

# Rhodeo

*Rhodes University's Student Newspaper*



**WRITERS IN A VACUUM page 5**

*INSIDE: The Businessmen's Buffer History & Education Sharpville*



## 'Rhodeo Out' Petition

Rhodeo is too "political" and does not cater for the "average" student.

This is put forward in a petition circulating on campus which calls for SRC and senate action.

The petition calls for an SRC and Senate "enquiry" into Rhodeo affairs and calls for a suspension of the Rhodeo editorial staff. It also claims that Rhodeo "breaks down campus spirit and harms Rhodes' exterior image (sic)".

The organiser of the petition is 3rd year Law student, Colin Kloot. When approached for comment by a Rhodeo reporter he said, "I've got nothing to say."

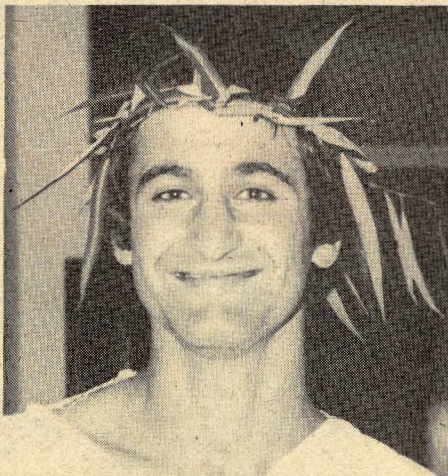
Ashley La Grange, last year's SRC president and Oppidan editor commented: "Those behind the petition show an amazing lack of understanding of the practical and political situation of the student press."

"I find it incredible that a student should call on Senate to interfere in what is essentially a student matter. If he wanted a different sort of Rhodeo he should have applied for editorship. If he got what he wanted, a conservative Rhodeo, there would be just as many students who would not support its conservative policies."

It's impossible for any student newspaper to satisfy all student readers. If it were to try and do that it would be totally insipid. Rhodeo last year did a lot of good for the university name with its exposes on conditions in Grahams-town.

If he doesn't like Rhodeo I suggest he does what the founders of Oppidan did when they didn't like what was then an insipid Rhodeo. They formed their own newspaper."

Izak Smuts, SRC president felt the petition was "not unexpected. I indicated last year in the



Colin Kloot

election campaign that Rhodeo was failing as a student newspaper. because it was not covering student news effectively although other coverage was good."

Graeme Addison, a lecturer in the Journalism Dept. said that editorial independence was the essence of any newspaper and no editors should allow themselves to be bullied into doing what some pressure group demanded of them.

"It does not matter how much support Rhodeo has on campus. The newspaper is doing its job because it provokes comment and exchange of opinion. However, Rhodeo's news coverage of campus affairs has been comparatively weak."

Campus reaction was varied:

3rd year Teaching Student: "Rhodeo could publish a few articles of common interest to all students."

2nd year student: "We need something political - it's the only way students can express themselves".

Staff member: "It's bullshit!" (The petition that is)

## Faculty Councils — Again

Faculty councils in all departments should be established by June this year.

If this move is successful, Rhodes will be the first South African university to have students with voting rights on Senate.

Last year the faculty councils at last started proving successful with major alterations being made in the Journalism department. The second year Press History course was done away with completely.

Rob Taylor, SRC Educational councillor is responsible for the organization and co-ordination of the faculty councils. According to him councils have been established in the Commerce and Pharmacy departments and the next move will be to set up similar bodies in the Arts, Social Sciences and Educational faculties. It is hoped that the Sciences

will then be included to establish full representation.

Taylor feels that the attitude of confrontation prevalent in the 1960s and early '70s has given way to a recognized need for negotiation.

He sees that the establishment of these councils is not a move towards democracy as such because "students generally accept the authority of the academic staff"

A primary aim is to improve relations between staff and students with each becoming aware of the other's needs.

Each faculty council will be elected but no fixed plan has been made regarding the number of representatives and the structure of the councils as yet.

## Rhodent Censored

Twenty jokes and eight cartoons were censored in Rhodent, the Rag magazine.

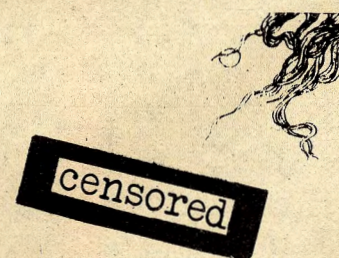
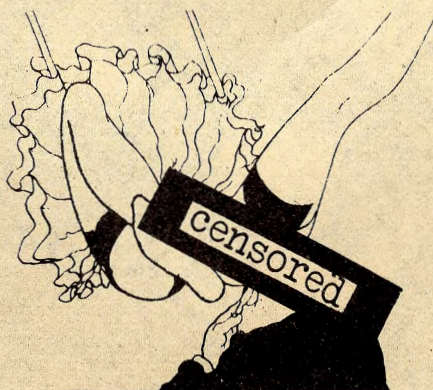
The editor of Rhodent, Third year journalism student Rob Cooper, said that the jokes and cartoons probably did not meet up to the standard of the censorship board.

"The amazing thing about the censorship board was that they censored jokes and cartoons this year, that had in previous years appeared in Rhodent" he said.

Professor Siegfried, one of the two members of the board said: "The

reason why I banned these jokes and cartoons was, firstly, I wanted to promote Rhodent and not get it banned by the Publications Control Board. This would have been a terrible loss to the Rag committee. The second reason was that I didn't want to hurt any population group in the country by some of the morbid, obscene, religious and sexual jokes".

The other member of the censorship board, Professor V D Watt said that he censored the material for similar reasons.



Parts of a cartoon sequence censored from Rhodent 1978.

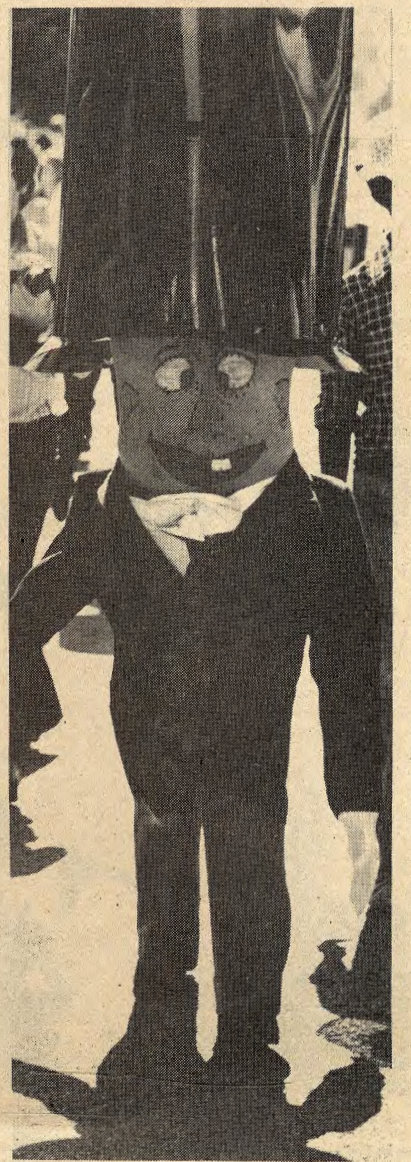
So this chick comes up to me, see, and says won't I do my bit for Rag and the starving millions, and all that

Then she produces all these little pink crinkle-paper flowers and bits of wire and paint and stuff...

Don't laugh.

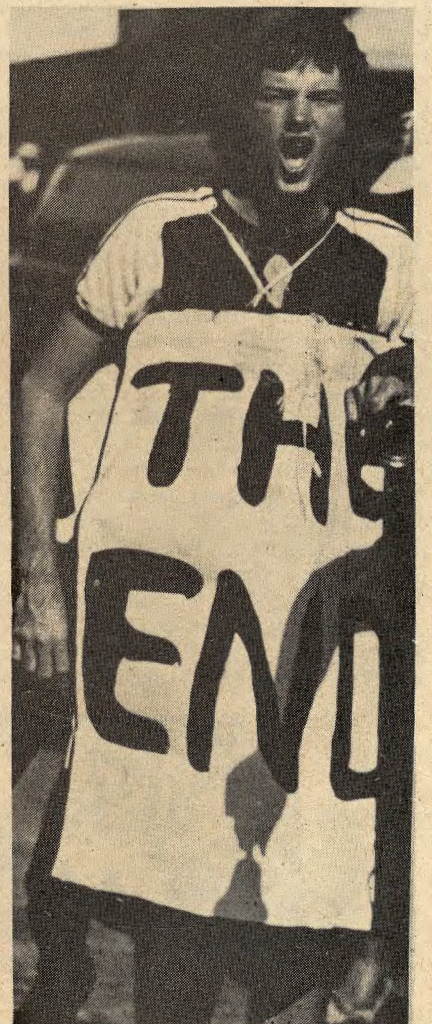






# RAG FACES

RAG DAY RAG DAY that great and boisterous morning heralding the coming of Rhodes the saviour. Fortified by Tas and the odd dop of reelli lekker whisky the procession moves to stun the heathen and gather alms Martial fevour and a peek at the Drummie's legs .... pink or blue? Chain gangs add a touch of authenticity to the proceedings, after all the procedes are for the poor. And, in the aftermath of the planned obsolescence of float building the children take wood home to build another room.





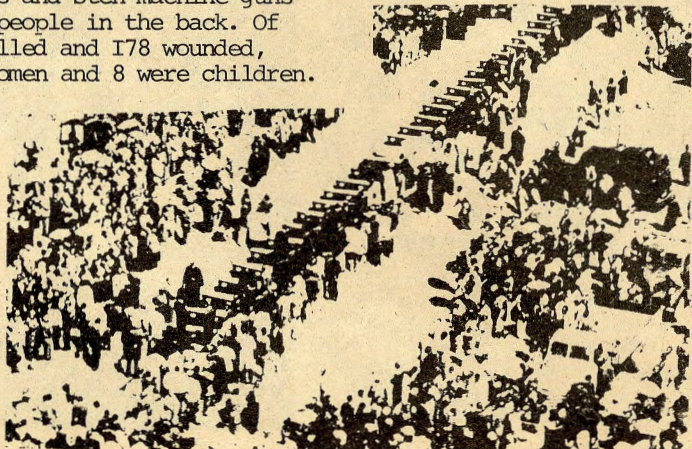
# AZANIA ON A COFFIN:

## SOBUKWE & SHARPEVILLE



Saracen armoured cars at Sharpeville.

It is ironic that the date of Robert Mongaliso Sobukwe's funeral was less than two weeks from the 18th anniversary of the massacre at Sharpeville. Mr Sobukwe was the founder - leader of the banned Pan Africanist Congress who on March 18th 1960 announced a PAC anti-pass campaign. This called for Blacks to surrender themselves at police stations without their passes. The campaign was to be conducted in a non-violent manner. On Monday 21st, between 15 000 and 20 000 people marched to Sharpeville Police Station to surrender themselves. The PAC slogan was 'no bail, no defence, no fine'. The crowd, led by Mr Tsolo, seemed amiable enough with children playing and old women selling cakes to the people. Shortly after Mr Tsolo's arrest, shooting into the crowd started. Many people laughed at the thought that the police were firing blanks. People fell to the ground screaming from wounds and dying. Men, women and children fled in every direction. The firing continued. 303 rifles and Sten machine-guns shot 155 people in the back. Of the 69 killed and 178 wounded, 40 were women and 8 were children.



Mass burial of Sharpeville victims

### P.M. Comments

In a report on the incident, the Prime Minister, Dr Verwoerd, congratulated the police on 'the way they had prepared these timely measures, and the way in which they controlled themselves'. It was stressed that the three Saracen armoured cars and two SAAF fighters had not fired a single shot! He said the whole matter had been viewed out of perspective. If the matter was seen against the background of similar occurrences in other countries of the world, it would be realized that it did not have anything to do with any South African policy.

An appeal for a Judicial Inquiry into the tragic massacre was rejected by the PM on the grounds that it could provide a 'platform for agitators', and that the police 'dare not act for fear of a commission of inquiry into their action and underlying circumstances'.

### Mourning

March 28 was declared a day of mourning by the ANC and PAC. That same day also saw the government passing the Unlawful Organizations Bill and the ANC and PAC were banned. Two days later a state of emergency was proclaimed. This gave the police the power to arrest without warrant and detain any person. 98 Whites, 36 Coloureds, 90 Asians, and 11 279 Blacks were detained. Some of the detainees were released in May and June, but 400 were held until the state of emergency ended on August 31st.

### Detention

Detainees were all held incommunicado. They could be further punished if they disobeyed rules, caused trouble and were disrespectful to officials, or wilfully furnished false information. Some of them were held in solitary confinement for varying periods. These conditions were gazetted on April 11.

### Papers banned

On April 5 "Torch" and "New Age" publications were ordered to suspend circulation. An editor and publishers of "Contact", "New Age" and "Evening Post" were prosecuted. The editor, a Mr Patrick Duncan, was sentenced to a fine of R900 or 350 days imprisonment for "publishing subversive statements within the meaning of the emergency regulations".

## SOBUKWE

Robert Subukwe, leader of the PAC was sentenced to three years' imprisonment. His sentence expired on 3 May 1963. On May 1 the General Law Amendment Act had been passed. On completing his sentence, Sobukwe was detained for a further five years on Robben Island under the above Act. On May 13 1969, he was taken to Kimberley and ordered to remain there under a strict set of banning orders. He died there of Cancer on February 25 this year. He was 54 years old. His funeral was held at his home in Graaf-Reinet, in Sobukwe Street. Even after his death he was not free from the presence of the power that had detained him for 18 years. Chief Gatsha Buthelezi's presence at the funeral was the final insult. When the crowds saw him, he was called a sell-out and they sang 'Xassibona uGatsha sibon'impimpi' (When we see Gatsha we see a state informer). Buthelezi, Mr Sonny Leon and the Rev Allan Hendrikse, leaders of the Coloured Labour Party were asked to leave the funeral. He was buried in a coffin embossed with a map of Africa, his profile, and the word 'Azania'.



The late Robert Sobukwe: PAC leader - founder

PICTURES: "Black Nationalism in S.A." - P. Walshe

STORY: Gordon Greaves

a saspu

feature



# Writers in a Vacuum

By Linda Shaw

African literature in general has in the last quarter century surpassed the limits of clear cut definition. In fact the term "African" can now apply only, if at all, in a geographical sense, while "African Literature" is rapidly assuming a cosmopolitan aspect and interpretation can no longer centre directly upon racial or cultural considerations.

The exception is South African writing. South Africa, as the only country to have been left behind in the race towards cultural independence, has also been left to fight a lonely war against white domination and racial discrimination. The problems and preoccupations of Nigerian and Kenyan writers of twenty years ago are those which no black South African can afford to ignore.

Any study therefore, of contemporary South African writing cannot afford to ignore the legal, social and psychological climate within which the creative writer is expected - and compelled - to create: a climate which is so extreme that one could say that literature is being legislated out of existence.

## Unique Oppression

It is often suggested that conditions of political, economic and social repression in a country offer excellent material for vigorous literary activity. And it is true that many writers, Voltaire, Rousseau and Dostoyevsky, to mention only a few, wrote eloquently in the circumstances of protest against an unjust order. Yet, even amongst the regimes of the oppressed, the South African situation is unique.

There is no denying that Dostoyevsky and Pasternak were subjected to as much torture, imprisonment and even flogging and exile as Dennis Brutus or Alex la Guma. But the days of Dostoyevsky had not yet revealed the marked developments in the viciously meticulous science of censorship which our own well-trained bureaucratic corps enforce so efficiently.

Even in Russia there are repressive circumstances, in a way no South African could hope to do.

In 1963 despite a storm of protest, the Publications Control Board was formed with complete authority over matters of publication. This meant that in addition to careful inspection of all written matter, complete checks were and are carried out on all would-be authors. The banning of a book therefore, need not in any way be connected to its contents. One has only to glance at the formidable list of provisions in South African laws to discover that its inescapable net of elastic phrases literally allows the interpreter of the law to be the law giver. And it is clear from the phrases used and the unashamed presence of repetition and stultifying redundancies that most people in the country have at some time broken some provision of the censorship regulations.



## By the grace of...

The South African writer publishes by the grace of the government. It has been estimated that the operation of these laws had, by March 1971, led to the banning of about 15 000 books. The writings and speeches of 750 persons, including all the best known black and coloured writers, have been banned under the Suppression of Communism act and it is notable, though hardly surprising, that all the best known black and coloured writers live in exile - or have committed suicide in desperation. Every single writer - black or white - has had to suffer in some way under the heavy hand of the law. Mphahlele states the problem succinctly when he says;

If I had not exiled myself from South Africa five years ago, after having lived in the South African nightmare for 37 years, I should have either shrivelled up in my bitterness or have been imprisoned for treason. My books have been banned under a law that forbids the circulation of literature that is considered "objectionable, undesirable or obscene". So you see what things I have been called in my life. My body itches from the number of labels that have been stuck on it!

His friend, writer Bloke Modisane, wrote to him: "If you ever feel you want to come back, Zeke, buy lots and lots of booze and work the urge out of your system".

The South African writer lacks the mitigating influences of a popular literary tradition to soften

the harsh authoritarianism. In spite of their persecution, men like Rousseau and Voltaire were patronised and supported by admirers. But, as Nkosi shows in his autobiography *Home and Exile*, the literary few in the African townships are an alienated minority, ridiculed by all.

## Misplaced culture

The cultures of South Africa are seriously impoverished. An uncertain and biased history, the uprooting of African populations and the compartmentalisation of ethnic groups into exclusive units have all served to destroy the cohesiveness of old African communities, without developing a new and enriched culture.

"It is out of culture", writes Nadine Gordimer, "from which man's inner being is enriched as the substance in an integrated community grows fuller, that a literature draws its real substance in the long run."

The South African writer, in short, works in a vacuum.

Add to these facts the curfew laws, a predatory police force, pass laws, low wages and overcrowding and the result is explosive. Nkosi writes of his own experience: "drinking, violence and sex bound people together as nothing else did, for even murder was a form of affirmation of one's presence and vitality: the desperate tsotsi finally striking out, attempting to feel or assert his own sense of being in a cruel and unthinking environment."

Solzhenitsyn would probably disagree with all this, citing his own experiences as an example of how artistic vision cannot be destroyed by adversity.

He writes: "...and in misfortune, even at the depths of existence, in destitution, in prison, in sickness, his (ie the artist's) sense of stable harmony never deserts him."

In *First Circle* he writes: "You only have power over people so long as you don't take every thing away from them. But when you've robbed a man of everything he is no longer in your power...he is free."

In a situation of extreme deprivation, where a man is left only with himself, repression often defeats its own purpose and the human spirit blooms. But where the oppressor has carefully refrained from taking everything; where the black writer is permitted to operate piecemeal in occasional moments of response, the human spirit withers, the creative imagination dying with it.

## Schizophrenia

Yet another disastrous effect of apartheid on the black writer is the schizophrenic state to which he is inevitably exposed - a state which arises from the fact that to live at all in South Africa one has to live lawlessly. Nat Nakasa's case is the most illustrative. While still editor of *Classic*, he received numerous letters from friends in exile, all miserable because: "After a lifetime of illegal living in the republic's shebeens, the exiles are suddenly called upon to become respectable law-abiding citizens. Not a law to break in sight...For my part it would be an act of providence if I survived under such circumstances."

Nat Nakasa did go into exile - and he committed suicide within a year.

Another difficulty for the creative artist is that life itself is too fantastic to be outstripped by the creative imagination. A writer creates heroes who live a life he himself only dreams of. He may have seen or experienced some of the incidences, but during the period of creation at least, he is away from them. Yet as Alex La Guma writes:

"...it's like a bloody gangster movie itself. Life has become mysterious rides, messages left in obscure places, veiled telephone conversations. The torture chambers and the third degree have been transferred from celluloid strips in segregated cinemas to the real world which still hangs onto its outward signs of visible peace."

## Doomed fantasy

Thus having actually lived these fantasies of the imagination, the artist's work must inevitably become mere reportage, operating within the circumscribed limits of real fear and frustration instead of flowing freely into the more limitless avenues of imaginary emotion. Nkosi is to some extent justified in his summary of South African literature as "journalistic fact parading outrageously as imaginative literature" - a type of literature that "exploits ready-made plots of racial violence, social apart-



## RHODEO EDITORIAL OPINION

On Wednesday, 26 April, two weeks into next term, a referendum regarding Nusas will be held on campus. Rhodes students will decide whether to reaffiliate to the National Union or to remain in isolation.

In the past it was argued that the Union was not representative enough of the average white South African student, or that it was 'too political'. Nusas' new structure negates these arguments in that all SRC presidents from affiliated campuses make up the national executive: the body which is responsible for all policy making decisions. In this sense, Nusas is the most democratic it has ever been.

No white student can claim to be part of the black revolution. The Union realizes this and aims to get students to re-examine their values and to re-educate themselves in the light of their future in Africa.

This long term commitment is a far more meaningful and challenging role as opposed to the short term, high profile activities of the Union in the past.

We at Rhodes thus have the choice of stubbornly refusing to acknowledge the need for change or we can consolidate our power in a central student body and work in a relevant way towards a better country.

Isolation implies the acceptance of the status quo, an implication which few students would want to be associated with.

We appeal to all students to throw their weight in with people who are working for a peaceful alternative to South Africa's problems now.

Rhodeo is published by the SRC, Rhodes University. Its editors are not given full autonomy. Opinions expressed in the columns are not necessarily those of the editors or the SRC.

Contributions should be addressed to: Rhodeo Editors, c/o SRC Offices, Rhodes University, PO Box 98, Grahamstown, 6140.

## Focus Weeks

The pro NUSAS affiliation committee is to run two 'focus weeks' dealing with Education and Culture to awaken student interest in the National Union.

The co-ordinator of the committee, Monty Roodt, said that the main purpose of the focus weeks is to "make students aware of what NUSAS is offering this year. These focus weeks are going on the whole time at affiliated campuses. Students here will see what they are missing out on."

SRC's cannot initiate projects in a vacuum. It is vital that we belong to a central student body.

"The old concept of NUSAS as a radical protest organization is completely outdated. The theme of 'Education for an African Future' is part of NUSAS's new role.

"Students leadership should be orientated towards educating students in a way that is relevant to our own situation."

It is hoped that Prof P Horne, head of the German Dept at UCT will speak at Rhodes during the Education week (29 March - 4 April)



Monty Roodt

A slide and tape show on the age of confrontational student politics will be presented, as well as talks by local academics, on Christian National Education and academic freedom.

There will also be a seminar on Paulo Freire, a third world educational theorist.

The culture week will run next term from 19 - 22 April.

Writer, Nadine Gordimer, has been invited to give the opening address. The week will feature a folk and poetry evening, a series of SA movies in the vein of "The Guest" and "Boesman and Lena" and discussions on art in an African context.

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## SRC April Conference

All fourteen South African universities have been invited to attend the 1978 SRC conference which is to be held at Rhodes from the 13th to the 15th of April.

However, only two replies have been received - one from UCT and the other from Potchefstroom although all white campuses are expected to send delegations.

SRC delegations will consist of five members with voting rights but other students and the press will be allowed to attend as observers.

The agenda for the three days conference will consist of papers by representatives of all white universities.

Among the topics are the question of open universities and academic freedom, student welfare, community services and the future of education.

The conference is being organised by Rhodes and UPE. Rhodes co-ordinator, Sue Lipworth, said that the highlight of the conference would probably be a discussion on the historical perspectives of the last hundred years. Three papers will be delivered: RAU will give a right-wing point of view; Rhodes a liberal one and Durban will speak from a leftist stance.

Asked if debate would degenerate into petty political bickering because of the radically opposing stands, Lipworth said, "The fact that we have diverse viewpoints is going to make it constructive. For a lot of people it will be the first time they will be involved in a discussion with such diverse viewpoints.

We will need a strong chairperson to enforce the formality of the debate," she said.

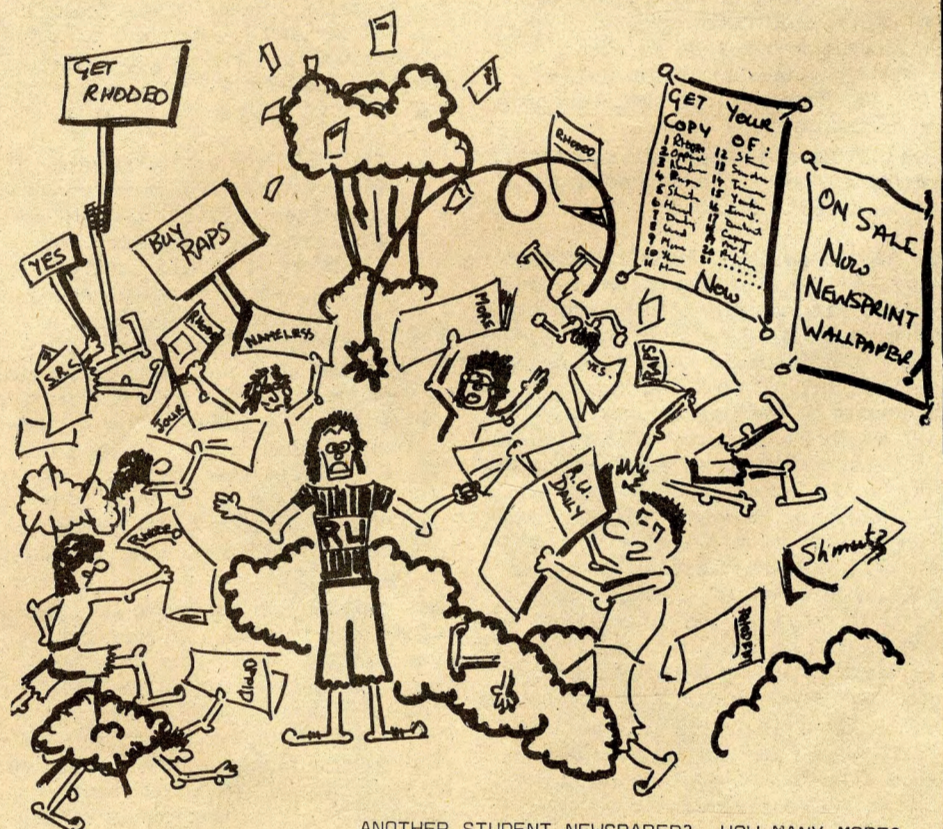
The agenda for the conference was set at the end of last year at the SRC presidents conference held at UPE.

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ANOTHER STUDENT NEWSPAPER? HOW MANY MORE?



Sirs

God isn't dead, he never existed. He has been that cowardly justification for slaughter called History which is ever continuing in the computerized Age of Reason. Like a divinity student at the Athies Flesh Fete. Like His image has changed according to an age's preferences. Like Rationality has prescribed and interpreted according to this one and the next.

The above is opinionated. The quotation given in the SCA space is ridiculous. If you want "intellectual integrity" have it! How can Christianity be everything for mankind or nothing? What, please, is mankind? A group of campus weeds? What are philosophical propositions, premisses doing in an absolutistic religion? If not an illusory religion? "But if ..."? Assumption is also not a very good intellectual characteristic.

Have you seen Salvador Dali's "Last Supper"? It shows Christ as youth. Youth. Not a scraggly skinny hippy but a beautiful young man. Youth is godly because it is always there. History repeats itself. God is only there when you need him.

Let us intellectualize over your intellectual god. Who was a carpenter, I recall from Sunday School a long time ago.

Neil Sonnekus

Sirs

Your last issue of Rhodoe gave wide coverage to the anti-sexist movement. This, I understand is a totally female oriented drive to subdue the natural behaviour of the male.

Looking at their attempts in perspective, I find it totally unreasonable. The view of the male is not considered fairly, and most important, the bad behaviour of most females is not accounted for.

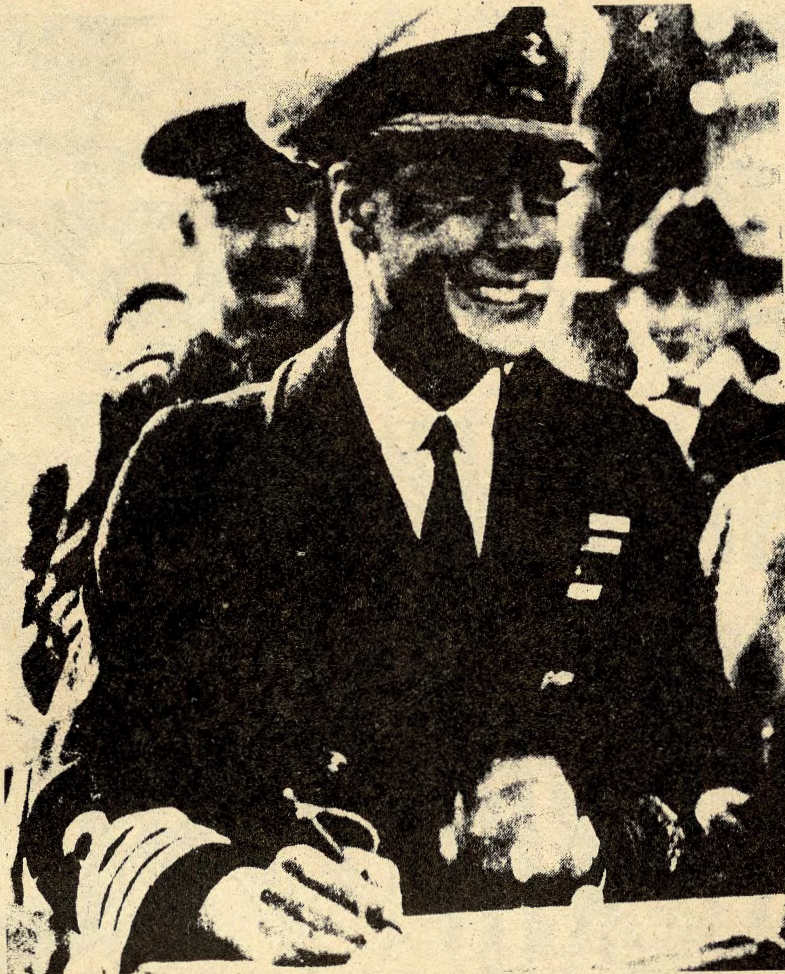
What female will deny that they strive to appear most attractive at all times. What female will further deny that the majority of her sex look for the standing and material possessions of a male in considering his desirability or understandability, (ie car, motor-bike, year of study, sporting achievements etc.) and only then consider his nature.

I do not say this is wrong. It is only natural. But, the alleged bad sexual behaviour of the male is also only natural!

So, I suggest to the anti-sexist drive that if they intend to alter the nature of the male, they should make a corresponding attempt to alter the nature of the female, otherwise they are fighting for a one-sided and hopelessly doomed cause.

If these females do not intend following my advice, then I feel they are a bunch of sensation-seeking delinquents who are trying to boost their standing with an illogical and immature gush of verbal diarrhoea. Further, I wish them luck in giving 50% of Rhodents much amusement in the future.

Dick



Sirs

On March 8, I addressed a letter to you complaining about a cartoon that appeared in the issue of March 3 at the head of an article on punk rock.

I have since discovered that I may submit a complaint through a different channel, and would ask you rather to consider the following formal complaint.

Section 11, paragraph 6 of the Press Code adopted by the Rhodes Publications Board of Reference reads as follows; Care should be taken to ensure that reports, headlines, illustrations, captions and posters are not harmful to public decency and good taste,

Sirs

No doubt the architects of Dynamic Patriotism (D P) want to appeal to as wide an audience as possible

But the very broadness of their principles (the second of which is a negative) obstructs this aim. Few of us, average students included, are interested in vague abstractions.

Precisely because DP does not spell out the concrete implications of its principles 'outsiders' are left to make their own deductions.



DYNAMIC PATRIOTS  
Lipworth and Maguire

erations must be weighed against legitimate public interest.

I submit that the cartoon at the head of the article on punk rock in Rhodoe of March 3 (Vol 32, No2) being blasphemous in that it uses one of the names of God in a dishonouring manner, and that the language of the lyrics published in the same article, being in places expressions of most offensive sentiments and words, are breaches of the above paragraph of the Press Code, in that they are 'harmful to public decency and good taste.' I request that such steps as necessary be taken to withdraw and apologise for this material.

Paul Culwick  
18 Prince Alfred Street

While this is no easy task, one thing can be said, DP rejects discrimination on all grounds (race, sex etc) - except class. By neglecting social inequality, DP holds little promise of a better South Africa.

The DP architects probably feel the problem will be resolved by 'fair competition in a free enterprise system'. Yet we all know who's got the lead - clearly, competition would not be fair from the start.

And while competition winners (and offspring) move from strength to strength, the losers have the dubious liberty to try once again. Practically, this means that DP offers nothing to Mirium Dlamini: she is free to compete against Anglo-America.

In this light, it is not surprising why DP does not come clean. Only a ruling minority could believe that negativity is ok so long as it is justified by (theoretical) individual mobility.

Nobody wants to be accused of this.

S Mitchell

Sirs

It can safely be asserted that a large number of Rhodes University students advocate the abolition of apartheid. What alternatives they offer instead, is not so easily seen. Most students tend to shy away from offering any solution to South Africa's problems.

Before proposing a solution, one must find the problem. South Africa's problems are not solely racial. The average black worker is far less concerned with political institutions than he is with his social standing. He worries more about feeding his family, what wages he gets paid and the protection of his personal dignity, than the system of government. This was clearly seen in the amount of hostility the student rioters met with from their own people.

If you don't solve this class problem (which in South Africa's case is interwoven with an ethnic class struggle) you haven't solved anything.

Federations, conferences on future institutions and so on won't solve these basic problems. To solve them, South Africa must become a classless society.

Few people compare the beauty of a mountain with the cunning of a jackal: they are too different to be compared. Why then, compare a dentist and a motor mechanic? People are different in that one is more intelligent than another or more stronger, but there can be no comparison. Men, then, are equal in that no difference in character can make one man more superior than another. When people realize this, and react accordingly, we can say we have a classless society.

The promotion of a classless society (with all its implications of equality) would solve most of South Africa's problems. If blacks (who are also the working class) were regarded, treated and rewarded as equals to whites (middle class and higher classes), most of South Africa's problems would fade away.

If capitalism, of any sort, could offer a similar solution, it would be dependant on the education of the masses. (Equal opportunity cannot exist without equal education) This would take at least thirty years, and South Africa just doesn't have that sort of time. Socialism, while promoting education, is not dependant on education. The educated and the non-educated are equal.

There are many more problems which could be discussed. The most important (and difficult) being motivation. This article is intended to make people think and ask questions, not supply all the solutions. What with the average student drawing up petitions against the 'over political' nature of Rhodoe and the '40% clause', I would hate to be accused of taking up valuable space where one could have read reports on how one proposed rugby training system differs from the next.

James Wright  
Botha House

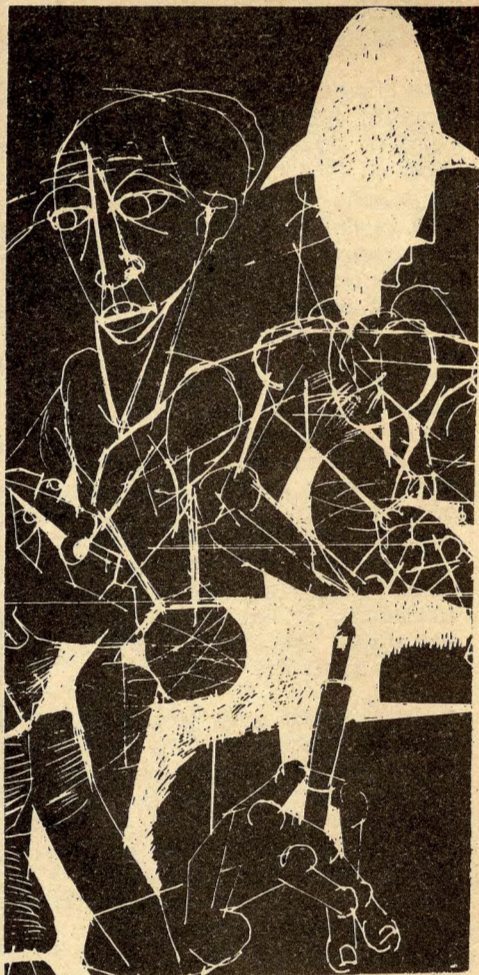




## Writers cont.

heid, interracial love affairs, which are doomed from the beginning, without any attempt to trans-

ced' or transmute these given social facts into artistically persuasive works of fiction."



Although Nkosi is not altogether mistaken in his suggestion that black literature in South Africa is one-eyed literature, the point is that the artist is sufficiently restricted to render alternate avenues inaccessible. Presented by the state with his racial parameters within which to interpret experience, the writer finds that the opportunity to extend beyond the realms of his own familiar race tribe or clan, simply never presents itself. Ezekiel Mphahlele's conclusion is unavoidable: "As long as the white man's politics continue to impose on us a ghetto existence, so long shall the culture, and therefore the literature of SA continue to shrivel up, to sink lower; and for so long shall we in our writing continue to reflect only a minute fraction of life."

The supreme irony of course, is the fact that I as a white South African am, from my own diminutive perspective, attempting to put forward some ideas about the few books that have made their appearance despite the innumerable impediments, and have then somehow been salvaged from the clutching grasp of the censorship board. My conclusions can be at best hopeful guesses.

Three letters have been misplaced. The editors apologize for any inconveniences caused

Sirs

Kaif Krawls. OK?

Liqui Fruit

Sirs

I am tired of people creeping up to me and pointing fingers at me in connection with campus politics. Allow me therefore to state very clearly where I stand.

Firstly I fully support Nusas. Secondly, and following logically from the first statement, I do not subscribe to Dynamic Patriotism.

My reasons for not subscribing to Dynamic Patriotism are as follows: I consider myself to be a humanitarian and therefore believe in universal adult suffrage. I do not support the concept of patriotism (or formal culture). I believe both patriotism and formal culture to be the root of discrimination, throughout the world, whether on the basis of religion, race, culture or sex.

However, I do support the concept of freedom of religion, and the right to maintain an individual identity.

M S Mitchley

Sir

In your article entitled "Henderson: A man for all Reasons", I found one section which was totally incomprehensible. Either it is the fault of the typist, or it is a matter of poor and careless writing I quote:

The editors of Rhoeo were warned if Dr Henderson's personal distinction was correct, then he is a conservative too in his view of the University's role in society: to bear campus norms in mind, as Dr Henderson saw them, and run their newspaper responsibly'. The threat of rustication was never excluded,

"Oppidan", which until then was printed on the University presses was censored on the Vice-chancellor's orders - Dr Henderson found photos of naked but not exposed males "homosexual and prurient."

The punctuation and paragraphing above is an exact copy of that in the original.

Firstly, what is meant by Dr Henderson's "personal distinction"?

I'm sure you aren't referring to his prestigious academic career at this point; and if you mean the distinction he draws between liberal politics and a conservative morality, in the context of this paragraph, the phrase makes no sense at all. Could you please rewrite and print the section quoted above so that your readers can discover what you mean and what point you are trying to make.

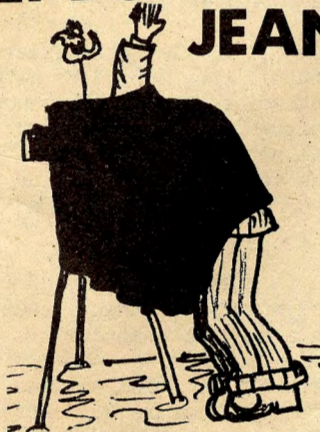
I should now like to comment on the heading of the article. The play on "A man for all Seasons" is obvious and is no doubt meant to be eye-catching - yet I find it inappropriate.

A man of all reasons, maybe, but a man for all reasons, no. Does it imply that Dr Henderson is a man who accepts a variety of points of view? Your article doesn't uphold this. Or, to take the statement literally - there are many reasons for Dr Henderson's being a man. I'm sure you do not mean that.

Ultimately, then, the title detracts from, rather than enhances, what is perhaps meant to be a serious and penetrating coverage.

Trudi Marais

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# Urban Foundation: The businessman's buffer

Guy Berger

Confronted with an analysis of South Africa in terms of class and capitalism, Conventional Academia usually turns away, snorting: "Crude, vulgar"

Sometimes they may be right and their contempt justified. But they will struggle to reject this type of analysis applied to one recent South African development: the Urban Foundation.

One does not have to impute motives to this organisation. It is quite blatant about its objectives. Read on...

What is the Urban Foundation? It is a body set up and funded by business interests. Its executive director is Judge Jan Steyn, and people like Ackerman, Oppenheimer, Barlow and Rupert are connected to it.

It's publicly declared aim is "to improve the quality of life of urban blacks." To do this it plans to raise R25 million.

At this point we can start asking some questions. Why does the Urban Foundation want to help urban blacks rather than rural or homeland ones? And why, all of a sudden, does business want to help? Why the altruism - aren't businessmen's interests in profits? Don't they usually invest?

Despite its noble aims, the Urban Foundation has admitted that R25 million will "hardly change the urban face of South Africa". (The Argus 6 September 1977). A raised quality of life for every urban black would require enormous expenditure on housing, electricity, and jobs. This, as the Urban Foundation constantly tells businessmen, is the duty of the State. So what is the Urban Foundation's true purpose? What will they spend money on?

The Daily Dispatch (13 March 1978) may help to answer.

What happens when the cream of South Africa's businessmen sense the faint rumblings of revolution through Soweto and its aftermath? What happens when these same businessmen sense from this a danger to the economy and therefore their profits?

They take action. Not wishy washy, idealistic action which will threaten their profits further, but action aimed at increasing their productivity, the stability of the country and above all their profits. They have formed the Urban Foundation.

Big men, powerful men, the men who really count, have heard the time bomb tickings of the Sowetos, Guguletus and Mdantshanes of South Africa.

They are pragmatists, they have plans, and they are making a concerted move to turn back the clock of that ticking time bomb before it explodes in their faces.

There we have it: the generosity is after all an "investment". That is why it didn't happen earlier. Judge Steyn even speaks of dividends to businessmen in the Financial Mail (11 March 1977): I cannot see any thinking businessman declining to participate in South Africa's future through the Urban Foundation. His dividend will be the emergence of a black middle class and greater stability in our urban societies."

The Urban Foundation then, emphasises different things when it talks to different people. From this double - talk, its two real purposes - ideological and political - emerge.

To analyse the Urban Foundation's ideological function, we need to understand that capitalism and apartheid have grown arm in arm. There are very specific reasons why South Africa is one of the most profitable places for investment in the world: apartheid has helped keep labour costs to a minimum by controlling black workers through pass laws, repression, and refusal to recognise black trade unions.

Hence, attacks on apartheid are also attacks on profit-making and capitalism. Judge Steyn told Durban Chamber of Commerce: "businessmen cannot adopt a passive attitude towards the grave social issues which now threaten their survival." (Cape Times 10 August 1977)

The result is that business is now keen to distance itself from apartheid and don a new image. The Daily Dispatch recognises the need for the Urban Foundation "to somehow satisfy blacks that an organisation of businessmen, well known for their conservatism and in some cases opposition to the establishment of trade unions ... is extending a hand of help." (Daily Dispatch 13 March 1978)

The ideological purpose of the Urban Foundation therefore is to enable businessmen to appear as a force for change as well as caring souls spending vast amounts of money on black people.

As we noted earlier it is not the case that the Urban Foundation is spending vast sums on all urban blacks. As Judge Steyn told us in the Financial Mail: "the dividend is to be a black middle class."

Why should the Urban Foundation want a black middle class? Part of its activities is to lobby for home ownership for blacks. This, Judge Steyn says, will consolidate "the concept of private ownership of land and confirmation of private enterprise (read capitalist) values amongst blacks." (Daily Dispatch 13 March 1978)

Given the realities of South Africa, not every black could afford to take advantage of home ownership. Indeed, only a few could. However, this is just what the Urban Foundation realises, for this will produce "a stable black middle class". (Daily Dispatch 13 March 1978)

Obviously this black middle class will serve as a buffer against the angry black masses. The Urban Foundation's strategy stands exposed as an effort to preserve the basic elements of the status quo.

The Daily Dispatch thinks "South African industry owes them all the support they can give". (Daily Dispatch 13 March 1978). Those who have not been hoodwinked may well act differently.



They've been re-surfacing the road outside the New Arts Block with gummy black stuff.

You may not find this earth-shattering news, or an event worthy of my attention...

But I've been stuck here for 9 days now!!

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# HISTORY & EDUCATION

History enjoys the advantage of being one of the well-established subjects taught in our schools. This gives our history departments in universities a truly comfortable security - a margin of safety if you like against the hazards of incompetence or dullness to which we as teachers of the subject may be prone.

The students will keep coming, we console ourselves, because school principals will continue to snap up the qualified products of our examining system (and even some of those not so well qualified) to pour the received version of What-we-are and How-we-got-here into the receptive heads of those who hope one day to be doing the same thing. It's all rather like perpetual motion, as inevitable as the passage of time itself - Time, the historian's greatest ally, which ensures that when we have robbed the existing garden of all its goodness we shall be able to move on.

Yet I sometimes wonder whether we have a right to take these things for granted. When an eminent Afrikaner historian like Floris van Jaarsveld points to the declining interest of the Afrikaner child in History as a school subject, the time has perhaps come to take notice. When we look at the declining number of pupils who actually offer history for matric, there is a cause for even greater concern.

If what is happening is a gradual phasing out of history, through a failure of the education authorities to "sell" the subject, and its simple replacement by Youth Preparedness or some kind of purely future-orientated study, then I tremble both for my job and for the future outlook of our society.

The time when examiners at the matriculation level simply sought pre-digested answers to prepared questions is fortunately becoming a thing of the past. Thanks particularly to some courageous experimentation by certain examiners, notably in the Joint Matriculation Board, whose papers are far superior to most of the provincial offerings, we are moving away from the fetish of the objective test which knocks the heart out of the subject, and towards the kind of test which may be less clinically scientific, but does tell one something about a pupil's comprehension. (I sometimes think that the examiner of a History paper should see himself essentially as a judge at a horse show).

But we are not quite out of the wood yet. One of the questions in a 1977 Higher grade paper emanating from a provincial Education Department which had better remain nameless, asked candidates to state, entirely out of context:

- "What persons said the following:  
(i) "Peace, bread and land"  
(ii) "So much owed to so many by so few" (sic)  
(iii) etc.

The answer to (i), of course was the dove which returned to the Ark, and the answer to (ii) was the liquid-

ator of some anonymous company of land sharks. But the point is that this was a thoroughly bad question because it set a premium on utterly uncorrelated knowledge.

History is about the relationship of people and events to each other, in time. Historical facts, including historical speeches, have no meaning unless seen in relation to other events, because the historian is mainly interested in the interpretation of a process. He needs to understand the inwardness of the events he is studying. If he can't get at that, his work is no more than a tale told by an idiot.

That is what so many people in South Africa, and no doubt elsewhere, fail to understand. We are, reputedly, obsessed with our history. This refers to whites, anyway. Blacks, I often think, have been so unconvinced by the white man's version of our history that they have reacted, not by trying to interpret it differently - though that has happened - but by concluding that the subject itself is for the birds.

asking candidates to "outline the general intent and significance of the above legislation on native affairs" under the three headings of franchise, land and labour. But this still left the blacks in a passive role. I wonder how Rhodes students would react to a History of Rhodes University written solely from the perspective of the Registrar.

But let us return to the whites, and their historical sense. We have our symbols, the Settlement and the Trek. Both in their respective ways are epics, splendid stories in their own right, and good for group morals. They help us to "belong".

But a historical sense begins, not when you are immersed in your epic, but when you begin to see it, and your group, and yourself, from the outside; when you develop the kind of detachment from the story which enables you to get closer to the objective realities as well as to enjoy its subjective emotive appeal. That capacity, by and large, white South Africans do not have.

By Professor T R H Davenport

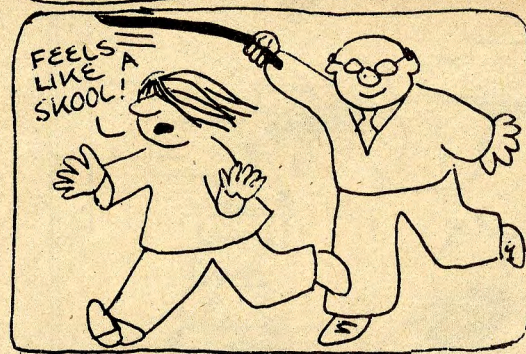
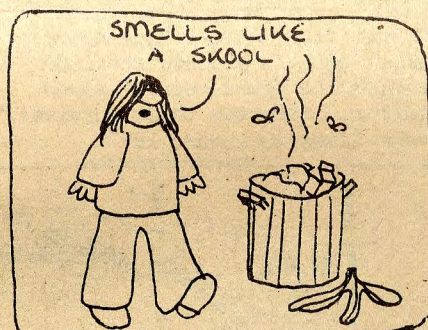
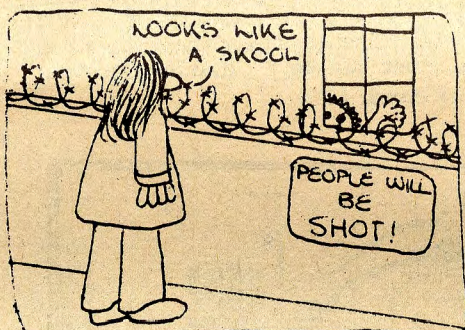
for identification on the map of places involved in the Six-Day War of 1967, but nowhere in the paper were candidates required to write any connected passage showing that they understood what had happened in the Middle East War.

I suppose one could treat these questions as a kind of conventional shorthand, on the argument that if students could answer them they 'probably could' have gone on to interpret the questions. But if you set this kind of question you invite the mugging up of rote knowledge, which is the old system returning in another form.

Students who are trained to indulge in rote learning of this kind, and not to think deeper about the problems they are studying, have difficulties when they come to university. One of the things we have to do in

the history dept when students first arrive is to try to put across the idea that history is a thinking subject, not just a feeling or a learning subject.

This can best be done by confronting the class with problems to which there is no easy answer. History abounds with this kind of problem; but many students at first find the approach strange. They are so used to the idea that history deals with nothing but definite answers to definite questions, hand-picked like apples off trees, that to think differently requires a big adjustment.



If you look at exam questions on black history, as determined by the core syllabus for the Senior Certificate, you will get some idea of what I mean. Blacks still feature, not in their own right as people who lived and did things in South Africa, but as objects of administration by white rulers:

"Explain the policy and system of administration that was carried out with regard to the Bantu in South Africa between 1910 and 1936. Indicate finally whether the various political parties that governed the country during that period pursued more or less the same Bantu policy" (in a paper otherwise devoid of plural questions save with regard to the High Commission Territories).

The Joint Board, limited by the constraint of the syllabus, went about as far as it was allowed to go by listing seven crucial laws which affect blacks, and then

I wonder if there is any connection between this fact, and the nature of the core syllabus in the matriculation exam as it now exists. I ask this for two reasons. One is that when we learn South African history, we are encouraged to indulge in what I call groupery (which is becoming, increasingly, white groupery). The second is that when we learn world history, because we have not become properly aware of what the study of history involves, we are fobbed off with a kind of glorified general knowledge

One question in the provincial exam paper I have been looking at asked candidates for four marks out of 160, to indicate by choosing the correct letter of the alphabet whether the South African Air Force had a hand in UN action in (A) the Congo (B) Korea, (C) the Middle East (D) Vietnam. It didn't ask why the SAAF was wherever it was, or what implications its presence had there. Another question asked

Yet there are two ways in which they have to learn to think differently. One is to realize that there sometimes are definite answers, but they have to be looked for. They need to develop an inquisitive instinct which takes them to the index of perhaps a dozen books, in an endeavour to discover which of a number discrepant authorities is actually.

The other adjustment they have to make is to realize that the subject differs from almost any other in that the subject matter of history is literally beyond recall. All we have, as Collingwood told us, are the traces of past events - the bits of paper which record, very incompletely, what actually happened, the bone implements and potsherds of pre-literate peoples, or the rancid smell and lingering tobacco smoke which reminds us that last night a good time was had by all.



# Be-Bop-a-Buber

by Lincoln Mitchell, to celebrate the centenary of Martin Buber's birth



"All Real Living is Meeting"

These famous words epitomise the philosophy of the greatest Jewish philosopher of the twentieth century, Martin Buber, born one hundred years ago.

In a bewildering technological society (enslaved by Buber's so-called 'pan-technical mania') the tragedy seems to be that that man has forgotten who and what he is. He is a stranger in his own world!

The computer milieu appears to have the fearful effect of depriving us of a personal dimension in our lives. We are left barren and perplexed, groping in what one philosopher has aptly described as man's epistemological loneliness.

The philosophy of Martin Buber recognises this plight and earnestly seeks to reckon with it. His method is to lead us back to the fundamental element in meaningful human existence - the wisdom of dialogue. He exploits its vast resources, exploring and expounding its truths and implications, so vital to such existence.

The 'locus' of its philosophical anthropology - the stage on which it is set - is the sphere that we live as men and with men. Our joys and hopes occur here, it is also the domain of love. In short, it is the context wherein resides the very meaning of our lives.

From this it follows that the problems and fears of man are to be found here as well - between man and man. In Buber's words:

"The fundamental fact of human existence is neither the individual as such nor the aggregate as such. Each, considered by itself, is a mighty abstraction. The individual is a fact of existence insofar as he steps into a living relation with other individuals. The aggregate is a fact of existence insofar as it is built up of living units of relation. The fundamental fact of human existence is man with man. What is peculiarly characteristic of the human world is above all that something takes place between one being and another, the like of which can be found nowhere in nature. Language is only a sign and a means for it, all achievement of the spirit has been incited by it. Man is made man by it; but on its way it does not merely unfold, it also decays and withers away. It is rooted in one being turning to another as another, as this particular other being, in order to communicate with it in a sphere which is common to them but which reaches out beyond the special sphere of each. I call this sphere, which is established with the existence of man as man but which is still conceptually still uncomprehended, the sphere of 'between'. Though being realised in very different degrees it is a spiritual category of human reality."

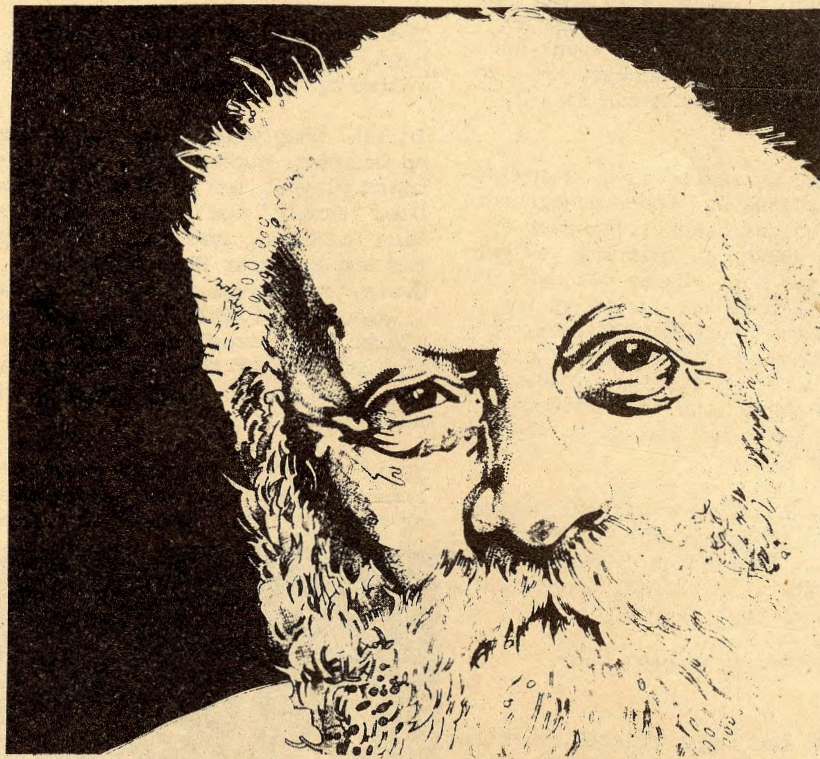
(Martin Buber: The Way of Response)

For Buber the world of man is a two-fold reality, in accordance with his two-fold attitude to it. There is the world of "It" and the world of "Thou". In the former there is no relation. Here man encapsulates himself in an isolated existential deadlock, by a wilful and self-centred detachment from community and co-being - there can therefore be no real living.

This is the sphere of falsehood - a black and artificial truncation of existence. In this wretched twilight of self-centred unfulfilment, the elements of living are mere names, mockingly constituting a dismal world of mere make-believe

The latter, the world of "Thou", is the world of relation, where meeting takes place. Here things are entirely different. If the former is the night, here we have the radiant day of existence, and in its light we discover the true meaning and delight of living. This is the climax of true living and emerges periodically from the world of "It".

Buber illustrates this with the beautiful metaphor of the chrysalis and butterfly. For the most we live in the chrysalis stage, but to live as a human being is to be striving constantly for the attainment of relation, where the new butterfly of the pulsating life and the spirit is able to take wing and emerge. As Buber puts it: "Without It man cannot live, but he who lives with It alone is not a man."



Are not most of our problems today perhaps due to the fact that we have ceased to be men? Our problems are fundamentally personal and inter-personal. We have forgotten the wisdom of dialogue.

Not only does man stand in relation to his fellow-man, but also to the world and to his God (Buber's Eternal Thou). The theologian, Lamont, has described this as man's dimensional existence. In order to understand man it is imperative

to grasp the nature of this existence, for, as Buber so eloquently reminds us, it is impossible to view man in isolation - as abstracted from his relations. True living implies such relational involvement. This in turn can only be established on the basis of a relationship with the Eternal Thou.

We would do well to ponder this wisdom with Buber, for it is only in returning to it that we will be restored to the 'eternal delight of being human'.

## Education cont:

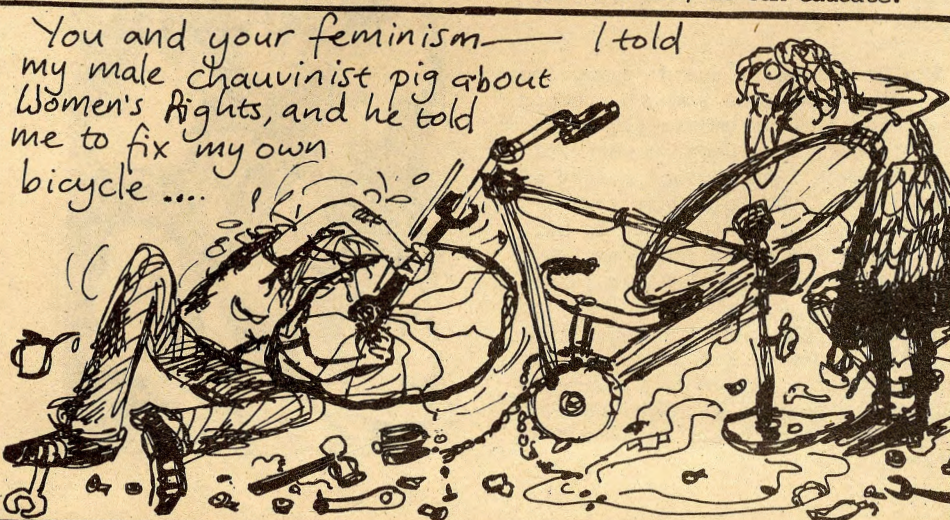
But we can't bring the events themselves back to have another look at them, and find out how Napoleon really did win at Austerlitz, or recheck the events of the Kennedy assassination. We often have to reconstruct the past with very little evidence at all, and risk the categorization of our subject as "the story of something that didn't happen by somebody who wasn't there."

or the hope that someone, some day may achieve the breakthrough.

History challenges us to search, and to sue our imagination in reconstructing. In that sense, it is creative. I think that is what G M Trevelyan meant when he equated history with poetry, with the important qualification that "its poetry consists in its being true." For truth is not merely stranger than fiction, but it has the quality of genuineness which fiction often lacks.

But is that rally such a bad thing? It means that we have to satisfied with not knowing the answers to a lot of questions, and expecting never to know them, without losing the desire to find out about them

But creative history is not fabricated history. It is, necessity, the enemy of propaganda. That, I suppose, is the chief reason why I wish the subject to survive. In that sense, above all, it can educate.





# Dead Ahead

Larry Strelitz

A musician's image is as important as his ability. The aggressive/rebellious Stones, the "thank God I'm a country boy" Denver, the sun-kissed Californian Beach Boys all proved it.

The image cultivated and manipulated by artists and their management, soon acquires a coercive power of its own which can restrict new musical direction. Dylan discovered this - he caused a furore at the 1965 Newport Folk Festival by appearing backed by the Butterfield Blues Band - an electric group. He had "betrayed" the folk movement and his image but was still singing the same songs.

A change in style invariably accompanies a change in image. The clean-cut Beatles on "Please Please Me"... the long haired, dope-smoking Beatles on "Sgt Pepper".

## THE GRATEFUL DEAD PART ONE

The Dead had their origins in Mother McCree's Uptown Jug Champions, late in 1963. On guitar, banjo and vocals was Jerry Garcia. Harmonica, piano, and vocals were handled by Pigpen (Rod McKernan); on guitar and vocals were John "Marmaduke" Dawson and Bob Mathews. The group, as Garcia remembered, "played any place that would have a jug band, which was almost no place, and that's the reason we finally got into electric stuff...it was Pigpen's idea...that was his trip...and it was just the next step.

## THE GRATEFUL DEAD PART TWO

By 1964 the jug band became the Warlocks. It featured Bob "Ace" Weir on rhythm guitar, Phil Lesh on bass, Garcia on lead, Phil Kreutzman on drums, and Pigpen on vocals, harp and organ. They played straight rock'n'roll until they collectively started taking acid. The sets immediately became more diffuse, stretching out the numbers and increasing the volume.

## GRATEFUL DEAD PART THREE

San Francisco 1964...Ken Kesey's Trip Festivals...LSD not yet illegal, is given out in Kool-Aid and sugar cubes to members of the audience. The Dead are the resident band. Under the influence of this "consciousness expanding" chemical their music rapidly becomes a vast and colourful tapestry of hybrid influences as they assimilate all kinds of musical form.

Tom Wolfe new-journalesed it like this:

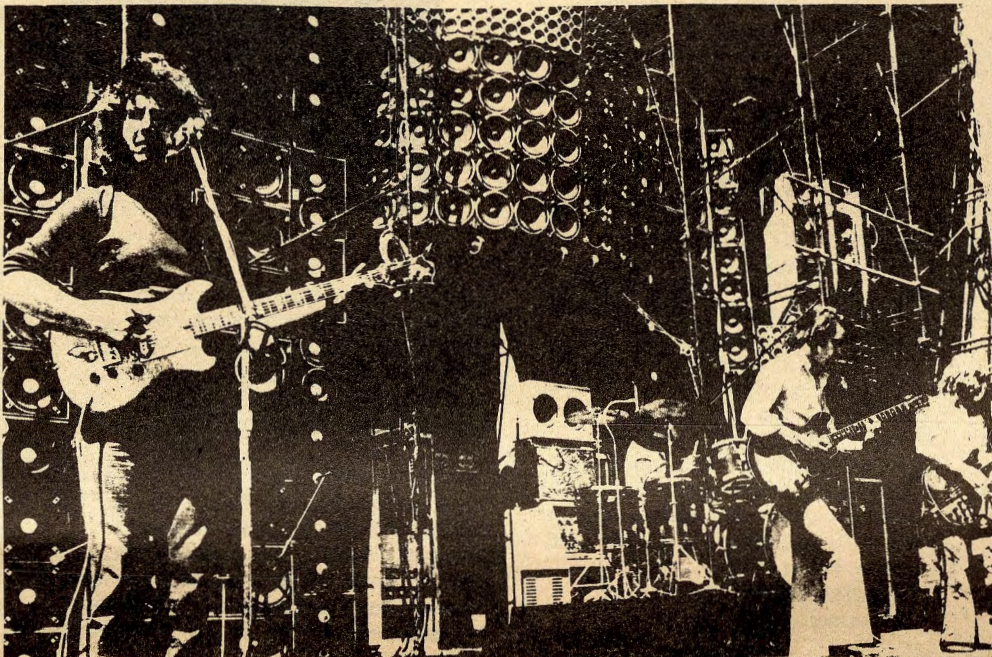
The Dead's weird sound: agony-inecstasies, submarine somehow, turbid half the time, tremendously loud but like sitting under a waterfall, at the same time full of a sort of ghoulish vibrato sounds as if each string on their electric guitars is half a block long and twanging in a room full of natural gas, not to mention their great Hammond electric organ, which sounds like a movie house Wurlitzer, a diathermy machine, a Citizen's Band radio and an Auto-Grind garbage truck at 4am, all coming over the same frequency..."

Music-to-get-stoned-by...the image was fast setting.

The new image was of a community band, concerts were free and sets lasted up to six hours.

In 1967 they were joined by a second drummer, Mickey Hart, and a keyboard player, Tom Constanten. The Dead "family" now included designer Rick Griffein, lyricist Robert Hunter and engineer Stanley Owsley. Owsley's role was threefold: he was a chemist of highly potent LSD, an electronics wizard who supervised the building of their sound system, and for a while, their financial benefactor.

Their growing reputation as a live band won them a contract with Warner Bros records. Their first three



albums, Grateful Dead (1967), Anthem To The Sun (1968), and Aoxomoxoa (1969), although charged with the Dead's presence and multi-directional consciousness, had no commercial possibilities. The Dead were over \$100 000 in debt.

The essence of the Dead had always been their phenomenal live performances, their onstage warmth and appeal to the street-people, their street people. The next logical move was a recorded live double album, Live Dead (1969), which showed the Dead at their majestic best.

Although they had yet to release a strong studio album, their image and reputation as a live band assured them of a sizeable following



With the release in 1970 of Working man's Dead and American Beauty, the Dead again showed a change in musical direction.

American Beauty was an acoustic album with many of the tracks recorded live in the studio. It showed a quieter, more assured band. They showed for the first time a previously undeveloped vocal strength in Garcia, Weir and Lesh. The harmonies were not the over-rehearsed-sterile-walls-of-sound found on America, Simon and Garfunkel, Crosby, Stills, Nash and Young - they exuded warmth.

American Beauty is topped by "Truckin'", a song cataloging the experiences of the group on the road.

Sitting and staring out of the hotel window,  
I think they're gonna kick the door in again,  
I'd like to get some sleep before I travel,  
But if you got a warrant I guess you're gonna come in,  
Busted down on Bourbon Street  
Set up like a bowling pin,  
Knocked down, it gets to where we've been.

They just won't let you be

The chorus speaks for a whole generation:

Sometimes the lights all shining on me  
Other times I can barely see,  
Lately it occurs to me,  
What a long, strange trip it's been.

The death of Pigpen in March 1973 was a deeply felt setback, but he had been kept offstage and out of the studio because of a liver disease and a keyboard player, Keith Godchaux, had already been added to the group.

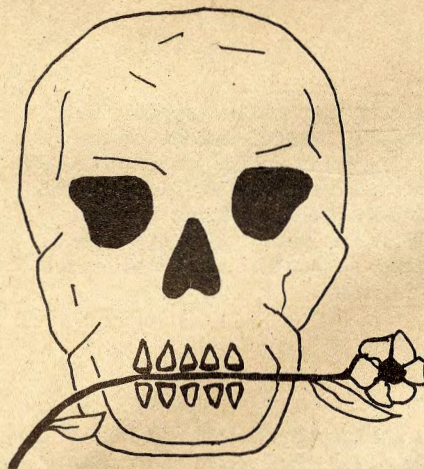
The release of Blues for Allah, in 1976 saw the Dead moving into a quiet introspective phase, jazz-orientated, while the release last year of Terrapin Station brought the emergence of a "disco-Dead" with lush harmonies and funky tunes

The Dead have succeeded where many groups have failed. They've not let their image as a "people's band" curtail their exploration of new musical directions.

They've kept on truckin'.



Dead leader Jerry Garcia



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## PONK HITS PEDDIE!

by Shaun Johnson

Ponk rock has hit South Africa with a force that will reverberate throughout the world music circles. Rhodéo reporters Craig Tyson and Shaun Johnson were at the scene of the superlative opening concert of South Africa's Ponk legends, Die Hersiekteges.

**PONK IS NOT A RIP-OFF.** This was the verdict reached by thousands of music-starved students after witnessing the incredible scenes at the first "Live Ponk" gig in South Africa, held in the bustling metropolis of Peddie last week.

According to the mayor of Peddie, Councillor Doek 'Snoep' Wandelstok, "the area has never experienced such scenes and I think it was an eye-opener for all of us."

Hordes of hysterical teenagers, brandishing razor-sharp doorknobs, adaptors and other manifestations of their grotesque cult, converged on Peddie to see their Ponk idols in action, and caused a mass melee unheard of in the Voortrekker town's history.

Police interrupted the concert when lead singer Boet Bliksum proclaimed to the hysterical mass: "Black is beautiful !" There was a hushed moment of silence followed by a cry of "Kommunistiese Vark !" by Peddie police chief E B von Umdum before he surrounded the stage and arrested "a mere handful of trouble makers." Reliable sources later confirmed that a fleet of 22 Black Maria's had to be called in. He was backed by the Grahamstown Gereformeerde Student Suppression (G G S S).

The comforting sound of the collapsing skulls satisfied E B, and he left the stage, agreeing that it "had all been a joke and didn't have any reference to politics."

The group's antics didn't go unnoticed by popular TV pin-up Colin Ga Lacksis, who denied rumours that he was there to consider the musicians for his programme. "I'm just here to see my niece in action", was his taut reply, but he added "Boet had better cover up his pelvis if he wants to get onto Pop Shop."

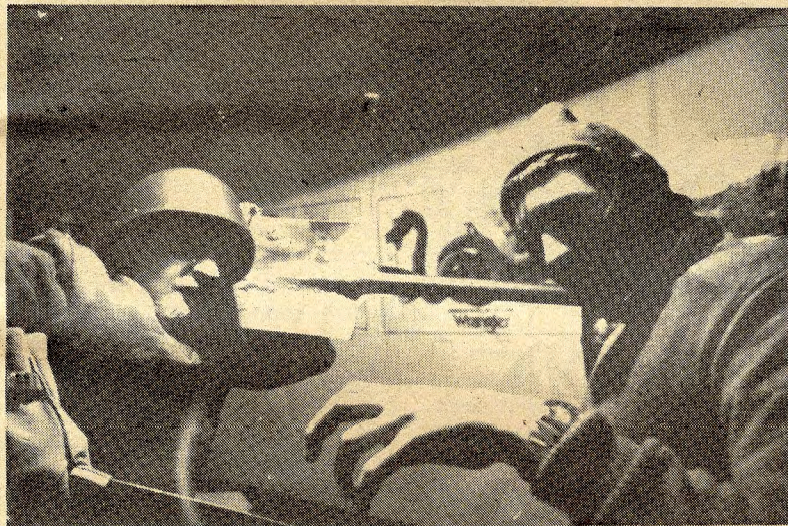
One of the show's highlights occurred when Boet miraculously produced a can of baked beans from his sock, and laughingly poured the contents



Jubilant members of Die Hersiekteges, Boet Bliksum (left) and Adam Cock, indulge in some light banter after the roaring success of their "Peddie Spectacular."

Extrovert Armpit at one stage leapt into the geriatric section, decked out in a flowery pink fantasia, and revealed a gold lame suspender belt created by Pierre Printemps of Peddie. This was described by many as "the sickest part of the show."

Musically and visually, the concert represented the coming of age of Ponk rock as a musical form, and further concerts in Bloemfontein and Alicedale, as well as the proposed Ugandan tour are sure to be sell-outs. Parting word from mayor Wandelstok : "What a show - I even noticed the VC and his wife crooning along with the youngsters ! I am proud to be able to call Peddie 'Ponk City' ".



In a breathtaking display of initiative, members of Die Hersiekteges, Adam Cock (left) and Boet Bliksum, picked up various articles thrown on to the stage by boisterous fans and proceeded to act out a mini-ay later discribed by a fan as "funny."

Bemused locals stood aghast as thousands of Ponks swaggered into town. The revered cricket ground was soon littered with pierced ears, torn sinews, toes and safety belts. Ponk rock had hit Peddie.

The four-man group, fashionably called Die Hersiekteges, put on a seven hour performance which had the crowd wizzing, otching and creeling throughout the evening. The delightful group played some of their newer hits, but blended it in with some of their goldens and hits from the Bolivian scene. Classics like "Voel jy ook siek" and "Dank die Minister" went down well with the twuttering fans, but it was their current block smashing buster "Ou Sokkies laat my nie Skrik nie" that had the seats burning and the crowd churning.

over the head of well-loved Montegracia guitarist, Harry Armpit. The crowd certainly lapped it up.

Sakkie Smut on lead guitar proved to be an inspiring influence, getting the crowd screaming along to his famous composition "We're pretty leftist an' we don' care." This had the monstrous crowd swinging, first to the left and then to the right, in time to the pulsating rhythm.

Adam Cock on drums stuck out as the group's hard man, lifting his performance to great heights. One entranced fan later commented that he had "come on strong". The overall performance was tight with the effervescent Boet providing some classical cues on keyboards, including Dvorak's "Egyptian Regalia." Harry Armpit exhibited some novel touches on his specially constructed Sickenbacker R2D2 bass guitar.

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# A History of Harassment

The National Union of South African Students (Nusas) is older than most of the political parties in existence today, and its history is a tumultuous and harassed one.

A feature of the Union is that it has developed a certain amount of sophistication in political thought and approach over the years, and has usually been well ahead of the rest of South Africa in grasping the problems and the implications of our history.

Nusas was formed in 1924 with the primary aims being to promote a national student understanding and co-operation as well as to represent South African students abroad. Membership was drawn from the nine university colleges then in existence.

The first Nusas congress was held at Grey University College (now University of the Free State) and Leo Marquard was elected first president.

During the early 1930s all of the Afrikaans campuses disaffiliated except for Stellenbosch (which left barely three years later). Reasons for the breakaway were that Nusas was "too imperialistically inclined and, according to the SRC president of Grey:

In recent years Nusas has displayed a liberalistic tendency, especially as a result of the strong influence of socialistic-international-minded Jews.

Thus the morass of misconceptions of Nusas arising from the right have their roots well in the '30s.

## Afrikaans breakaway

The Afrikanse Nasionale Studente Bond (ANSB) was formed in opposition to the Union in 1934 - it's first congress was held under the chairmanship of Nico Diedrichs (now State President). A major rift developed between these organizations culminating in their attitudes at the outbreak of the Second World War. The ANSB became a pro-Nazi youth organization while Nusas threw its strength into the fight against facism.

Fort Hare was admitted to the Union in 1947, indicating that Nusas had stopped trying to appease Afrikaans students. The black section of the University of Natal joined suit soon after.

## Nationalist threat

The rise of the Nationalist Party introduced the phase of repression against the Union, a phase which is still to end. The government's threats to segregate universities were soon enforced. Up until 1959, theoretically at any rate, it was possible for blacks to attend Wits and UCT. Nusas was thrown into the political arena and there were wide spread demonstrations and protests against the Separate University Education Bill of 1957 and other similar Acts.

Ethnic colleges were established in 1960 and Nusas was banned from operating at Fort Hare. The Union engineered the formation of the SA Committee for Higher Education which provided funds for black stud-

Nusas has a long tradition of radical thought and government repression. Its basic aims still remain the same although its role has shifted and its structure has become more democratic. Here Rhedeo takes a brief look at the Nusas of Old - the days of confrontation and playing their game.



ents to study abroad if they had been expelled from universities on political grounds.

Nusas's struggle for survival during the late fifties and sixties gradually put the union on the defensive. It retreated into a sterile liberal moralism which was inflexible and unproductive.

Nusas protested strongly, but in vain, at all the repressive legislation passed in Parliament during the sixties. In 1962 Chief Albert Luthuli, the last legal president of the ANC and Nobel Peace Prize winner, was elected Honourary President of Nusas, a position he held until his death in 1967.

Vorster launched his anti-Nusas crusade in 1963 with the release of a press statement in which he described the Union as:

... cancer in the life of the nation...

This was followed by a series of attacks on Nusas by the SABC. The following year Security Police laun-

ched nation-wide raids and there was a widespread detention of students, lecturers and other activists. Later that year four Rhodes students including a Nusas exec member, Gillian Gane, fled to Swaziland. Recriminations followed into the next year.

## Kennedy

Martin Luther King and Senator Robert Kennedy were invited to the 1966 Congress to address Nusas functions. Both accepted, but King was not granted a visa to enter the country. Kennedy spoke to 10 000 students at UCT.

John Sprack became the first Rhodes student elected to the presidency in July 1966. However, two days after he took up the position, he was stripped of his South African citizenship and deported from the country.

The late sixties were epitomised by further bannings, deportations, sit-ins and detentions. Despite these measures, the real shock that

hit Nusas was the breakaway of black students and the emergence of the South African Students Organization (Saso) in 1969. The organization was shaken by the accusations that it was irrelevant and had nothing to offer black students

## Call for action

White student leadership then embarked on a careful process of reassessment and what emerged was a call for action. It was felt that the time had come to stop talking about the evils of our society and to start doing something about them

Fundamental changes were made to the Union's structure with the dividing up of the organization into three wings: cultural, educational and welfare. Projects aimed at involving students in changing society evolved and with this came a new strength and impact.

Accompanying the development of an action-orientated Nusas came further governmental recrimination. These attacks continue today and emanate from conservative student blocs as well as state clampdowns. In February, 1971, there were more nation-wide police raids. Nusas head office in Cape Town had 1 054 documents seized. A Supreme Court order forced their return but police confiscated them immediately afterwards in terms of a new police order.

## Schlebusch

In 1973, eight past and present Nusas office bearers were banned on the same day as the first Schlebusch Commission Report on the Union was released. Among those banned were President Paul Pretorius, past-President Neville Curtis, General Secretary Sheila Lapinsky and Nusas Advisory Panel member and Durban university lecturer, Rick Turner.

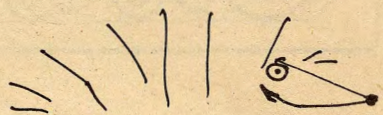
Two days later seven Saso members, including the late Steve Biko, were banned as well.

The following year Nusas was declared an affected organization which meant that it could no longer receive finances from overseas. This drastically curtailed its budget.

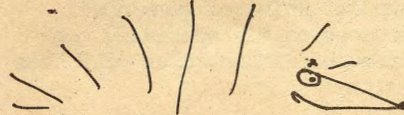
Student backlashes have dominated recent attacks on the Union. In 1976 referenda were held at all affiliated campuses, with the result that Rhodes broke away.

Today Nusas has pursued the call for action through to its logical conclusion by redefining its aims and structure to ensure that the idea of a peaceful alternative to the country's problems is kept alive.

I see the old Nusas Referendum's coming up!  
... For the benefit of first-years, I'll explain about Nusas... it's an old Rhodes tradition

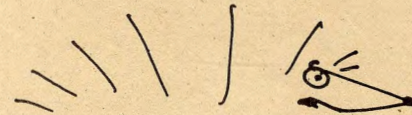


that every year we vote on whether or not to join it.... Everyone has strong feelings on the matter.... Ordinary students vote 'No' and weird students vote 'Yes' and a lot adamantly abstain....

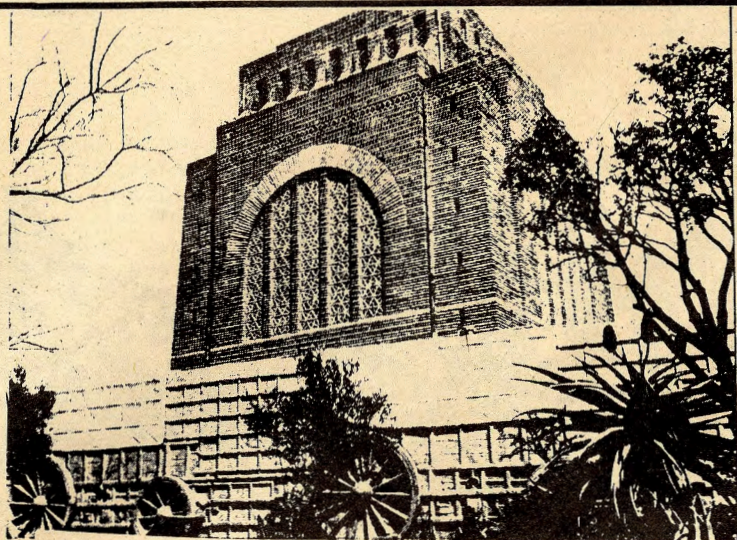


And most fascinating of all -

Nobody has ever really found out what it is!







The Voortrekker Monument - complete with Volkswa'ens

## Claim to Fame

By David Bristow

South Africa undoubtedly has some of the finest monuments and landmarks in the world. A tradition of heroes and monuments has been built up over the many years of our fine past to make even the most cynical communist within our ranks stand up with pride.

However, rumours have begun to spread, discrediting our national pride. I would like to take the chance to comment on the current affairs.

Firstly, let us take a look at Johannesburg's two famous landmarks the Post Office tower in Hillbrow and the television tower in Brixton. These two phallic symbols express the libido of the great city.

It is, of course, purely co-incidental that the Hillbrow Tower resembles London's Post Office tower and that the Brixton tower resembles a television tower in Stuttgart.

The Strijdom Monument in Pretoria covers a full city block and is a great tribute to the man (who ever he was). It consists of an enormous dome which demonstrates the organic plasticity of concrete.

A group of leaping horses outside the dome bounds with vital energy and combines stylised realism with anatomical dynamism. The bust of Strijdom inside the dome is nice.

There is an identical monument in Brasilia, but it is rumoured that the world famous Brazilian architect, Oscar Niemeyer, stole the original plans.

The Voortrekker Monument, which stands on a hill overlooking Pretoria, is a manifestation of the glorious deeds of those dedicated pioneers. Inside the monument are relief carvings telling us the stories we heard year after (twelve in all) at school.

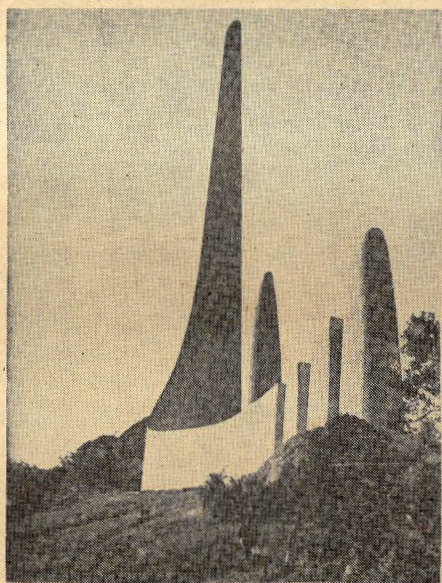
Such fascinating topics as Piet Retief, his mother, their dog, their herdbooy, and what they all did for a number of years. Strange that it should take twelve years to learn what happened in half as many.

After some investigation into the matter it was found to be true that a similar building exists in Germany.

The Blood River battleground has been declared a national monument as it commemorates the place where the Boers finally defeated the kaffirs. Bronze replicas of the wagons stand in a laager in full acale splendour and cost the taxpayer a mere R64 000 each: a small price for such tasteful art.

Majuba is the monument where the Boers defeated the British during the Boer War in a battle of sheer strategic brilliance.

We can now expect the Witwatersrand University campus to be a national monument, as it commemorates the place where the Boers beat the students a few years back.



The Taal Monument money on the rocks

The Taal Monument in Paarl stands erect, on top of a huge granite dome that dominates the town. The monument blends organically with the rock-architecture of which Frank Lloyd Wright would have been proud.

It is pleasing to know that while South Africa is buckling under an economic depression, our government is spending our taxes on such productive projects as this, and not wasting them on improving our prodigal universities.

Although we have many fine monuments, we have no particular one that is internationally recognised. It was therefore suggested that the heads of the past four prime ministers be carved into the face of Table Mountain.

It has since been discovered, however, that something similar exists in the United States.

## The VC greets

On Saturday, 18 March, the VC invited the SRC and various members of staff to lunch at the the Lodge

One of the SRC members, Neil Williams wrote his impressions of the afternoon.

Vogue stillness. Flip the page, maybe the models will come to life if we riffle the pulped packaged tree trunk quickly. A benz sidles up, stopping like a rocker in its dying gentle rhythm. The grass squeaks beneath my clogs and I feel the sweat beginning to run down the ridge of my amput along the spine of my arm. The benz door opens and people appear, charmingly armed for the afternoon conversation: knowing all the rules; kings, queens, knights and pawns of the cocktail board.

Off the grass and onto the concrete driveway. My god its finally arrived. LUNCH with the V.C. Any body for a medal? My toes itch as I feel to see if my nose has any dried snot clinging to some unexplored corner. Nothing can be done about the sweat stains under the cheese cloth shirt. The neck has no stains, there is no dirt under the finger nails and at least the pants concede nothing to foodstains. Thank Halston for re-introducing khaki.

Sounds tear the immaculate silence. Then the napalm voices tear into the afternoon. Play ball.

The VC greets:

'hello'

My mouth clings desperately to my palate as I smile. Mummy if you could see me now. The plaque on my teeth shrivels as I fumble with the nametag. Catatonic - a Jew into the chamber: No. 551119 0158 05... One non caucasiod male, height 5' 9", eyes a jaundiced yellow. No birthmarks - but I did sit on a broken Coke bottle when I was younger. Please? Won't even protest if the flame's not hot enough. PLEASEPLEASESIR, spare my mother, she never meant that I should be born this way. Maybe the rhythm was all wrong. Play ball!!!

The grip is firm. My knuckles accuse me of not having bought the Gerrie Coetzee palm strengthener. I promise next time. Hello, How do you do? Phatic function of language. Linguistics one. Nothing wrong with the observation nerve-centre. I'll beat them yet, shades of the cuckoo's nest: CUT. "Honey, YOU've got to Feel the part, smile when you say 'FINE'." Action, clapper, sound take two... Smile, eyes front;hup: FINE THANK YOU; improvise as the lines are forgotten. NUTHIN' wrong man. The nigger's off the block.

KANNA HY'T HUISTO' GEKOM.

The diningroom caprivi.

Guernica with make-up on. Memories of Oxbridge and E.M. Forster youth punting along the pile carpet as conversation fights with the heat. Velvet drapes and varnished furniture. I struggle to see whether the prints are Grahamstown group.

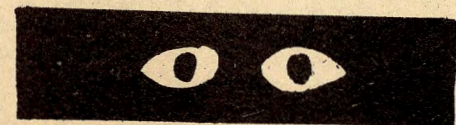
Drink; beer ... fellow SRC members smile some greet : AH'VE NO Grief and may the lord bless you brother on that walk across the boards.

Dynamic Patriotism smiles. The nazi's have taken Paris. I nod ... collaboration will maybe increase the expected rations. Studied charm ... I look for Jay Gatsby, but instead find the enbalm eddify of GREEN SUIT AND WHITE SAFARI SUIT - the benz people. T.J. Eckleburgs watching the crowd: all those daring young men in their battle fatigues.. Straff the town!!!!

Play ball!!!! CUT: a black panther will not crawl like that, get the rhythm, don't the spirit move you too?

Method acting as the sound of the Karoo drift from Mrs Brommert and the Philadelphia summer saunter from the table in polka-dotted cravats.

Chowtime!!!!



A WAITER

The price of collaboration: Guer-nica ages as the snowwhite table cloth lies crucified to the table. Sterling silver cutlery. Special forces serrated edges for easy penetration. A parabats dream. But the body counts will come later Gentlemen take your partners. Bodies fill chairs, fingernails and nicotined fingers stroke the paper napkins. A fish dish in glass bowls. Vogue silence returns punctuated by the genteel chewing of restrained jaws. Smudged teaspoons. We rise for the main course. Self service. Wimpy bars in the dining room.

The waiter hovers. My nametag brands my chest. There are no Amandlas, no Nagwhetu's. No power, none ours. He smiles at me. The townships cannot be seen from here. A Marat/Sade queue tangoing around the antique table, mouths moving in a silent litany of suspected cliches: get the rhythm, gentlemen take your partners.

What happens to the extras? My tupperware dish lies mouldering in the handbasin. Pontious Pilate pilfering the veal.

What happens to the extras? A breeze slinks in, shebeen style. Plucked eyebrows, and MUM-dried amputs pray for rain but thank God for the small mercy. What happened to the extras?

Coffee and bodycounts.

Buried at the bottom of the cup, beneath the rubble, lie all the riot dead. Auschwitz preserved for the coming generation: THE GUERRILLAS ARE COMING ... maybe in the quiet of dawn. The garden is lovely ... second syllable accentuated. The aloes are red against the white wall.

CUT: and thank you for coming. A handshake nods smiles and walks away. The breeze plays bad jazz with the leaves and as the day seems to slouch away the township smoke greys the otherside of the valley.



# Roots of the struggle



Within the German boundaries every Herero, whether found armed or unarmed, with or without cattle, will be shot- I shall not accept any more women and children. I shall drive them back to their people, otherwise I shall order shots to be fired at them. These are my words to the Herero people- signed: the Great General of the Mighty Kaiser, von Trotha. (1904)

Namibia has a bloody history. Between 1903 and 1907 an estimated four-fifths of the Herero nation within the borders of what was then German South-West Africa were killed or disappeared. Around eighty thousand people. A not insubstantial number of Namas were also killed, and tortured and robbed of their cattle, when they rose in sympathy with the Hereros against the German colonisers.

Today hardly a newsbroadcast goes by without a report of soldiers (South African and Namibian) or civilians dying in battle, through land mines, or in less specified circumstances. Some reports indicate that torture in northern Namibia is reaching the scale that prevailed under German terrorism earlier this century.

Namibia consists of semi-arid land some areas of reasonably fertile land, and vast stretches of desert and near-desert. Before German colonisation in 1884 the inhabitants lived mainly by nomadic pastoralism and hunting, cattle being the most important economic asset as lacd was abundant and sparsely populated.

The first German 'settlers' were, not unexpectedly, Flemish missionaries who arrived in the early 1840s. After establishing themselves amongst some communities the logic of their teachings (civilised habits: clothes, guns, liquor etc) turned the priests into traders, and by the 1880s the Rhenish Trading Company had assets of close on DM80 000. The flag followed the traders in 1884

## The Balance of Power

As long as the indigenous people held control of the wealth of the country, mainly land and cattle, the colonial economy could not profitably move into farming. Three significant events changed the balance of power, broke the indigenous mode of production, and established the pattern of the colonial political economy in Namibia. Firstly the rinderpest in 1896 wiped out large quantities of African owned cattle while the German herds were largely inoculated.

Then came the rebellion, followed by the massacres, during which the power of the Herero and Nama states was shattered, and most of their cattle were seized or killed.

Finally, acting before the oppressed masses could recover from their defeat, the contract labour system was established. The system was similar to that in operation in

Namibia and South Africa today. Workers were only allowed in white areas, ie the fertile farming regions and the urban centres, when employed. At all other times they had to live in the reserve areas, eking out an existence in semi-barren soil.

This form of exploitation and political repression, common to settler colonies in Africa, formed the basis of the capitalist mode of production in Namibia, and, as we shall see, is still a fundamental point of conflict today.

## SA moves in

During WW 1 a large army of the Union of South Africa, under the command of General Botha, wrested control of the territory from Germany. The League of Nations granted the Union a mandate over 'South West Africa' during which the 'father country' was ostensibly meant to guide its 'adopted orphan' towards self rule. But Smut's true position was clear:

Namibia was inhabited by barbarians, who not only cannot possibly govern themselves, but to whom it would be impracticable to apply any ideas of political self-determination in the European sense.' (Smut's 1918)

Namibia, to all intents and purposes became a colony of South Africa, as Smut's later said:

'I do not think it is necessary for us to annex South West Africa to the Union. The mandate for me is enough, and it should be enough for the Union. It gives the Union such complete sovereignty, not only administrative, but legislative, that we need not ask for anything more' (Smut's 1925).

As a South African colony the major developments in Namibia consisted of its wealth, mainly karrakul farming and diamond mining, coming increasingly under South African control. An example of this is the De Beers diamond monopoly sanctioned by the South African state.



Hereros executed under German rule

The legal confusion and squabbles following the disintegration of the League of Nations and the creation of the United Nations were of little immediate relevance to the oppressed masses in Namibia. The major powers were reluctant to see a significant change, and, in effect, reinforced the status quo. It may be noted that US capital has formed an increasing proportion of direct foreign investment in Namibia, being mainly invested in base minerals.

Eventually, in 1971, the International Court of Justice gave its final opinion on Namibia:

- 1) that the continued presence of South Africa in Namibia, being illegal, South Africa is under obligation to withdraw its administration from Namibia immediately...
- 2) that member states of the UN are under obligation to recognise the illegality of South Africa's presence in Namibia... and to refrain from any acts implying the legality of the administration.'

The people of Namibia, however, were not prepared to sit back and wait for the United Nations to liberate South Africa.

In 1958 Toivo Herman Ja Toivo founded the Ovambo Peoples' Congress (later 'Organisation') amongst Namibian migrant workers in Cape Town. They studied politics and collaborated closely with other non-racial political groups to gain experience in party political work and procedures, some returning early to foster links with groups and individuals in Windhoek, Walvis Bay, Luderitz, and in mining compounds at Tsumel and elsewhere. The Organisation soon took on the name South West Africa Peoples Organization (SWAPO) and its non-regional character began forming.

A major point of conflict in the late fifties was the establishment of Katutura township five miles from Windhoek, and removals of Blacks from their homes to this sterile location. At the UN petitioners protested against the threatened removals to Katutura. By the end of 1959 feeling among the 30 000 residents of the old location was running very high. A demonstration of women in front of the Administrators residence was followed by a boycott of location services and facilities.

The administration panicked and on the night of 10th December armed police entered the location and fired into the crowd. Eleven Namibians were killed and 54 injured.

## Military Activity

Sam Nujoma, the first President of SWAPO, was sent back to Ovamboland under guard after the Windhoek shooting. He later escaped to continue campaigning as head of SWAPO in exile.

After the pro-South African verdict the International Court of Justice in 1966, SWAPO sent military forces into action. At first the surges of action were interspersed with periods of inactivity, but since the MPLA victory in Angola SWAPO's military programme has been dramatically intensified.

But it would be wrong to regard guerilla warfare as SWAPO's only line of action in Namibia. The sixties saw SWAPO engaging in workers organisation in canning factories and on mines. Unlike their Rhodesian counterparts, the organisation developed a significant degree of support from the urban proletariat, the vast bulk of whom are migrant labourers.

The Odendaal plan, implemented from the late sixties onwards provided for a homeland system similar to that in South Africa. Workers' families have to remain in the homelands while the workers fulfil their contracts elsewhere.

Discontent with the migrant labour system, which resulted in an even greater racial income gap than in South Africa, came to a head in Namibia in late 1971. Widespread strikes amongst migrant workers lasted for three months and only died down when the administration promised to change the pass laws. In fact they were not significantly changed.

This article has not discussed many important issues in the Namibian question and cannot claim to be authoritative or complete. But what it has tried to indicate are the roots of the conflict in the Namibian political economy. It is clear that a peaceful solution will not be found before the migrant labour system is eradicated, and, consequently, before the Namibian political economy is radically rearranged. Attempts to ignore SWAPO and the proletariat are therefore doomed to failure.



# Stability vs Human Rights

I had only been back in the country awhile and I was just beginning to get used to the regular abuse hurled at Jimmy Carter by South Africans, when I had my first encounter with Falconetti. Which is when I began to wonder if I hadn't perhaps missed something while I was in America.

The intensity of the feelings towards these two men displayed by many middle-South Africans had me wondering whether it is not a well-established national characteristic to want someone to hate. Not just anyone, but someone who is always around, but about whom there is little any of us can do. You know, like Jimmy Kruger for those of us on the other side.

Indeed, either I did miss something or our growing cultural isolation is beginning to go to our heads. You see, Rich Man Poor Man is a morning soap opera in the States and Jimmy Carter is probably better known as Billy's brother than anything else. Those things that loom large in our lives are very often not of much consequence elsewhere. Rich Man Poor Man does not really concern me, but Jimmy Carter does.

To begin with, Jimmy Carter hasn't suddenly become obsessed with South Africa. It was not he who focussed attention on Southern Africa - it was we. When the underlying issues of a society express themselves in events, like June 16, Biko and October 19, the media go for it, as they say. For one, you can't take very good pictures of frustration. But you can of burning schools.

It works that way for our media too. Most diplomatic activity is dull and unreportable except in long interpretative pieces. But when Car-

ter's token dorky, Andrew Young, gets into the ballpark, yelling at the pitcher is more fun to watch than the game.

The truth of the matter is that the Carter administration has not done anything that is going to substantially threaten our little privileges. If Carter, Vance and Brezinsky spend more than a half hour a week talking about South Africa I would be surprised. There are plenty of people in the State Department and the CIA to keep an eye on things, and it's not their job to formulate policies based on "human rights". They ensure American interests are not in danger.

from a vertical division of the world to a horizontal one.

East-West is giving way to North-South, to a struggle between those countries which have the financial and technical capital to process the world's resources and those countries which don't. In the one corner the industrialised countries seek out the cheapest and least restricted access to those resources, while in the other the underdeveloped countries eke out meagre GNP's from them.

When the gong goes, gentlemen, we have a fight for you. And at the political level this expresses itself in the once inconceivable no-

And when it comes to South Africa, this same line means that for the time being Vorster and Kruger can keep the place stable, but the future belongs to the kids in Soweto. Carter wants us to co-opt them with "human rights" lest they turn the place upside down when they become the workers in the factories and down the mines. When the same hand that clenches in the power salute also holds the rock drill it's going to take more than the Cubans to paste it all back together again. Meanwhile, don't be hard on Carter. He's just doing what he has to, like Falconetti. Because if he were really serious about human rights in South Africa - the ones like the



Carter ...

and Falconetti ... white South Africa's right to hate?



Under Kissinger it appears there was very little feeling that what the South African government is doing is a danger to US economic and strategic interests. After all, they are anti-communist, aren't they?

If Cold War, east-west questions occupied the central place of concern in the Kissinger family, this appears to be changing under Brezinsky. I am not positing that the change in palace personnel has altered the emperor's reign, but someone has to respond to objective structural conditions. The most important of these right now is that the lines of conflict are shifting

tion that it doesn't matter who is running the show so long as he lets us into the theatre. Take Angola: the Russians paid for it, the MPLA fought for it and the Cubans keep it stable - but Gulf Corporation gets the oil. No wonder Andy Young can say he's not worried about the Cubans in Africa.

To be sure, Vance and Owen don't like Mugabe and Nkomo because they are revolutionaries, but because they think they're going to have to reckon with them if Southern Africa is to be stable. And stability - as the Iranian "13 nuclear reactors case" shows - is far more important than "human rights".

right to eat the right to work and the right to shelter - he would be more concerned about the meaning of the 1½ billion dollars of US investment in South Africa and the two to three billion lent by US banks to the South African government in 1976 - the same year our country shook with the death of little children who knew no other way.

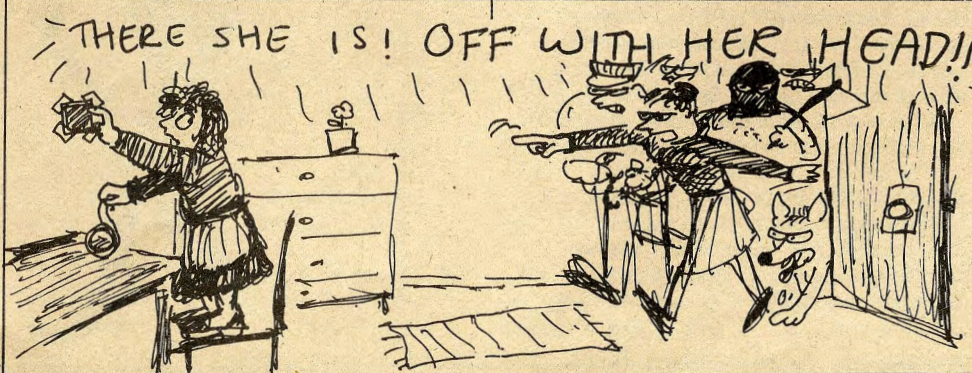
No, it's not Carter. Somewhere it must have something to do with us. When Americans who had just met me remarked: "Having a lot of trouble with the blacks over there?" I could only think "No, they're having a lot of trouble with us."

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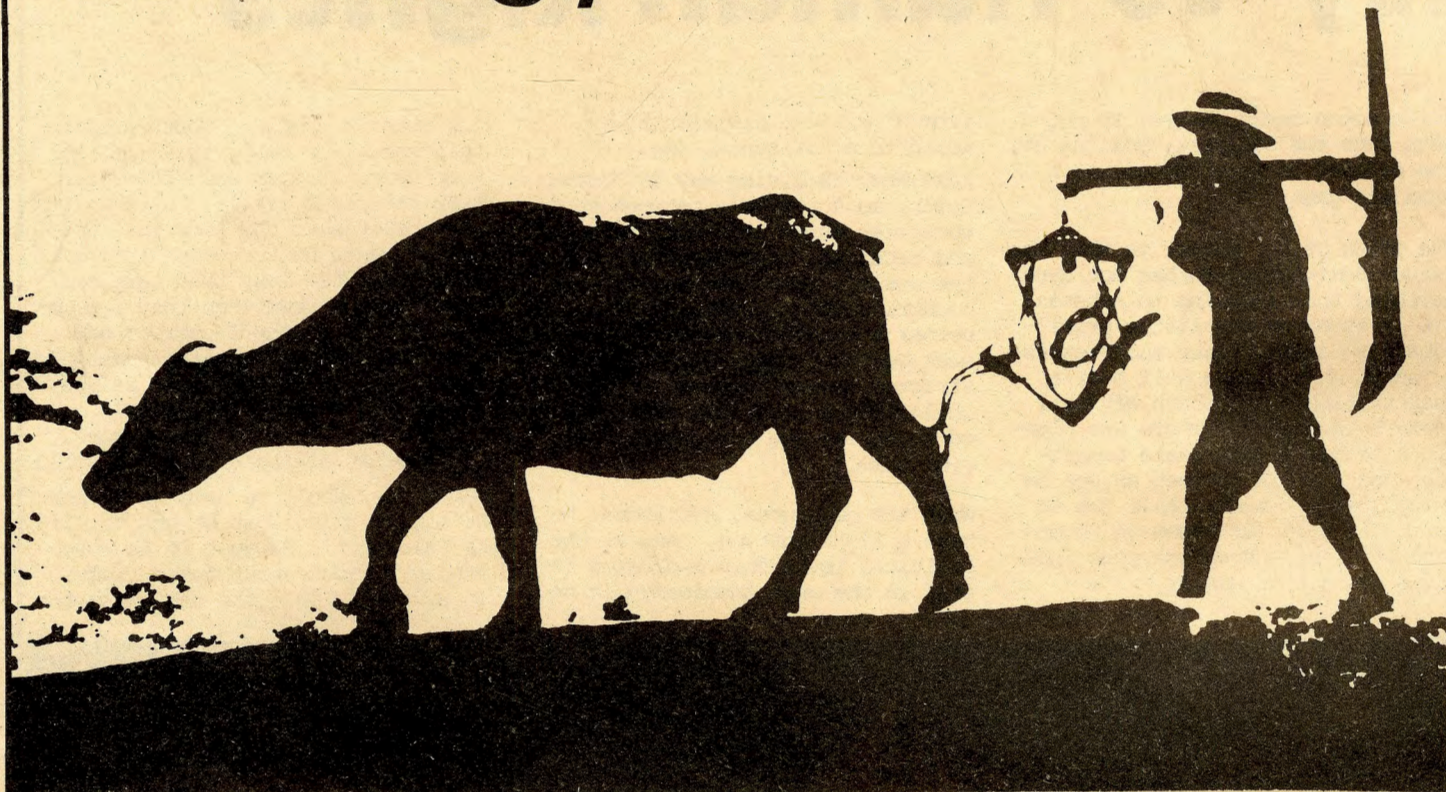
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In certain residences, people have been told not to stick up pictures, because the adhesives damage the paint on walls... with heavy penalties if they do!!





# Technology with Good Vibrations



need, as individuals and as groups.

The emphasis on consumption technology has also been strongly linked with environmental concerns (about resources, pollution, end of the world etc.). On the other hand, those emphasising production technology have tended to be motivated more by social and political concerns (equality, alienation, exploitation). This has led to two broad "syndromes" focusing respectively on the technology of consumption on the one hand, and the organisation of production on the other. We need to find a balance between these.

If we make a list of social groups that might form the basis for an economic unit:

we observe that the first group and the last are already the basis of economic institutions, but there is very little in between, and the legal forms and appropriate technologies are relatively undeveloped. We have some good foundations on which to build: free schools, food co-ops, community levies, neighbourhood law and medical centres, community newspapers, claimants' unions, housing associations, laundrettes, white bicycles, play groups and day-care centres, squatting, swapshops, craft co-ops etc. but again these are mostly at the level of services or distribution, not production. There are still plenty of technical questions (equipment for schools, growing food in the city, services for squatters etc.) but we really need to move further into consideration of community workshops, neighbourhood factories, 'bees' combining social and productive functions, scrap technology projects etc. And it's happening, slowly.

Alternative technology, whatever it is, is nothing unless seen in perspective as a small part of the total movement. The development of new social patterns and economic institutions, the rise of community services, the radical science movement, and the unusual revelatory sub-revolutionary, utopian fighting and building must be seen as part of the same fabric.

By Peter Harper

I'm still at a loss when anyone asks for a snappy definition of alternative technology. It's like asking "what is socialism?"

The fact that people use the same term, doesn't guarantee that they mean the same thing. These are some of the things, according to various writings that alternative technology is supposed to be about: simplicity; cheapness; low specialisation; independence of experts and established institutions; self-control or community-control; conviviality and personal liberation; smallness of scale; ecological soundness; conservation of resources; non-misusability; self-sufficiency; non-exploitation; protection against, the destruction of, state institutions and technology... and all sorts of other things as well. These might sound fine but in practice they tend to contradict each other so you have to pick your criteria rather carefully. In other words, the concept is as vague as "alternative society", but people go on using that perfectly happily so perhaps it doesn't matter. Perhaps this definition: "Any technology that has good vibes" gets as close as anything to where we're at right now.

In my conception "alternative technology" is not really above new pieces of hardware but about our whole approach to living, production, consumption, and fulfilling our goals. Nevertheless there is a class of gadgets which by virtue of being real, tangible, makeable, sellable, and sometimes pretty vital, have come to symbolize alternative technology, just as Private Eye once defined ecology as "a lot of men with beards on the telly". E.g. -

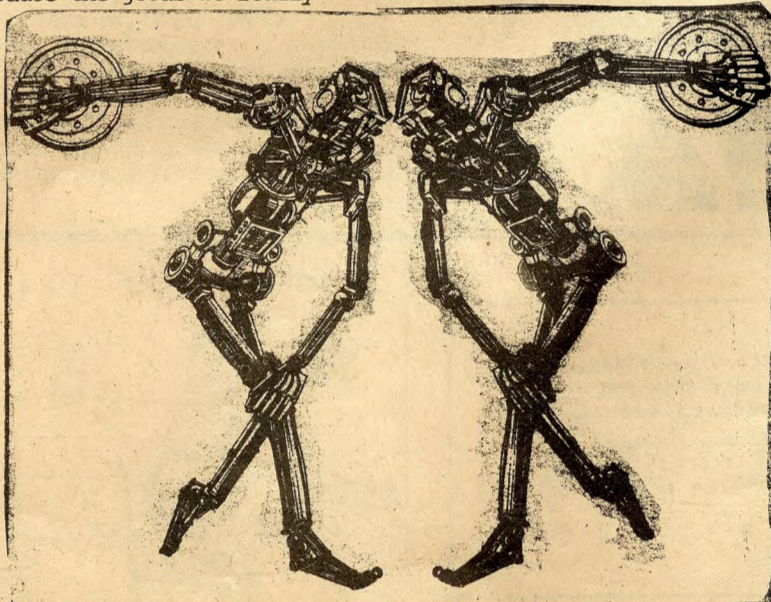
solar panels  
windmills  
shit digestors/methane generator  
water wheels  
heat pumps  
agriculture units  
earth block makers .... etc.

These are all great fun and I play with them myself, but too much emphasis on gadgets has its dangers. On the whole it's better to think of other ways of using what you've already got, rather than getting a new "alternative" gadget or to use your hands and not bother with any technology. Another danger is that gadgets can be co-opted even easier than ideas (Remember Che Guevara in Kensington High Street and Watney's red revolution?), and turned into profitable commodities. If over-throwing monopoly capitalism happened to be part of your trip, that's something to be watched.

tend to be the technical replacement or elimination of consumer items (e.g. wind electricity for grid electricity; shit-generated methane instead of North Sea Methane; home preserved produce instead of supermarket frozen; solar waterheating instead of oil, electric or gas; bikes and buses instead of cars). But they tend to neglect the problem of how to obtain and process the materials necessary for making windmills, methane generators, food preservatives, solar heaters, bikes and buses. In other words, they don't pay sufficient attention to the technology of production. And when we look harder at this problem we find that it's nothing like so easy to find purely technical alternatives in the production sphere: it's much more a question of rationalising existing methods and reorganizing, hopefully coming to a reasonable consensus on getting round the problems of exploitation, resource depletion, environmental quality of six different and mutually incompatible kinds, alienation etc. In an "alternative technology society" we could hardly abolish factory production altogether. We will just have to decide how much of our technology will be of the centralised, energy - and capital-intensive, complex type - to produce the basic materials - and how much will be decentralised, relatively simple, labour-intensive and locally controlled to produce the goods we really

I prefer to think of alternative technologies as "the technologies of alternative society": but first you have to have some kind of idea about what kind of alternative society you want; only then can you think of technical aspects of running such a society, or (which is something quite different) getting it from where we are now. Here are some examples of dilemmas and divisions which have to be sorted out.

Most people into "alternative technology" are middle class and tend to be much more aware of the technology that surrounds them in the home - the technology of consumption. Their alternatives



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# BATTLE OF THE BEDROOM

By Noeleen Rattray

I have no intention of imitating those students of human conflict, Robert Ardrey or Jean Jacques Rousseau. I am writing because I have noticed lately that, although most men fancy women, are turned on by women, desire, touch, stroke, goose and grope women, lay women, sometimes even love women, they don't actually like women.

It would appear that, through centuries of conditioning, men have had to bear with and bare with women by some unwritten contract, whether they like it or not. Having become used to women, they now seem to use women. And, having done so for so long, it is obviously difficult for them to accept the possibility of equality.

But, evidently, the times they are a-changing, and people are beginning to choose partners whom they like (because of or despite the fact that they are potentially equal). Ahead in the race are gays, tho' the race is far from won. This buggers up the 'system' from the point of view of reproduction, and that is the point: women are quite obviously basically child-bearers, and that's it.

If this single role cannot be reversed, the male chauvinist pigs argue, then how the hell can other socially dictated roles be altered? In their opinion, women are as unlikely to hew coal as men are to occupy maternity beds. They don't foresee the delegation of home-making, childbearing, breadwinning, etc., in relation to preference and natural qualification. Women must either marry and mother, or sit on the shelf and career ahead to God-knows-where. Full stop.

## Love or Lust

To hell with conscience - women are convenient. I asked around on the question of 'like'. The majority of men, with a mystical glow in the eye, answer "yes, of course I like women." It is only on second thoughts that the doubts creep in. Most men, they agree, love women: spelt L-U-S-T.

Perhaps this is the fault of the media. The girlie magazine syndrome, for example. We have pages of sexy seductresses in every issue. In Kipling's words, "A rag and a bone and a hunk of hair", in various stages of sophistication, or



## A Sexual Theorist's Call to Arms

otherwise. Women displaying their wares as supernatural idols who don't perspire or puke or eat garlic or suffer monthly moodiness. Just sedate creatures, captured to stimulate a mild erotic fantasy of the omnipotent male onlooker. Little wonder he may feel, even subconsciously, a degree of contempt for women. And who can honestly like the contemptuous?

Films, too, do us little justice. With males in the scripting, directing and producing chairs, it is understandable. But why, oh why, are women portrayed as taut-buttocked little virgins, mute on their pedestals as they slink across the silver screen? And five minutes before the final credits, we have someone like John Wayne put her in her place over his knee with a whack on the bottom... thus winning her undying devotion. Behind every acceptable woman there's a man?

Either that, or women become sluts and whores, or end up being raped in a haystack by 'Mr Penis Power' himself. A movie doesn't get a rating these days unless it is an all-male cast or the leading lady strips or is stripped of her Christian Dior silk creation, (and her pride). Where, I beseech you, is the justice?

## Female Vacuum

On the subject of justice we might look at the State. People like Margaret Thatcher, Helen Suzman, and Barbara Castle will come and go but John Vorster goes on forever. Sometimes Bills are considered and Acts are passed, but this is just a lip-service to keep the tender gender temporarily quiet.

Women, supposedly, have no minds of their own. They, with children, are first in the life rafts off a sinking ship and, therefore, like children, must be prepared to be seen and not heard. They are treated with the same simplicity, and if any quite bright suggestion should come from their direction they are surveyed with suspicion and declared unfeminine. Even at varsity, despite what guys say, they still think birds are here to B.Ed or B.Wed.

Men don't actually like women, perhaps because of the strategy practised on the battle field of love. He dare not slap her in the face to drive a point home for fear of losing his masculinity and becoming, instead, a brutal beast. She on the other hand, has the upper hand with the most powerful weapons on earth: a burst of tears or a relapse into an icy silence. And who can fight that without feeling a fool? All's fair...

## Mistress of the Bed

In the bedroom, as well, she becomes the master (or mistress as Ms Greer might have preferred, to a point). Although a mistress is trapped somewhere between master and mattress she still comes out tops. Directly, or otherwise she has the option of submission and lures him there, not for herself but because he can't get her there except by pushing. So, if she pulls (by submission or whatever), she's won. What was earlier a virile specimen of manliness, the caveman dragging the enslaved woman by the hair, is soon reduced to a sweaty, panting dead weight - a spent force. She lies there, satisfied, but the composed conqueress. Call it what you like, but when last did you hear of a woman raping a man?

And men don't like that. In the words of Thomas Otway: "Destructive, damnable, deceitful woman!"

So, all you women out there, too scared to come out from behind your stoves and social roles for fear of losing your man because you pose a threat to his virility: Drop the facades and frying pans! Men don't like you, anyway. But you could earn their respect. They'll come running soon enough if you play your cards right.





by David Bristow

## ATHLETICS

On Tuesday 14 March the long awaited Old Mutual Sports Pavilion was officially opened, with an athletics meeting starring some of South Africa's top athletes, organised as a grande premiere.

Some of the athletes were William Mogeregi, 34, who is the world record holder of the 800m in his age group; Foxy de Jager, the last Rhodian SAU gold medalist; Vincent Rakebela, marathon fiend; and Greg Collin, South Africa's most promising young sprinter.

The final cost of the pavilion, which serves the Prospect/King field complex, is estimated at between R250 000 and R300 000. The main sponsor was, you guessed it, Old Mutual.

The double-storeyed building (not exactly aesthetically inspiring) features changing rooms, toilets, storerooms, entertainment and function lounges, and a kiosk and press box on two levels.

The mens events dominated the meeting and the highlights were the 100m, 800m and 3000m events. The latter event was won by Nicholas Nickolais, OFS, in a time of 18,8 mins. Second was Victor Liebenberg and third Foxy de Jager.

Mike Bosch and de Jager battled for the lead for most of the race but on the last lap de Jager looked an easy winner and when he began his famous sprint with 250m to go, the race looked a-ready won. Unfortunately de Jager lost momentum with only 50m left and struggled to finish third. Nickolais and Liebenberg surged past him in the last 30m.

The mens 100m event was easily won by Collin Greg of UPE. Greg broke Paul Nash's U 19 100m record last year and is thus the current SA U 19 record holder. Running into a head wind he clocked 10,8 seconds.

William Mogeregi clinched the 800m event from Loodewyk Puren of UPE. Mogeregi lead from start to finish but only just beat Puren who chased him all the way.

Free State varsity's Louisa du Tiot, the SAU womens long jump champion, easily won this event.

The UPE athletes featured very well in this meeting (contemplation on this point welcome). Rhodes, however, did not. Phil Rudd gave an unexpectedly good performance in the 800m and du Preez, as expected, won the discus event, breaking the Border U 19 discus record.

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## 40 YEARS ON

John Burch will direct the Speech and Drama's production this year, "40 Years On. The play, written by Alan Bennett, is a review and is both comedy and satire. It will run from 31 March - 1 April and again from 5 April - 8 April.

Prof. Roy Sargeant, head of the Speech and Drama department, takes the leading role as headmaster of Albion House. This will be his first appearance on stage in 8 years. Other members of the cast include Andrew Buckland, winner of the department's "Actor of the Year" award last year, and Chris Weir, a Speech and Drama honours student.

The play is about an English public school, Albion House, that puts on a play on its last day of term. The twenty-odd school boys provide comedy and chaos which serves to punctuate the satirical sketches of the play, within the play.

John Burch, a former Rhodes law student, is now reading for his Masters degree in Speech and Drama here. In an interview with Rhodoe Mr Burch said that one is always on stage and that criticism is essential. In doing an MA the criticism is merely without a "Dear" and a "Yours Sincerely".

He said that a higher educational degree is important for vocational mobility. In Grahamstown he found that there is an atmosphere in which work is actually possible. At Rhodes he hopes to finish the writing which eluded him whilst partaking of the 'rat race'.

This is the first time that the play will be seen in South Africa.

The large cast demanded by the script, including a rugger team, has been easily filled by the department.

Mr Burch spent three years with CAPAB and during this time wrote 12 manuscripts, 3 of which were produced. In 1975 he resigned from CAPAB to become an independent producer. Since then his writing has suffered but he hopes to remedy this in Grahamstown. He is also yearning to do more acting than was allowed him as a producer.

Mr Burch has been cast in the part of Iago in Shakespeare's "Measure for Measure", to be staged later this year by the Speech and Drama department. This is an awesome undertaking as it is the biggest part in any Shakespeare play.

The set has been designed by Rob Shaman and is comparable to the large cast. Mr Shaman was an honours student in the department last year and he relieves Ken Robinson who is on long leave.

## IN CAMERA

Jamie Crawford will be directing Jean-Paul Satre's play "In Camera" this term. The cast includes Ian Robertson, Debby West and Sandy Dacombe.

The play is in Satre's existential tradition and explores such questions as that of one's identity. In a room containing three people and no mirror, how is it possible to establish one's identity but by the reactions of the other two people. And if they choose to ignore you...?

The play will run from 28 March - 1 April in the Box. Booking at Grocotts and Sherry, or from any Drama student.



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## BASEBALL

The baseball match following the Rag procession was certainly an intoxicating affair. Rhodes played Selbourne Old Boys in typical Grahamstown weather - Sahara to Alaska - and lost.

The drummies opened the show by revealing their talent (sexist!) after which the Old Boys pitcher arrived on the field in a chauffeur driven automobile. The forgetful driver, dressed in top hat and scents, escorted the celebrity to the mound and the game began.

Spectator participation was encouraging, and one ardent Rhodes fan vented his feelings on the Old Boys pitcher by exposing himself from behind the diamond.

Bad fielding by the Old Boys team allowed the university many chances early on in the game. Rhodes players were quick to pay back the compliment and their fielding deteriorated as the game progressed.

The Old Boys batted well to beat Rhodes 22-19 after an exciting and eventful afternoon, during which distraction was caused when a not-too-sober Rag supporter staged a mime, clad only in his vest.

## SOCCER

Three hall matches were played on Sunday but unfortunately the Rhodexo reporter waited and waited at the advertised venue - Prospect field - only to find the matches had taken place at Fiddler's Green. This is what is scientifically referred to as "human error".

Founders Hall lost 4 - 1 to a superior Kimberley Hall team.

Oppies, as expected, beat Smuts. Oppies will undoubtedly have the strongest res. side this year (for a change) as they tend to play their 1st team players which most Halls do not. Oppies also have the advantage of a large percentage of 1st players.

Rhodes staff played the Graham Hotel side on Saturday 11 March, and narrowly lost 6 - 5. The staff team lead 3 - 2 at half-time.

Although the game lacked skill and talent the scoring of 11 goals made it an exciting match.

Right on the Rhodes Staff!



Rhodes staff vs Graham Hotel

## multi-racial

The question of multi-racial soccer has been finalised at Rhodes. Mr Sid Penny, secretary of the Grahamstown Football Association gave the following statement to Rhodexo, "The GFA has no objections to the playing of multi-racial football in league, cup or shield games."

This means teams chosen on merit for all res. and hall matches. As far as the Rhodes FC goes it has been decided that history has shown the choice is up to individual clubs. The Eastern Province FA actually consented to the playing of multi-racial soccer last year and so no problems are anticipated.

## CRICKET

### 1st team

The Rhodes cricket team played Walmer last weekend at home. Walmer went in to bat first and made a magnificent 326, to put the Rhodes XI under pressure.

Walmer's number two batsman, van Vuuren, batted faultlessly (well, almost) to make 115 runs. In a magnificent partnership he and Hendricks went on to make 134 runs in 96 minutes. Rudd took 4 wickets for 74 for Rhodes.

Rhodes then went in to bat late on Saturday afternoon and by lunch-time on Sunday had only managed a dismal 86 for 8.

They went on to make 135 runs in their first innings. Jones making 27 and Ahlers making 24. Bowling for Walmer, Thompson took 3 for 33 and Boy took 3 for 11.

Rhodes were forced to bat again but their wickets fell rapidly and Walmer walked away with easy winnings.

On Saturday 10th and Sunday 11th March, the Rhodes 1st XI played the Port Elizabeth Cricket Club. PECC batted first, leaving Rhodes to bat on Sunday. But rain stopped play and the match was declared a draw.

### 2nd team

The Rhodes 2nd cricket team played Sidberry last Saturday and beat them by 5 wickets. Sidberry batted first and managed a total of 174 for 9.

Rhodes then went in to bat and notched up 175 runs for the loss of 5 wickets.

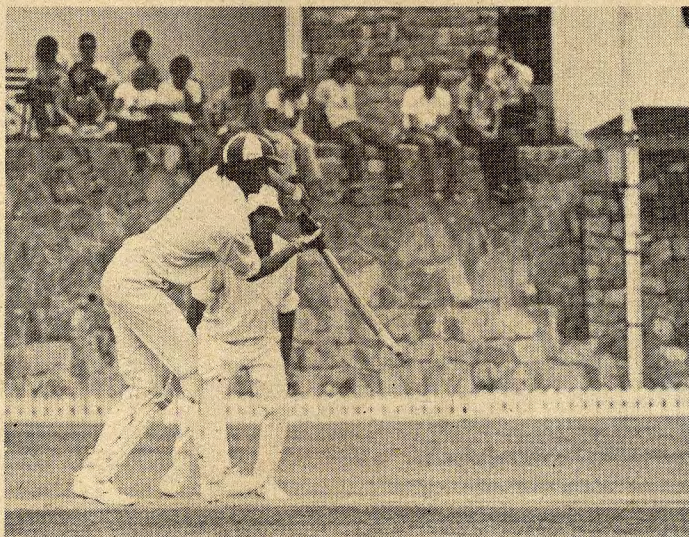
Ant Clark, batting for Rhodes, made 92 and Barry Carron bowled superbly to take 7 wickets in 35 overs.



Colin Kloot in action

## INTERVASITY

The points of the Rhodes/UPE inter-vasity now stand at 6 each. A breakdown of the points is not available as yet. But then inter-vasity hasn't really started yet, has it Rhodents? Only when the beer flows and the colours fly, do we ask ourselves what the points are. But that's another story...



Dave Emslie batting

Photo by Fotonik





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eat earth you bastards

Bruce Patterson

Where the rot began:

It was all ideology

The rat

Wake up, White South Africa

GO UP  
GO UP  
GO UP

CHRIS WOOD

innocents with

Hands

The struggle continues

a torrid history

A strike South African style