain how the concept of altruism could have evolved, mainly because it involves energy costs to the individual performing such behaviour. Wynne-Edwards suggested that group selection, not individual selection was favoured.

He based his theory on such concepts as the establishment of dominance hierarchies in groups of animals where a fight between a more and less dominant male could easily lead to the death of the latter, while the former may be weakened by wounds to such an extent that he will be killed in a following encounter with another male. This would decrease the reproductive potential of the group as a whole. Where such hierarchies have been established the less dominant male can recognise a more dominant individual and will choose to flee rather than fight.

G C Williams, a leading scientist in the field of behaviour, then questioned this theory of group selection. One needs only to look at the cannibalistic behaviour of the black-headed gull to understand why. An adult gull will often snatch an unguarded chick from a neighbouring nest and swallow it whole, a behaviour which can hardly be considered to favour the group.

Williams, using mathematical models (Ref: Hamilton, Wilson, & others), showed how some behaviour patterns could evolve as evolutionary stable strategies with the interests of the animal's own genes at heart.

To summarise, sociobiologists postulate that an animal's behaviour is dictated by its genes, which are in turn selected by Darwin's theory of natural selection, to ensure that they are all passed on and spread in succeeding generations. The new approach is that now zoologists ask the question, "How does a particular behavioural pattern in an animal benefit its own genes?", and not "What good does it do to the species or group as a whole?". The

benefit to the group is secondary, while the individual usually gains more from being part of that group if it's pattern of behaviour conforms to that established by the group.

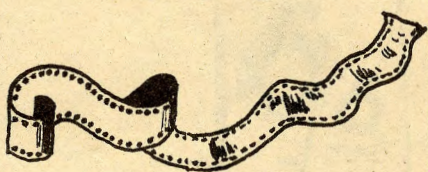
The controversy arises from loose and inaccurate terminology in the lay press, sensational comments and the applicability of the theory to man. For example, it has been said that animals, including man, are not more than "survival machines" for their genes, programmed to perform as their genes dictate. This implies that man should go

out and breed as rapidly and as often as possible, so that he can leave behind as many of his genes as he can.

What has been ignored, however, and what sociobiologists are at great pains to point out, is the fact that man's self-awareness, his ability, to foresee events, and the cultural way of life he has evolved, have given him a unique ability amongst animals to shake off the dictates of his genes, despite the fact that he has the roots of his evolution in the animal kingdom.



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## SPORT

# Surplus means more bread for clubs

The Sports Union budget will not be cut next year. This puts the body in a more favourable position than many others, who are likely to have their financial resources curtailed.

In fact the financial situation for the Sports Union is a golden one. According to the 1977 budget drawn up by Kibby Taylor and Bruce Smith which allotted the Union R12 per student as opposed to the 1976 amount of R6 per student, the Sports Union has underspent by about R1500. This money will be used to buy sports equipment for the sports clubs before the anticipated price rises in the new year.

The debt which the Sports Union has been carrying (some of it since 1972) will be partly paid off. Varsity transport tariffs are going up: the rate charged per kilometre is being raised from 9 cents to 11 cents. From now on varsity drivers will cost the clubs concerned, extra money. To alleviate a position of undue economic hardship for the clubs, a system for student drivers has been instituted. Varsity vehicles travelling to sports fixtures may be driven by students in possession of special varsity certificates. A proviso is that at least one other student driver must be present in the vehicle.

## Bursaries

Rhodes has about 20 bursaries for would-be students in financial difficulty. The criteria upon which these bursaries are awarded are strictly financial, but sporting ability may be taken into account in certain cases. Mr Doug Coughlan, Chairman of the Sports Union commented on the false allegation made in the *Sunday Times* about Rhodes giving sports bursaries. He said that he was opposed to the existence of such bursaries because they led to corruption. He quoted his experience of the American system of sports scholarships where sportsmen with scholarships received perks far beyond the formal limits placed on these scholarships, to support his feelings.

## Secretaries

Dave Urwin, a Border rower in 1973, 74 and 76 and secretary of the Sports Union in 1976 and 1977 was replaced this time by John Rainier as student secretary to the Sports Union for 1978. The assistant secretary will be Roger Swart of the Athletics club. Next year's Intervarsity chairman is Lawrence Beadon.

## New award

The Datsun Trophy is a new award made to the club of the year. Suggestions for the criteria on which the trophy will be awarded are still being considered by the Sports Union. The Datsun trophy will be awarded along with the Sportsman of the year award at the dinner on the 21st October at Kimberley Hall. The Guest of honour at the dinner will be Prof Isabel Nel from Stellenbosch University.

## Pavilion

It is unlikely that the Old Mutual pavilion will be ready for the Stirk Bowl athletics meeting on the 8th October. It will however be opened officially next March with a one hour athletics meeting. For this event, the Old Mutual has given Rhodes R2000 to get the leading athletes in the country to attend the meeting.

The building cost quarter of a million rand of which the Old Mutual provided R60 000. It has a special functions room, a committee room a large lounge and various change rooms and equipments stores.

The pavilion as its name suggests is primarily a building for cricket. It has a press and score box designed for this. With the proposed floodlights for the Prospect soccer pitch, the pavilion will serve an added function. Whether the lights are installed or not depends on the economic climate.



Phil Rudd (left) and Tony Hersch, two of the first team regulars, in action in one of their league games this season.

## Hockey: no worries

Rhodes finished second in the Grand Challenge men's hockey tournament this year. After an excellent start which saw them surge into a 3 point lead at one stage, Rhodes was unable to maintain this form and successive losses against Old Grey and UPE meant that they finished second.

Despite this, team captain Phil Rudd described the season as a very successful one. He pointed out that had Rhodes not conceded a goal to Old Grey (the eventual winners) in the last three minutes of the match played in Grahamstown which meant that they lost the game 3-2, Rhodes would have won the league.

Prospects for 1978 look bright. Only two members of present side

are leaving, John Stevenson and Dave Musto.

Rhodes last won the Grand Challenge about 10 years ago and perhaps next year will herald a new era of Rhodian hockey dominance.

Boy Johnson has been elected hockey club captain for 1978.

## Trials here

On October 1 and 2, the EP cricket trials are to take place at Rhodes. Two matches are to be played: On the Great field, Grahamstown takes on PE North. On Prospect, Midlands play PE South.

Six Rhodes players were included in the team to play PE North. They were selected after the match against the Grahamstown side, GCU. Although this match was washed out, there was enough time for Stevenson, the EP wicket keeper, to score 50. The Rhodians selected were: Stevenson, Rawson, Fraser (captain), Pearson, Alers and Rudd. Phil Rudd has since withdrawn so that he can concentrate on athletics.

## Women bowl out MCPs

During the past few weeks, the cricket nets of Rhodes have hosted a new sight - women playing cricket.

The venture was dreamed up by Ellen Baker, who with the assistance of Ray Spary and Mike Bosman as coaches, has got together 50 players.

The cricket equipment was borrowed from the East London Women's cricket club. With the enthusiasm shown so far, Ray Spary thinks that by the end of the term, some matches might have been arranged and played.

## GROCOTT & SHERRY

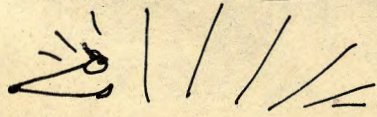
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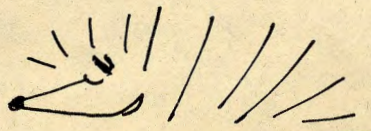
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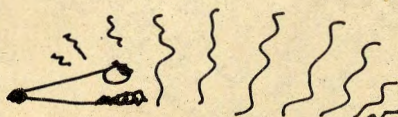
Nothing like Summer in Grahamstown! Fresh, green leaves on the oaks, Bots. a riot of brilliant colour....



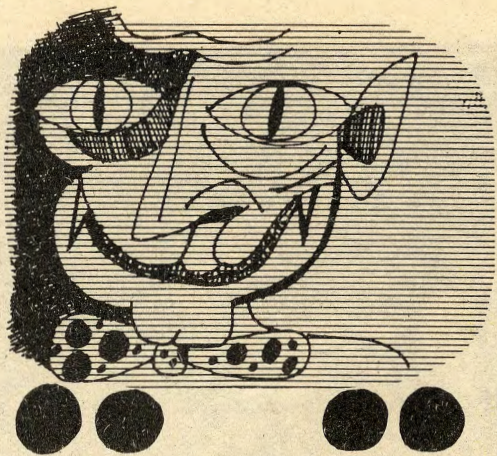
Braais and picnics and trips to the seaside, people sprawled lazily by the Rhodes Pool, clad only in



...their thickest woolly underwear, tracksuits, anoraks and wellington boots!







GOOD EVENING FOLKS!  
THE STORY YOU ARE  
ABOUT TO WITNESS  
IS TRUE. ONLY THE  
FACTS HAVE BEEN  
CHANGED TO PROTECT  
PARTIES INVOLVED.

# "NO NAME Brand" Story

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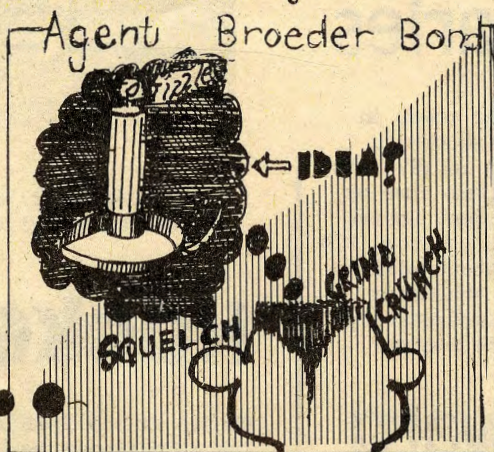
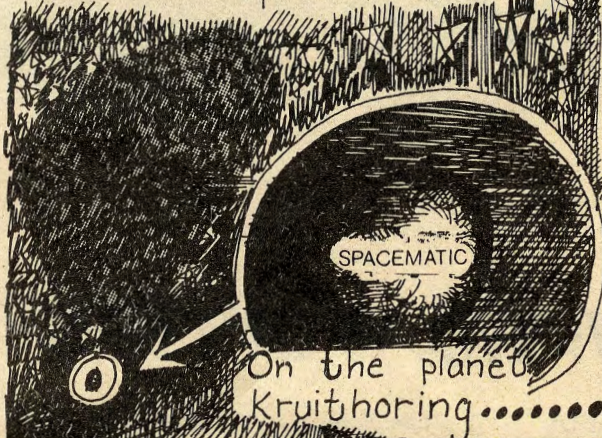
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STORY MAY NOT BE SPECIFIED, AS SPECIFIED  
UNDER THE SUPPRESSION OF SPECIFICATIONS  
ACT (1949), SPECIFICALLY: SUBSECTION 105(E).  
FURTHERMORE IT MAY NOT BE MENTIONED IN  
ACCORDANCE WITH THE AFORESAID THAT THE  
SPECIFIC SPECIFICATION HAS BEEN SUPPRESSED. OKAY!



DEEP in space .....

DEEP in thought ...

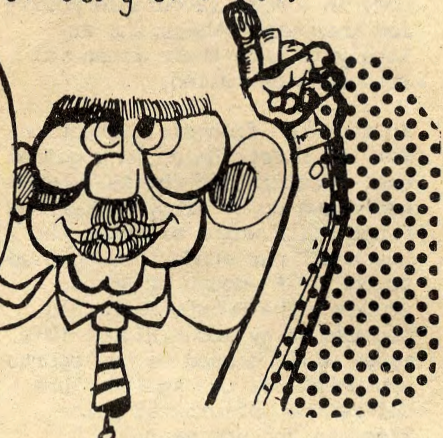
He works for Creative Innovations Dept  
of the Bureau Of Story Simulation.



No. 42 hey?

Let's see: we've  
already had a  
couple jumping  
from buildings  
and we've had  
slipping on soap.  
A man has prob-  
lems in this  
job.

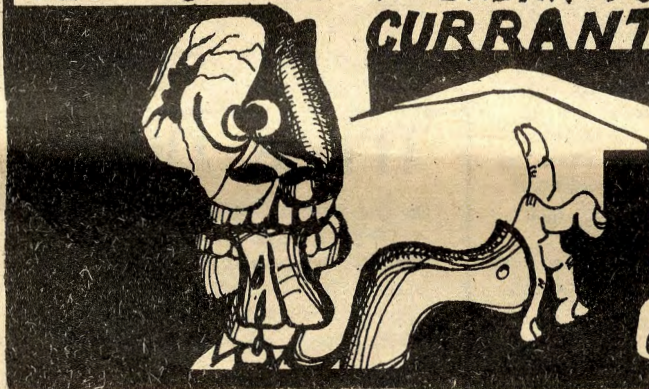
Aha! how about  
hunger?



AND SO HUNGER IT WAS..  
(at least for the meanwhile).

BUT NOW FOR A BREAK FOR:

## CURRENT AFFAIRS.



WE WILL NOT  
SHARE OUR CAKE!  
THE **BLACK  
CURRANTS** MUST  
EXERCISE THEIR  
RIGHTS IN THEIR  
OWN CAKE!  
**UGH!**  
**SPLUTTER!**  
**COFF KOTOH!**

THIS IS YOUR NARRATOR BACK:  
KRUITHORING - A STRANGE  
PLANET INDEED. BUT WHAT  
WAS TO EMERGE WAS  
STRANGER YET....

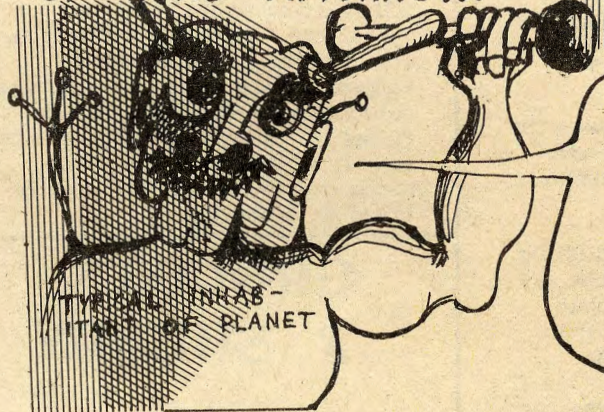


A WORD OF WARNING:

CHILD-  
REN, WOMEN & PERSONS OF  
WEAK CONSTITUTION ARE  
WARNED THAT THE FOLLO-  
WING FRAME COULD BE  
INJURIOUS TO HEALTH.



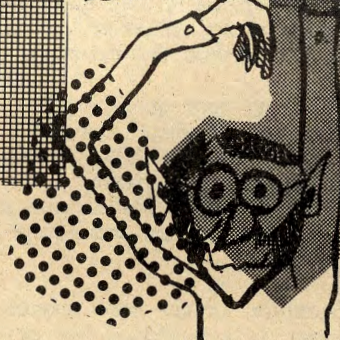
GERMY KRUCUT: MONSTER  
OF BOND AFFAIRS...



BOND (SPECIAL AGENT)  
HAS REPORTED THAT  
THE BLACK CURRANT  
DIED OF HUNGER.  
IT MUST HAVE HAD  
ONE HELLUVAH  
APPETITE: HA HA!  
WELL LET THEM  
EAT CAKE, I SAY.

TURMOIL AS THE PLANET REACTS...

(RUDOLF) RED NOSE DEVIL EARS  
[DISTANTLY RELATED TO THE  
DEVIL EARS GIRAFFE SPECIES]...



IT IS MY  
PARTY'S POLICY  
TO SHRIEK  
HYSTERICALLY  
AND WAVE  
ARMS WILDLY  
IN THE AIR

THE COUNT DRECUA...



IF THEY COME  
AT YOU FROM  
A SLOOT THEN  
SHOOT 'EM

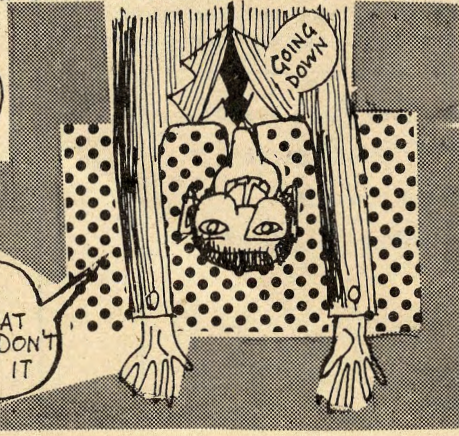
WILD SCENES AS....

PEOPLE FAST ..... & JUMP FROM BUILDINGS.



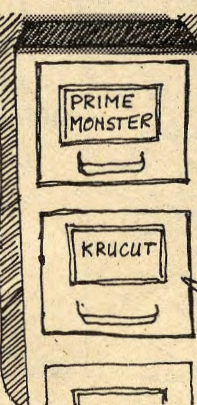
JUST TO  
SHOW THAT  
PEOPLE DON'T  
DIE FROM IT

JUST TO  
SHOW THAT  
PEOPLE DON'T  
DIE FROM IT



DEEP in shit .....

GERMY KRUCUT AT MONSTER  
IAL CABINET MEETING:



GERMY,  
YOU'VE REALLY  
DONE IT  
THIS TIME.  
YOU'D BETTER  
GET BOND  
TO THINK OF  
SOMETHING  
REALLY GOOD

JISLAAIK  
BOSS. I'M  
SORRY.  
BUT BOND  
WILL THINK  
OF SOMETHING.

INDEED, 1 WEEK LATER ALL IS  
FORGOTTEN & ORDER IS RESTORED:

THIS IS THE LAST TIME I  
ASK YOU: WHAT ARE YA GONNA  
VOTE?



FINIS

P.