

J.F. This is an old temptation ... mmm ...which is really just to locate you ...mmm... when and where you were born.

G.M. 1946, in Escourt in Natal.

J.F. What, that's ...in ,on the coast.

G.M. That's Midlands, Natal - Midlands.

J.F. And ...mmm.. You know what I think I'm going to do is get right to the area I want to talk about and then go back. Cause if I spend half an hour, you know, on these early things I may not get to what we need to talk about.

G.M. Ja

J.F. So I'm just getting, not warming up to it or anything, but I hope we can come back to some of the things. Mmm... there's something that I have just asked alot of the Whites I've interviewed, did you ...I've asked it from all/<sup>different</sup>ethnic groups. Did you see yourself ... was there ever any sense of being a White South African?

G.M. Yes, oh yes of course. I'd, I'd ....(STUTTER ?) an unquestioning acceptance of being a White South African. I mean that's ...that's how I grew up ....mmm... Julie can you just stop for a moment let me just ....

J.F.Ja.

What were you saying?

G.M. What I was saying, is that ..mm..You were asking about aware of White South African and I was saying that, that mmm... that's that's the way I grew up.

That was a unquestioning thing, it was just a given...

It's/<sup>it's</sup>the ultimate way in which ideology works, and that is that you actually live your daily life through that belief it doesn't even come up as a question.

Mmm...And do you want examples ..?(slight laugh)?

J.E. Uhmm, I'm very <sup>big</sup> on examples.

G.M. Grew up for quite a bit of my life on a farm in the Free State, well my father was a civil servant, he went back to farming because my mother inherited a farm and he thought he'll make it.

The whole Afrikaner romantic dream of making it on a farm. But, he couldn't, he didn't have the experience, it wasn't the right kind of farm, it was a precarious ecological balance, that part of it was mixed farming so it was a hotch potch ...and... but, he survived for about ten years. Now there, the the relationship was ...with the, with the workers on the farm ... Was one where I grew up with those kids in a whole lot of ways .

But they lived in ..in ..in their mudhuts in a certain part of the farm and we lived in, not much better, but corrugated iron house.

Mmm ...,and we would mingle but it would be, it would be .... on very specific things, like playing together for part of the day. But say, ~~for~~ one day, then for three weeks we wouldn't. I mean maybe I'm, maybe I'm mis... misremembering it even. But that's the way it comes across to me.

But there was never any kind of question, 'of' why are they living there and why are we living here' ...mmm ...'what is there relationship to my father'.

Maybe, it is also that it was ,it was mediated in some way because he was no rich farmer. It was not as though he was sitting at home, he was actually on a tractor and working with the people so the gap was not as obviously big in class terms. It was obviously big in racial terms. Uhmm.. ja, that's what I mean, it was a unquestioning thing and carried on, high school the same thing ..I suppose



J.F. Was it a very Afrikaans background, both your parents were Afrikaans?

G.M. Yes, yes totally.

J.F. What generation are they?

G.M. Well, they're French Hugenots, I suppose... the first ones, mainly French Hugenot blood..

J.F. So, did you speak only Afrikaans?

G.M. Only Afrikaans, in fact I didn't speak English until I went to standard 3.

J.F. And why did you then speak English?

G.M. Because we went, came ... my father left farming, having not made it. Went back into the civil service, then he came back into Natal, which is where he was brought up.

J.F. Did you have any sense of 'otherness', coming to an English speaking province having ... Did you feel different?

G.M. Not so, not so much initially. Uhmm ...because I think that the break with the farm was was the bigger one. Moving from 'having grown up on a farm' and that's the only experience I can remember to uh.. Harding which is a hamlet, literally, in southern Natal.

But it was like a city, there were 120 kids in the school rather than five - which was the maximum in the farm school, ever. So that was the impression, that was the thing that got... rather than it was English.

English came into it as well it was a foreign language, I did not understand a word of it I had to learn it.

Uhm ...I think where the English awareness is later and and that's probably the first, the first, social awareness of 'an other' rather than awareness of of Black people as an 'other'.

G.M. And that's because, because of growing up in an Afrikaans household my mother's mother, my grandmother, had been in a concentration camp and that's her background as Freestate, Afrikaans state, being through the Anglo Boer war. Those are the memories, those are the memories, that's her conditioning. I can, I can still remember she was ... at times she came across.

Now, whether its, ...once again, whether its uhm...whether its a true reflection of her belief. I don't know? ... But she came across as in fact, very anti-English, anti South African English because of what they had done during the war. Uhm, the stories I can remember were those of the concentration camps, of the burning of farms to to force people off the land, during the Anglo Boer war. So ... that affected my later perception of the English people. They were always, they were the cosmopolitan ones, they were the ones in the know, they were the ones with the culture, they were the ones with the sophistication, they were the ones with the literature.

We were the people, <sup>always</sup> at the bottom struggling to get to gain those things and struggling and struggling against them. We were always the the culturally oppressed especially, Uhm, not so much economically because its ... I don't think it came in with it, my father was not striving to be a successfull businessman or anything like that. He was just plain and simply a civil servant. So the, economic striving didn't come into it.

BUT, the CULTURAL THING was certainly that ...uhm, we fought for our language, we need to respect it, we fought for our values, we need to respect those, and cherish those.



J.F. And, uhm ... and then you grew up in that ... that town in Harding?

G.M. Hard... ja, was there until I was in standard six, so that must have been about 1959, or so. Uhm, ja that was, that was an English Junior school.

J.F. So, rather than go through blow by blow, was there anything in your years before university that politicized you, was there any beginnings of awareness, was there also anything that made you understand Afrikaners place in South Africa?

G.M. Well ..., I mean, there were political events. But they weren't political events of challenge, they were political events of affirmation.

Uhm, Republic day and the Republican striving, I mean that was a tremendous obviously growing, ... coming from that type of background and perceiving.

The Republican striving was an anti-English thing. It was perceived as that, it was the final, it was .. it was the culmination ... of the struggle that continued after the Anglo-Boer war.

That's the way it was presented to me, that.. the Union was something else, the was, was just an interim, the struggle continued after, after Union.

Union was, was in fact rubbing it in, in a certain way, 'that you've lost', so Republic day was in fact tremendously important as far as that goes.

And I still remember and I saw it not that many years, something that I wrote an essay that I wrote. It wasn't even formally requested at school, 'on the importance of the Republic for the Afrikaners'.

Uhm, so that would have been around 1960 during the Referendum.

J.F. And...

G.M. So what I was saying is just that..that..the ..the political events are ones of affirmation, that I remember. They were affirming me as, as having chosen the right... Not even having chosen, as having been in the right position. They weren't challenging in any way, no.

J.F. And uhm, the Sharpeville? Do you remember that at all?

G.M. Sharpeville is a vague memory, what is, what is much clearer, though, is the Pondoland uprising because we were in Harding.

In fact it was so close that, that, that uhm, the magistrate ... once again I might be, might be wrong on some of the details. But the magistrate was was uhm absent from Harding when the women who had been burning tractors at the at the, uhm ... I can't remember the details now.

But the Tractor Stations were basically involved in the 'Betterment schemes'. So there'd be certain places where the State would provide the tractors, and those would be housed in one place with<sup>with</sup> fuel and things like that. Now women had in fact because of their opposition to betterment had, and Tribal authorities which were linked to it.....

Had started burning those tractor stations, and they were brought to court and because the magistrate was away, my father sentenced them.

Uhm and that bein.., he was assistant magistrate there, being a civil servant we lived very close, it was a tiny place, its minute, we lived next to the jail.



G.M. The women were kept in the jail there but jail was too small, I remember they had to be taken to to Pietermaritzburg jail.

And the women had now been, I think it was something like sixty women. Uhm, ... and then the rumours started that the men were coming to fetch them.

Now remember this, I'm I'm in standard five or whatever in in a tiny little Junior school in this little village that is surrounded by by Black Natal, by Black.. ja. Uhm, so so all the people had to go to the hospital and that was going to be the protected place for the women and children and all the men were gathering outside the.., all the white men were gathering outside the, the jail to then stop these men from coming in.

You know the, they ...people coming in were ...set alight to to all the forests, because it is a wattle area and uhm sugar plantations round Harding.

So long before the men who'd come to fetch their women had actually got to the town there was the awareness and police would go out on patrols and wouldn't be able to get through because they chopped trees down these were falling across the road.

Now we didn't go to the hospital, I still can't remember why. We went to stay with other people next to the station, friends of ours at this time.

But my father joined all the other white men in this, in this uhm .. in the police station which was across the road from the jail.

So that's the awareness. I mean the next day of course they, they brought in a sarricen, and the cops were there in force, and they took the women to jail in Pietermaritzburg.

G.M. So Harding missed it from there. But the sarricen was in fact, sarricen was a kind of troop carrier that they used at that time, was stationed in in Harding.

So that's that's that's that was much had much greater impact than Sharpeville did, I mean tremendously much more.

I was, I had I had lived through that. Uhm ...but in, ja, in in a distanced way again, it was happening out there.

I didn't actually see the people coming into the town because they they walked down the main street and they they went to the jail where their women were.

Uhm, they weren't interested in burning down the village of Harding.

And there was no shooting there, it was defused and they finally listened to to people who had spoken to them, although I can't remember whether it was the police or my father, or who ever had spoken to them, and the men left.

J.F. So, by the time you you went to the university then from high school or did you go there right when ....?

GM. I went to the army for nine months.

J.F. Did that have any effect on you or anything?

G.M. What it did, I, in a way ..okay ..having come from a .., just following up because I think as I said earlier, I I think the most important social awareness was that of Afrikaans - English.

To follow that up for a moment because that's that's that was the thing impressed me at the time, ~~was, the~~ having come from Harding Junior/school, government <sup>Primary</sup> primary school. I then swapped back into Afrikaans medium in standard six, at the end of the year and I then matriculated in Afrikaans.



G.M. But having come from there I was ,I uhm .. had alot of English friends, right through school. And eh ja, some of some very close friends.

Uhm, a chap whose here who came from Tanganika whose at the university lecturing now. I remember him very closely because he did, he did Latin. There were only four of us doing Latin and they joined the Afrikaans and English Latin classes, for example.

So, I'd maintain the friendship with the English people. I had as many English friends as Afrikaans friends, I suppose.

Going to the army was, ..then brought me into conflict with Afrikaners from the Freestate because they said, that I was, I was too friendly with the English and they didn't like it.

In fact I remember being beaten up, by one guy, one night because... he just found an excuse. Basically what it was all about is because I spent more time with the English guys than with the Afrikaans guys.

And he didn't like that he felt that I was in some ways a traitor. So, that was the tension, that made me question a helluva lot of things of being Afrikaans, and what people are willing to do for being Afrikaans.

I mean beating somebody up because they had English friends is bizarre, this is nineteen sixty ...sixty five, eh ja.

J.F. So, eh.

G.M. And also, I mean just one other thing about the army because your, your initial question was about racial awareness..

J.F. Mmmm.

G.M. ... rather than ethnic awareness.

The enemy then, as far as I can remember, was not presented as Black people in the army.

The enemy was, 'Harry, die Rus!', if you had to, if you had to stand guard, and they'd sort of warn you.

I mean, there's always a mystical figure, uhm .. the mystical figure would be, mythical figure would be 'Harry, die Rus', 'Harry the Russian', his the one.

'Don't tie up the strap at the bottom of your helmet' because, Harry the Russian, grabs you and pulls you over and he yanks your head off.

So, uhm to remember that, they warn you about 'Harry, the Russian'.

'Harry, the Russian' was the enemy for about nine months of my life. Why, I don't know ... (laughs) ...maybe, it was just the camps I went to, I dunno.

But, that's what stuck, not Kaffers and Koelies en goeters! Four years after Sharpeville, so I dunno, I dunno what, what shaped them.

J.F. And then you went to university afterwards?

G.M. And then I went to university. And that also brought the Afrikaans - English thing into effect.

Because I was going to the pattern that the determined destined path was taking me to Pretoria/<sup>University</sup>Engineering residence.

At the very last moment, I still don't remember why exactly.

I decided, 'no ways, I can't do it' and because of the English friends I had, they came down to Natal university.

And...I said to my parents, 'now, I want to go there, they've got an Engineering faculty as good as any where else'.

So, I couldn't get into res here but I stayed in digs

which was also a good thing.



G.M. Came down to Natal, stayed in digs, did one year of engineering which I failed. It was ..eh.. inevitable.

J.F. And then?

G.M. And then I changed to Arts, B.A., uhm, and ja...

J.F. So do you think, were you at all politically minded, were you liberal, when you got on campus?

G.M. No I wasn't, the the only time, in fact that's the year in 1966, it must have been in 1966, there was a general election, it might have been a by-election. ... was the only time I ever voted in my life and I voted National party.

But ..uhm I used to have a postal vote because I was registered in in Newcastle, and the guy who brought the postal vote round said to me, I still remember it so clearly.

He said to me after I had put the thing into the envelope, he said to me, 'oh, let me look and see if you had voted in the right way.' And I thought, 'you arsehole! First of all, what right have you got to do it? Its its illegal and secondly, what ...what makes you think that I have the right way in terms of you. I mean, how can you prescribe the right way for me, what have we got in common that you can say that.'

I still remember that so clear, that's the only time I voted. So I voted National party, the one and only time ... that I voted.

J.F. Why did you vote national party, do you think?



J.F. Why did you vote National Party, do you think?

G.M. Because it was part of that destined path - it was inevitable - there was nothing to question it - there was - and United Party and National Party were - you were born into it.

In the Freestate, where we grew up, I remember certain people were sneered at because they were S.A.P.A. (292) that they were as Afrikaans as we were, but at election time they were SAPA and that was it. You were just simply so-and-so's son would vote SAP because his father had been that or her mother had been that and that was it - there was no question about it - no questioning about what you were voting for (or) anything.

It was rather the Afrikaans/English part of it. That's the way it was presented, not the National - I can never remember the National Party colour policy being presented to me as something to vote for. It was that you were voting for the Afrikaaner party, and that was -

And that's, I think, why that guy - the guy who brought the postal vote round pissed me off so much, because I was at an English university and yet he still expected me to vote Afrikaans, and I think I was doubting that definition of myself very much at that point.

J.F. And - just going to pull this one out (lost my place 303) and so can you again just thinking ..... parts, just give me some sense of how you got politicised - was that process at university?

G.M. Well, Julie, it must have been - it couldn't have been anything else (Laugh) but I can't - the only thing that really stands out about - I have spoken to other people about this as well, and trying to work it out, but I haven't - I suppose I haven't gone about it methodically enough.

I cannot remember a single event or a single person that affected me. What I do know is that I didn't go through a phase of liberal party politics ever, or a liberal kind of stance. I can't - as I - did I speak to you about Alan Paton speaking on campus and being very angry with him because he came across as such a weak personality and so moral about the whole thing, and I didn't accept that kind of morality.

It was the banning of some student leader, I remember there was the torchlight vigil on campus and I went to that simply because I was interested in political events - for no other reason, but I didn't like what he was saying.

Not because of any kind of left rejection of him but, ja - just couldn't handle it, so I never went through that. I never supported the Progressive Federal Party, I never, ja, I never took a liberal stance that I can ever remember.

I think it was a series of events. The first - the biggest one, I suppose, that I had to overcome was that of inferiority as Afrikaaner and therefore some kind of challenge against English - defining things in terms of English/Afrikaans.

Defining myself as Afrikaans, escaping from that was, I think, tremendously important, and with that, I think, came several ....



G.M. .... - I started feeling more at ease with different ideas. I didn't have to defend myself. I didn't have to protect myself as Afrikaaner all the time, and I think that that probably played a part in it.

J.F. Was - were the Sestekers (329) an influence on you?

G.M. Yes, but in a (Laugh) - in a kind of romantic way. The Sestekers stood for Now Afrikaanedom has finally drawn on - has become part of world literature - that's really what it was. They - in the same way that Brink (334) - it was inevitable that he went to Paris and became French.

In the same way, it was inevitable that I'd be caught up in the kind of romanticism of France and French culture because they presented themselves very much in those terms.

Not England - European - strictly European cultural manifestation here in South Africa, and I was doing Afrikaans. I did Afrikaans and English Honours so that the literature part must have played some role, but not as a political statement about South Africa. It was simply that it was avant-garde - it was something new.

It was something that was breaking ties, boundaries. It was exciting literature to read and to write about. I could draw in a lot of comparative material, which I've always done in my studies. I could so write - I could bring in suddenly what they were writing and compare it to what was happening in England and America, and that's why I did the combined Honours.

It was a literature Honours, and I combined the two, and I did Dutch, Afrikaans and English literature, and\*there was very exciting because that it exactly where they came from. They weren't in South Africa. The Sestekers were Europeans - very much so. \*that.

J.F. And Brechtenbach himself - was he in that group - was he in a class of his own - did he affect you?

G.M. He did affect me, but he affected me in a different way because his concerns weren't that. His concerns were - there was a journal called Call that Ampie was involved with.

They decided, when they started off, to do ten issues and they did ten issues, and then it closed down. That was the end of it, but there were debates and things in it. Brink wrote in it, Brechten wrote in it, and Brechten was outside.

He was - strangely enough, he was in Europe and yet he was writing about South Africa. He was attacking those people for the issues that I felt they were missing because they were - they were in South Africa and they were writing about Europe. He was sitting in Paris and he was frustrated because he couldn't be back here, so that's the way that he came across to me - as much more South African bound - African tied, rooted, than any of the Sestekers were.

The other Sestekers - he was lumped with them because he wrote in the '60's.

Sesriyens



J.F. So just tell me, just real briefly - I don't know anything about your political - your history - about what - I don't know how even to ask how you got involved - if you just tell me some events, very over-viewing (367)

G.M. I did political science...

J.F. After..... (369)

G.M. As a major - no, no, no, while under-graduate. I did three majors - English, Afrikaans and Political Science, and the Political Science lecturers initially were - well, Denis Worrel was here just before I started. He was at this university teaching in politics.

The Political Science lecturers were Doug Irving, who's now at Pitermaritzburg, who's not a radical by any means, but a very nice, very concerned guy, and I think that he - but he was teaching political philosophy - that's a long way removed.

<sup>Newpin</sup>  
Michael Newpin came in and Michael Newpin, I suppose, had some kind of influence. Brash, very confident, brought in respectability to Marxism, but approaching Marxism from the German philosophical side - Hegel and then Marx - that's how I got into reading Marx.

Oh, there's one thing I must say to you that goes back many years ago. When I was in junior school, of all places, there was a teacher there whose name I won't mention in case - I still don't know to this day what happened to him.

A young guy arrived there, drove a Studebaker Hawk that's goods wheelspin wherever he went - I still remember that so clearly. Now, he took an interest in me. I don't think it was any kind of homosexuality or any of that kind of interest.

It was simply that I was bright, and he was obviously stranded in this tiny little place. Anybody who comes transferred to Harding and drives a Studebaker Hawk (Laugh) has got aspirations beyond that little hamlet.

But any case, he gave me books on the Russian revolution to read, and I would battle with these things. I can't remember a thing about them except that I was so impressed that this teacher took this much interest to actually give me books - here a junior school child reading books on the Russian revolution, and that's still stuck (Laugh) to me to this very day, and I wish I knew what happened to him, but be that as it may.

So what I'm saying about political science that introduced Marxism as an O.K. subject. It's something that you read and you were interested in and you, ja - it wasn't just communism out there, Marxism in itself, and I think that that must have had some kind of influence on me.

The other part is that I had moved tremendously much in Durban from place to place, and therefore got caught up in the whole hippie culture but without being part of it. I always rejected that. I never became part of the sort of drop out scene but I lived with those people. Those were the houses that I lived in because they were the cheapest. It was ....



G.M. .... counter culture in a whole lot of ways. Now, it was counter to something that wasn't in South Africa - it was counter to something that was in America, but be that as it may, it was counter in a whole lot of ways.

It brought me in contact with the police. There were drug raids on the houses that I was in - that kind of thing. Police were suddenly put on the other side.

And then Rick Turner arrived - it's - once again, it's inevitable that I should bring him up, but by that time I think I'd made a whole lot of decisions already. I don't think that Rick influenced me. I think that he confirmed and just simply built on that.

He taught me to question, which was tremendously important - their style was that of questioning why - you'd battle on about something that was very obvious to you, and he'd just say why - and you suddenly think: But, fuck, I don't know why - maybe I'd better think about it. I can't go and talk to people and defend my position unless I know why this is going on, and that was something tremendously important. \*babble.

When he arrived in Durban he stayed in the same house briefly, but then he realised that it was also the people were smoking dagga next door, so he wasn't going to stay there - he wasn't going to get busted for that, and when he first met Fosia (419) he brought her there as well.

And then later on I lived in a house with him and went - by that time I suppose I was confirmed. The house was fire-bombed while I was there - that kind of thing was occurring, and that - those were early times when this was happening, - and tyres would be slashed and - ja, trying to set alight to motor cars and...

But that was really a confirmation of what had occurred already. I suppose the most important thing then was the involvement in labour. Becoming involved in labour with the wages commission, being friendly with people like <sup>Halton</sup> Halton (427) and <sup>Nupin</sup> Karel Tip and Charles Newpin and those people in Durban - and Dave Hempsen, in Durban at the time.

Being friendly with Fosia and with Rick meant that I was also coming into contact with a lot of labour people - going to Botswana with Fosia to go and see Andrew Kalembo - ICFTU - so that would be the kind of things that I would be doing then, and the, of course, the Durban strikes, but then those were really confirmations of a direction that I'd taken. They weren't pivotable....

J.F. Just stop for a second - that word pivotal, but it's just that - you can say '76\*is a shorthand, /but I think that I just would like someone to tell me about the Durban strikes and how - what - just briefly, even if - I just don't want it reference not explained - what were you doing at the time? \*as (437) /people know.



G.M. I finished honours in '70 - '71, and the labour - I was starting to be involved in labour things, like for example, there was a newspaper (444)

Now the exact chronology I'm probably not going to get right, and it might be important if one's looking into that period in detail, but there was a student newspaper for workers being put out.

I went overseas, however, in 1972. It was the only time that I went overseas. I thought - there was the whole thing of, oh, I can't handle it any more, the anguish is too much, blah, blah, blah. Let me go and find some other place and I'll be involved. I'll be socially involved with issues that are manageable like fluoride and water and that kind of crap, so I left - I left....

J.F. What was it - the kind of white South African plight?

G.M. Yes, yes, I suppose so, but not very deeply felt, but still I went through it. I left - thank heavens had a motor car accident about a week after going, so that wiped out finances, so I came back much quicker than I would have. I didn't even try and look for jobs there. I was away for three months and I came back.

And I came back right in a whole lot of labour things that were happening. Travelling out to the factories every morning at five o'clock. I worked for race relations for year 1973 so I joined them, but I was at a book shop until I went overseas....

J.F. Is he all right? (He's making a lot of noise!)

G.M. Ja, he's fine. I worked at a bookshop, Logan's (462) until the end of '72, so even to then, because I was living in a house with David Hempson, we'd be travelling out very early in the morning to go and recruit workers for the general factory workers benefit fund, which preceded the unions here.

So it's in that context, and David being involved with the dock workers, the dock workers' strike at the end of '72 then brought home that there were going to be things happening in the.....

'73, early in the year the strikes break out - in January, in fact, at Coronation Brick and Tile which, of all places, is a factory employing hostel workers, so the last place that we expected - we were working in the textile factories out at Pinetown, and suddenly - and New Germany (477) - and suddenly the strike breaks out in Northern - just across the Ingenu in Durban North, and then it spread tremendously fast and I th - ja - I suppose an event that is, in many ways, more important than '76, in that - in that it was - it brought home the power of the working class.

(Ingenu  
River)

It was just such a tremendous experience, where the whole city actually ground to a halt. It was, once again, similar to the stay-away, but on a level that you could never predict.

The stay-away was called for one day in Pietermaritzburg - the one - the last one - called for one day and the city ....



G.M. .... came to a halt, and the next day it resumed again, and that power had been shown. Here it was - there was no organisation. There was nobody speaking for the workers - there was nothing like that.

There was no organisations claiming responsibility, and yet you'd pick up the newspaper, if there was a newspaper - because the newspaper sellers might have been on strike - and read that so many factories - fifteen factories over here were on strike.

The next day those workers would be back because all those strikes were of very short duration. The next there'd be the whole of Pinetown would grind to a halt, rubbish uncollected because municipal workers went on strike, so in a whole lot of ways the kind of anarchy of it - apparent anarchy of it made it, well first of all, made it last so much longer because it wasn't just set and organised for one day and that was it. It just broke out all over the place.

You'd have one factory going on strike and then those people would be marching down the streets. Their example would just simply pull out, either the people on that same street on the same day, or the next day. They'd say why the hell not - our wages are no better, we living in the same townships, we had the same rent increases, we had the same transport increases, we've had the same school fees to pay.

All of those things came at that time - beginning of the year. Why not? And the next day that whole street would be out.

Photographs of workers marching down the streets of Durban with a red flag in front of them. Not the red flag that was flown at Craddock. The red flag of just warning the traffic that there (they) (515) were workers - workers on the way. Workers at work in the streets, except of course, they weren't workers at work - ja.

So I think it was a tremendously exciting - and what was also good for me then is that I was - I felt at ease within it. I wasn't scared of it. I wasn't outside any more, because we'd actually been going to those places, to those factories every morning.

I could arrive there and people would recognise me, and that was a tremendously important thing, not because they were black but because they were workers. That's the thing that struck home. Here were people working and they were withdrawing that labour, and that had a tremendous impact...

END OF SIDE ONE.

J.F. And the impact - what did that mean in terms of .....(Tape off) steps or was it something that had longer residence - it didn't affect you in terms of any immediate result of it?



G.M. Well, it did because it brought some choices. It brought some choices home just about immediately, and I was working at race relations so - during in - during 1973, and Rick started the survey of the Durban '73 strikes, and because some of the money was coming from race relations they decided that I should work with him on that and I collected newspaper clippings and I did some of the management interviews.

And then Rick was banned, and all the trade unionists were banned towards the end of that year - 1973, so he needed somebody to put his name to it in a whole lot of ways.

I didn't write that book,\*and the first edition my name appears at the bottom of the introduction - my signature, along with Fosia's. \*in.

J.F. Of?

G.M. Of the survey of those '73 strikes called Durban Strikes 1973, which was published in '74, I think, by the IE that was then set up - the Institute for Industrial Education, but a lot of people -

Initially it was actually - I was presented with that book - this is your book - and I was the one who had to speak to in Pietermaritzburg, and I had to speak here on it because Rick couldn't do it, but the vast majority of that was written by him or by Dave Hempton, and I did some of it.

So that was the first thing that I - I had to maintain the involvement with Durban '73. I then became the expert on Durban '73 strikes because my name was linked with it and Rick couldn't do the talking.

What it also meant was when those people were banned - all the trade unionists, Hilton and those, they - ~~Aria~~ Harriet\* Bolton, who was fairly central in all of this - ja, central figure (Laugh) in a whole lot of ways and a very good friend at the time.

She said : Come into the unions - and I had to make a decision about that and I decided not to. I still can't remember exactly why - the order in which things happened, because at the same time Carel Tip, who'd gone into NUSAS because Charlie ~~Newpin~~ Nupin\* had been in NUSAS before then gone down to the head office.

He 'phoned me and he said : I need an assistant in the social action side of NUSAS - will you come down and join me in that? And I had to make a choice between the two, and I decided to go into NUSAS, I think because I probably didn't do enough thinking about the future role of students in relation to labour.

Until then students had been central. Not all students, but a small group of students had been central - the wages commissions, and those weren't NUSAS set up. They were - they became NUSAS related later, but central in starting things off because of the resources.

I think there was actually a very interesting awareness of the role that students could play. The resources we had. The access to information we had, and then making those available, sometimes a bit conceitedly, sometimes naively etc., but still making it available. Distributing ....



G.M. .... newspapers, and I think it was the right action at the right time for students to take.

Now I, in a way I suppose I thought that that would continue unchanged over the next number of years, without an awareness of the tremendous important (importance) and the very rapid growth of that unions were going to have during that time, and so I decided to carry on with the student line.