

J.F. Can you tell me when you were born and where?

S.M. Sometimes back - I was born 1949 on the 9th. September, somewhere Newclare - that was (?) Johannesburg.

J.F. Were your parents very political?

S.M. No.

J.F. So where'd you get your politics?

S.M. Well, not really from - I mean from the - the understanding or seeing the look of things, you know, when things - how things goes on - more so, I think what affected one is the question of schooling as such, you know, that I mean - I mean my parents were not really educated as such, and what happened is one has some problems on the question of schooling, you see, and one has to make some part time and weekends, you know, and some gardening on weekends to get something, and obviously it comes really a question mark that whilst the other childrens are enjoying to play on weekends, and on weekends you have to do some gardening, you know, and you - you may go to the golf course sometimes - at least you can have something, and at least you can balance yourself - that's how perhaps things encourage one to - not unless after sometimes of course as - as early as - as late as '7 - '74, ja, that's where we started to realise some of things I mean when the question of the - the Southern Africa started (?) to shape, take - take the shape, you know, during the fight of the - the - the Angola, the Frelimos, they started to take - shape things, but it wasn't really a clear thing of the really political line as such, but it was the question of why am I so and - and not like the others, and why can't we get this - not perhaps like the other families, but it was basically along those line, you know, that really which - which (?) no income - much income in the house, you see, and it means that you jeopardise one's - one's education as such.

O.K., it carries on till up to 1974 - in 1974 we - we were mixing with the other, so to have some - some friends along the line, O.K....

J.F. Mixing?

S.M. Friends, with the other friends - that of course we used to now discuss seriously, not - not necessary now being alone, but start to discuss seriously - well and good that - we start (said) firstly to look at the type of the - to - to introduce some play, a stage production, and whereby we realise along those stage production again that even if you have your things right, automatically you must ask for a sponsor, and at the end you get nothing again, but the sponsor get everything, the person who'll be directing the play, but the playing has been made by you, you see - hence now by then we started to reject the whole idea of getting the sponsorship - we - we -

We agreed that we'll move alone without any sponsorship, you see, because I mean we were seeing people - we are seeing - we are seeing the - the - the - the - the actors having - having to - to - to - to - to earn some - so little, whilst we find that the hall is so packed and the whole money goes to so-and-so, and more so at certain stage when you - one has to write a - a script, but at the end it - at the end after they've (?) sponsored everything, and now the sponsor becomes the producer at certain stage, whereby your name - your name doesn't appear, you see - that - that's what give us problem by then, and we refuse that no, we can't take such - such - such things, but O.K., it was - it was really a tough thing, you know - that's really tough because you - you - you - you'll put up a play where sometimes there is no money (.....) - you have nothing at the end of the play.

SAHA

S.M. It carries on till of course that's the emerging of - I mean till 1975 well (?) as I'm saying that we started to discuss with people, we started to - to discuss things broadly - I used to attend (?) - I was not really member of BC - I mean black consciousness by then, but I used to attend their meetings etc., etc. by then, and I decided (?) to see some of things by then, and it comes 1976 during the time - early '76 of course, when we - we - we are now starting to debate in the really term that really who is who, and like the question of who - who is exploiting who, you see.

Now it was not really thorough debated, because now by then of course yes, that's true that we were facing with perhaps - with the higher academy as such, that you couldn't really out-manoeuvre them by then, because I mean it must be understood that we - we - we - we are looking things on our own side, on our own understanding by this - the other - the other grouping perhaps looking on their own understanding - more so it was by then the only perhaps organisations which perhaps existed by then, you see.

But now in 1976 where, O.K., one has to be perhaps detained....

J.F. Were you detained?

S.M. Ja, 1976 one has to be detained - that's during our activities of course of now doing things emotionally in the true sense, of saying for anyone - we are going to take anyone who are ready to go out - we didn't care whether we send him where, that's true, that we didn't even care whether we send him to whom (?) but as long as people they can go and come back and defend themselves, because now there was lot of killings - it was basically out of those line.

J.F. Those what?

S.M. The - to develop themself (?) because there was lot of killings, you know.

J.F. By the police?

S.M. By the police, so it was along those line - most unfortunately we - we did it twice perhaps - the third time I mean you'll understand that it was not real - I mean it was through emotions - the third time, O.K., some people have to be arrested and we have to be arrested too.

J.F. You did what through (.....)

S.M. I mean we - we - we - we - we took some people out for our tries (?) and the third times of course I mean it was - it was just most unfortunately, amongst the people there one was perhaps a spy - a spy, and we - we happened to be arrested, O.K., but we are fortunately enough that some people were able to can disappear, and it was only this chap and myself and Harrison and Calcott (?) - we are four - Calcott (.....) she's - he's with - he's now in Lusaka - we have only four uncounting (?) the spy, but now when - when they come out with the case after maybe nine months altogether in detention - when they come out with the case, they didn't get the more support or a State witness than - than the accused as such, so the case end up with no full statement, clear I mean a foolproof (full proof) of that, because at least all of us were - were fortunately that we - we happened to - to stick to our points, that that was not the - the idea - well (?) we never did that before, and not unless you can prove, and it was good that he didn't have much proof on what was taking place, you see, so it end up there.

S.M. So our release when we - we got this charge (discharge) 1977 - 1977 somewhere October, or somewhere October, July, somewhere there, and coming back at home - I think it's July, because October was the banning of the organisations - August - ja, September, somewhere there - and after the clampdown of the organisation we - we started to - to - to now I mean, from the discussion that we used to have - have in de - in detention, now see now, started to - to see now things in the really terms, in the really - really terms, in the really stick (?) way - we realised the - the need of closing the gap, trying to avoid the lull which has been there before, you see.

Hence at the end we - we come out with AZAPO, we build up - we build up BC - behind that BC it was myself, Popo Molefe, Khehla Mthembu were there, and - and ja, I think we - we are four who (.....) this idea if - and Mankhekhulu Mahlangu - she's abroad I think - and we initiated - you want the names?

J.F. Mankhekhulu Mahlangu is in the US now?

S.M. Ja, I think so - so we - we - we started - we started this AZAPO with - so to speak, with an - a myopic approach, you know (Laugh) that's true, you know, because I mean we were talking dreams - we were talking dreams really - today one can that we really were talking dreams - though our - our first - our first launch of this organisation we were - were somehow - after sometimes leadership were - were - there was clampdown on leadership, and immediately after that we - we restarted again - we have stupid (?) constitution, where we see ourself as the - the - the unifying body within the country, and saying that we are not go to take any side between the two organisations, which is PAC and - and ANC.

Hence I'm saying really it was myopic approach type of it, because I mean there's no way - there's no any middle road in the - in the whole thing - well, as we carry on with the whole ideas, that's true that where we stay at Ndeni - formerly those people I mean the - the people along (?) those area, they were former member of ANC, and they used to question us about this - some of these things, and some of these BC thing - what are we trying to do, what - what is that - and then - like they - they'll show us some of the lines, how things should be done or should be shaped, you know.

So we started to have problem - not necessary a problem about attacking each other (?) that now this is wrong, this is wrong, but at - at our branch level we started to show the people, but by then we didn't talk - some of us we didn't talk much - much of - on colour, you see - that's how we had problem, because some of us we didn't talk much of colour, but we see ourself organising the people from the particular issue which affect the people along those line.

We didn't even talk about the class - some of us didn't talk about the class, you see - we were talking about organising people from - from - from there, from the material conditions, from material issues which affected them, you know, day in and day out - that - those are our basic ideas, you see, and as it carries on things develop now and the ideas develop quicker, and then it's the question of now trying to catch up with the reality of the situation.

It was not less - not - not - not long when we introduced now seriously that the anti-republic (?) campaign should be - people should now start to come out with an anti-republic campaign, but that was - was discussed at our branch level, and along our branch level we - we - we agree that at least let us coordinate this.

S.M. Mind you, by then we didn't have any perhaps UDF or (.....) - it was only this AZAPO, so along those line we said O.K., this is a - this - these are our - our branch level because - now let us get - because those are sub-branch - let us get the branch opinion, the whole branch opinion, so.....

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S.M. Along - along the question of branch opinion they were telling us that that was the - the - the foreign ideas, you get the point, of - of - of of coming out with anti-republic campaign - O.K., that's where we started to differ (?) a bit - we said no, but - but like we have our people, how traditionally our people have been against this republic thing, and there's no way that you go to differ with our people, and the question arises who are those people - I mean it is clear that the action has be taken and our history has been telling us that our people - in the first place our people were against the question of the - the - the - the - the - the Union of South Africa and the republic - the Republic of South Africa, and hence we just take it where they have left and we carry on with - and then it causes a problem of course.

O.K., after that we carry on with our things, but during the time when now the day of now coming out with some meetings for that now, rallies and blah, blah, blah, what have you, they won't (?) come and address the meeting, so we took an - a negative attitude - we refused that they cannot address our meeting, they cannot address the anti-republic campaign meeting....

J.F. Who can't?

S.M. The - the AZAPO - whilst - whilst be - we being AZAPO - you must understand clearly - whilst we being AZAPO, at our branch - at our sub-branch level we decided (?) to come out with the anti-republic campaign, and the whole AZAPO nationally refused that, you see, and we tried to coordinate the anti-republic campaign nationally from our branch point of view, from our sub-branch point of view, you see, but at the end when now we start to address the meeting of the anti-republic campaign meetings, they wanted to come, the national committee, to address the meeting, so we refuse because it - to them it - it - it's - it - it - it is a foreign thing, and to us it makes something - I don't know if you understand it clearly there - I don't know if you understand it.

To them it means something even - to them being part of - part - part - part of ourself, it doesn't mean a thing to them, but to us means something, O.K., so that's how now troubles (?) that started to emerge now - immediately after that we have the - the Matola raid - I don't know if you remember Matola raid - when the question of Matola raid emerges - comes in - I remember I was at work, and usually we used to phone each other, myself and Popo, that look, there is something which we saw in the paper, can we meet today and then try to come out with something - O.K., fine, we meet and then (?) agreement was that at our sub-branch the idea was now to visit the families of - of - of the deceased (?) you know, so we said by the way we are not (.....) let us inform more so (?) Popo himself was a - was a branch chair - chair - chair - person, you see - he was a branch chairperson of AZAPO - so he said O.K., it will be more important (?) for you to take this to your own branch executive and discuss this thing, but we'll like you to go with one of us here because this thing has to be discu - it was discussed here, you see, so they went.

- S.M. And when they arrived there they were told that these people are not - the people who died in Matola are not their people - those people belongs to ANC.
- J.F. Who said that?
- S.M. The - the - the AZAPO - the - the - O.K., let me quote a name (.....) and his co-grouping - Lybon Mabasa, Ishmael Makhabela (.....) something like that - they say this are not the - the - those people are not their people, and those people belongs to ANC - so we - we go back again to the - this myopic type of constitution we draw, said (?) didn't we say that we are not go to tell the people where to go and that our constitution say we are not a third force, and that our constitution respect or still support the two banned organisation because it was not banned by us, you understand, so it was like saying there's no such - they cannot accept that one - you must forget about that one if you wanted to be in good terms with them - we must forget about that one, because now they've realised that we are giving them lot of problem.
- O.K., we carry on with - with those things, with the whole thing of saying let us make mem - memorial service, commemoration service for those people - most unfortunately it was banned by the - by the state - we couldn't held any service for those people - now when we realised that it was banned, we carry on by ourself - not with them because they don't want them (?) to participate - now when we - we - we - we find that it has been banned we call upon the SACC to call the commercial service for those who have been killed in the - the Matola raid.
- The meeting was called - I mean the - the service was called and everything go smooth - went smooth in fact, but along those line they organise the very same day - they organise a meeting - the AZAPO (?) - these guys they organise a meeting, but their (.....) because most of people went to the service because obviously it means something for the people, not - not (.....) particular (.....) - not necessary for (.....) but for the people as such it means something, and people came to that thing, right.
- O.K., that's where we differ - little bit before this too (?) maybe I'll quote two - two things which we differ, we seem (?) to differ seriously....
- J.F. Who's we - this is a group within AZAPO?
- S.M. Ja, a group within AZAPO - the group which has been expelled from AZAPO which - which (.....)
- J.F. Including yourself and who else?
- S.M. Ja, including myself, Popo Molefe and - and Vincent Legane and Patrick Lephunya that (.....) - before this again we differ on the question of - we have a congress in Pietersburg, where we go to discuss the question of a worker and an enemy, right - a worker and an enemy - we're saying the way we are seeing the worker, that simply - in a simple term - simple term that a worker is one who owns no means of production, and the employer is one who owns means of production, and we don't see workers in terms of colour, so there we have problem because their argument was based on saying that they never see a white man digging a street - that's how they see the things - if a white man can't - can't dig a street, it means he's not a worker - if black man digs a street, it means a black man is a worker - and that we cannot afford to have that thing in so-called future Azania, you understand?

S.M. So O.K., we discuss - we debate on this thing for the whole weekend, but at the end we agree that we - we are now marching to a (?) parallel line that the ideas they will never come together - whether we like it or not, it will never come together, right - O.K., we - we switch to the question of an enemy, where again the - the enemy was - was based on - on - on - on colour line, not necessarily on an enemy itself - we were told that the enemy it - it's a white man, and the black man is - is - is - is - is not an enemy.

Our argument there again it - it was not a powerful argument, but it's just to show just, you know, that there is no way that a black man cannot be an enemy - a black man can be enemy and a white man can be enemy - these are the people, both of them - now we started (?) to get back to the - the happenings of - of - of - of this country of - of - of - of South Africa and the realities of South Africa and who will Mr. X - who betray who, and are those were (?) not black man (men) - and who are used by who, O.K. - both of them that they used both of them becomes enemy - whoever use that one to becomes enemy of people (?) both are the enemies, and there's no way that we can run away from the fact that both are enemies, right.

So those are - those are only three, if not four things that makes us to differ with them seriously - we are not tak - taking really too much strongly, so to say, on the question of ideological line by then, but we're trying to show them the realities of the country - by then of course yes, we didn't really look at ourself perhaps as super perhaps or pro-ANC or pro-what, but we understand we - we were always saying till (.....) that we are only following the footsteps of our - of our - our parents, you see, our - of our forefathers, and then our forefathers they did this and this and - and obviously the - the activities of ANC has been proved along our area where we used to stay - though we couldn't go out (?) clearly - this is because of the ideas of that and that and that, O.K.

(.....) sometimes 198 - immediately (?) after the - the anti-republican - immediately after the Matola raid - Matola raid memorial service, there was a meeting organised - we heard about that meeting and I'll be told (?) - and Popo was the chairman of the - the whole branch was - was never told too about the meeting - I only happened to learn about the meeting Saturday night when the meeting it will be on Sunday.

I took my son - he was sick - I took my son to hospital and I - I happened to collide or meet with one chap from that grouping but who was perhaps sympathetic or who - who didn't understand the whole dynamics perhaps, and he - he told me that there'll be a meeting, but I understand along those meeting some - some of people they are going to be expelled, right - we look around the - the Sunday morning they go around the area and we end up getting the place of meeting, and then at that meeting - by then that year, you know, I think - I think it's 198 - when was Matola raid, '82?

J.F. '81.

S.M. '81, ja - somewhere there 1982 or '81 - ja, '81 I think - ja, '81 we - in the meeting - the meeting opened with a high pitch of note, with - with a high pitch that the AZAPO it has been infiltrated by the ANC - now by then you couldn't understand I mean really, really, really - we couldn't say yes or no because by then you - you couldn't just talk easier about saying you are the member of ANC or you are a supporter of the ANC, you - you can rather keep quiet than saying something, you see, but no (now) the house wanted to know - it was before the people - it was a meeting like - the house wanted to know who are those people.

S.M. And then Letsatsi, as he was presiding in that meeting, he stood up and say : Maybe the house will be shocked to find that the chairman of this branch is not chairing (?) the meeting, but I wanted to make the point clear before this house that we cannot make people who are selling our organisation, or who has been infiltrating our organisation, to I mean - working for the ANC within our organisation, to chair this meeting.

J.F. Letsatsi who?

S.M. Letsatsi Mosala.

J.F. Is that the old guy?

S.M. No, the - the - the old guy is Leonard Mosala - so they say the people who have been infiltrated in our organisation, we want to see them, so he said to them like O.K., I'll call them by names, so he call upon Popo, he call upon myself, he call upon Vincent, Vincest Lagane, and he call upon Patrick Lephunya, and by then we couldn't have any saying because when the house wanted to - to know if it - if - if we have something to say, we refuse to say anything, simply because, as I've said now, that I mean there was no way that we can say yes, we are the member of ANC, but - or we support the ANC, but it - there's no ways that we can say no - that one we couldn't make it.

We decided to keep quiet, and when they say people, O.K., farewell, thank you, we go, we keep quiet, right - that - that's the thing - now from there we are having now a task now - we are having a task amongst ourself now, that we don't have any political organisation and that we must try to find out what can we do, and that was (?) true that most of people that you (?) have been organising within AZAPO, under AZAPO, were organised by us, and of course yes, we try to go back and started to tell these people what is our difference with these people and why are they saying this, you see - we move around.

Well, for a month we are doing that and we could see that there is lot of groundwork - by then Mkhabela - Ishmael Mkhabela came to us and say it doesn't mean that a person if he's still expelled - if he is expelled from the organisation, he can now - I mean he can stay at home and not doing a thing - you must come back and do some of things, we'll consider the thing - and by then we are fed up about the whole thing, right.

We start to open up perhaps our study grouping - group - we started to open up our study group that at least our people should - we shall (?) have some material to read and discuss amongst ourself, and hence that's what we did (?) to - to discuss at least to come out with at least bet - better material and to understand some of those things throughout Johannesburg - I mean Soweto, and then we started (?) to make it a point that this ideas goes out - hence our saying (I was saying) some of these things maybe I may not say it loud (?) because Pule (?) said much about towards the formation of UDF, and by then - by then we are talking about the - the - the coordinating group, the national coordinating group, because now we could see that we have now the study - the study group - groupings are in it (?) are mushrooming - not forgetting that of course by then COSAS - COSAS was there and still playing an important role, you see - still playing an important role in - in terms of ideolog - ideological line, position.

S.M. O.K., fine, our first task as - within the - the study grouping was to get - was to get you must go back home, this place is not good for you - the first of - the first thing that we - we told ourself is to win the civic on our side - that was our task at the roots level I mean be - before even forming UDF, because we know that during that time civic was spearheaded by so-called committee of ten, and we couldn't understand it, but we know that Mahlangu (?) is - is - he - he - he is one of the people belongs to committee of ten, but we - we wanted to use him - I want to say it clearly - if it don't come out clear here (?) but it must not (?) - maybe it might be omitted.

But we wanted to use him in this - in this - along this line - he is more popular than any - he was popular, and he was only man that we know that we can use him for - for a lengthy hours perhaps, you see, because he claim - always claim to be in the youth league sometimes - of course that doesn't mean that he - he cannot change - so we have some - our secret meeting of course - we didn't want them, even Motlani (?) himself to know what - what we are doing.

Firstly we pinch the constitution and we said (?) to have a seminar on that very same constitution and try together the people (to gather the people) around the civic, which of course some of them of course were - were organised by us, and we have those - those - those things correctly, and we have the seminar at the (?) congress, which of course now decided strongly that the position that we take it'll be this position - we become more active at the - at the - at the civic level before the formation of - of - of - of - of - of - of - of UDF, because we were realising that if we cannot become active at civic level, civic is going to miss a direction, and it may be force (?) along those line of the - the - the BC, the AZAPOs and blah, blah, blah, though maybe civic people they - they - they may say civic is not - it cannot be having a certain political direction because of people, but in the true sense of course the activis - activ - the activist should try by all means to show the - the - the - the political line, the political direction at that level at that given time, O.K.

But now what - what - what - what happened is that at the congress of - now we happened to have the civic congress, but after much sweat, because really here was a question of plotting (?) make no mistake - it was a question of plotting now, because we wanted to take those raw ideas, you see - we wanted to put at least a clear ideas within the people - so O.K., that's true we plot, and we come out with a clear position - at the congress we - we make the point that the AZAPO guys obviously they are going to be minority, and obviously we are going to out-manoeuvre them, and one thing for sure, we out-manoeuvred them, so we have civic now on our side by then.

Thus we have civic on our side, we have COSAS on our side, and the influence of COSAS within AZASO by then - I think you'll remember AZASO, Azanian - AZASO, Azanian....

J.F. AZASO?

S.M. Ja, you remember AZASO, ja, Azanian Student Organisation.

J.F. It's now SANSCO?

S.M. SANSCO now, ja - by then now we have the backing of AZASO and COSAS - now we have civic then then, so at least now we could see that we are going somewhere, and that - that - that was now the formation of UDF after some times - that's 1983, ja, and - and of course yes, from there we - we - we decided to form - to come out with lot of campaigns under UDF, because the major - the major issue of UDF to - to - to emerge was the question of maybe you - I mean you'll remember was the question of the black local authority act what - whatever that law they call it.



S.M. This tricamerals (.....) you know, the - the tricameral kind of (?) things and with - with blacks were (?) the question of the - the like Local Authority Act - so we - we - we form - we - we - we formed the campaign of anti-community council - still by then we are not really hostile to even AZAPO neither - we call them immediately after forming of (?) - of UDF - we called them to look - to take at least a combine action against the - the - the - the - this community council - anti-community council campaign, anti-election campaign.

So when we went to them they took it as - as non-issue, you see - we call upon them sometimes again a second time - they still refused to can attend (?) our meeting, and let us take this thing jointly, you see, because we didn't want to see - to be seen really antagonising them, as they maybe complain tomorrow that they cannot do things because we - we - we - we - we bypass or we do thing - think - think things belong to us.

O.K., it carries on the anti-republic camp - I mean the - the - the - the - the anti-community council till - till up - up to till the end, whereby we find that at least it has worked, and then when the time of election comes nat - nat - national-wide of course, we find that at least we did something and whereby there were no - the people were not voted - in the true sense they were not voted otherwise - in the true sense - I mean in - in the Soweto I think if - if it was not five percent or if - if not five percent was three percent, you see, and with three percent it was really taken from the - the - the pensioners, you see - that's the - the campaign that we - we come with.

And then within the Indians community the Rajbansis and what of course the - they have lost the whole game, you see - they've lost the whole game - it's only then that I mean we understand that in South Africa if they wanted to do something, if the - the Pretoria (?) wanted to do something they'll do it, whether with two percent vote, there's no way, so those are some of the campaign which of course it has been pushed within the - the civic association, you see.

And after some times we took - now recently now of course this question of the rent boycott in Soweto is carrying on, which is very much serious - we fail to - to come out clearly nationally with rent boycott - it was there and there (?) but it was suppressed by - by - by - by the system at cert - certain areas in South Africa, but the only place which is still standing seriously, that's Soweto's standing seriously, despite the question of the evictions, right - there are some evictions there and there, but the people are going back to their house - is (?) back in the house in most cases.

But I wanted to say this - maybe I'm talking, I'm - I'm jumping some of the things which of course it will - it can be (.....) after some times - last week before I came here we have a meeting whereby we wanted to look at the question of rent boycott....

J.F. Who's we?

S.M. Civic.

J.F. Soweto Civic Association?

S.M. Ja, we look at those thing, Soweto Civic Association, that we wanted to look at the question of rent boycott and what we think about the rent boycott, and we say people should now - we must break the rent boycott and people pay rent, and we are saying - people were saying no, we cannot afford to say people should now leave these things like that, because now some people they owe about I mean 1,000 to 2,000 rent, but if now people have to been told that forget about rent, pay - started to pay rent, and how much are they going to pay, because the question of rent boycott it was never be discuss, it was never be a - a clear decision from the civic association as such, but this was -

S.M. This was the decision of the - of the people at the grassroots level, seeing that when the - when we started to have a problem of mass unemployment, people were evicted in their houses because they - they couldn't pay rent, you see, and people started to form the - the - the committees, started to call upon the meetings that now look, we are having a problem - so-and-so have been evicted in the house and simply because he cannot pay the - the rent - now what are we doing - it is true what - what Pule was saying to you, that Motlana was most against the question of paying rent, the question of rent - rent boycott and such, so we carry on - we carry on - we call the meeting - we used to call meeting at night, evening, and start to discuss this thing of rent, and people they were responding quite well, that they can't pay rent because they - they don't know who is the next to be - to be fired at work, and then it means now people they will go they will move out of the houses and have no shelter, have nothing, but the only thing is we must cut (?) upon those such - such things in - not necessary in solidarity, but try to come together and look at this thing seriously that we cannot afford to pay rent - that was point number one.

When we call - we call upon this question that's (?) Motlana was against it, but now at the meeting when he was saying people should started to pay rent, we are saying how are we go to tell people that what have we achieved so far, and when we tell them to pay rent, what are we go to tell them that we have achieve - now we have agree upon that there is no way that we are go to tell the people - the only thing is that women organisation and every - and the other organisation can come out with - with - with some - some - some campaign in order to boost up again more the morale of the people within - within - within Soweto that - so to give (?) that at least this question of rent campaign it deepen the crisis.

So the - Motlana was saying from the intellectual per - per - perhaps point of view, that a rent cannot bring about liberation - a rent boycott cannot bring about liberation - we're saying that the rent boycott together with the other action, which - which will be taken by the people, that what the - they go to bring about liberation in this country, not necessary a rent boycott itself - it must be clearly understood that we can't say we depend on rent boycott to can get liberation, but we depend on the action, the mass action within the country, the boycott - the boycott, demonstration etc., etc. to confuse more and more lot of (.....) in this country.

So if you are telling us that we cannot - we cannot buy these ideas - I'm tell - I can assure you that meetings from eight o'clock till half past two in the morning - start eight o'clock evening till half past two in the morning, that we couldn't agree and he can see - he see himself - at the end he was saying where that really (.....) - he was saying we must try to look seriously on the question of calling for a - a civic AGM, and some people can be elected who are brave enough, and those who are not brave because the police are arresting people and police are killing people - those who are brave enough should step down, and that's (.....) O.K.

My question was, to him, that we never really come out with a - a motion of no confidence to the - to the committee as such to - to the executive committee as such, but we are trying to look things in a serious way, that really the - in the practical manner really here we - we think that we have move from this position to this position, and we cannot retreat, cannot go back - much as we understand that maybe tactically we may say retreat, but here when we retreat it means now here we are go to - we are going to jeopardise the whole strength, people's strength, because people they are not go to do a thing - you'll forgive me if I speak fast.

S.M. So that - that's how we - we - we - we - we end up our meeting, but it was not enough because the meeting was supposed to make another follow up of the meeting, so maybe the follow up type of meeting it will be there before I - I arrive at home.....

END OF SIDE TWO.

J.F. Just to take it back - I just wanted to know what your parents' jobs were, what work they did?

S.M. Only my father's working.

J.F. What kind of work did he do?

S.M. Labourer.

J.F. And your mother?

S.M. My mother never worked before.

J.F. How many kids were you?

S.M. Four.

J.F. Did you grow up all the time in Newclare or were you removed somewhere else?

S.M. Moved to Soweto.

J.F. Where in Soweto?

S.M. Naledi.

J.F. Do you live there now?

S.M. Ja, I'm living there, though I - I have my house along those area, Naledi Extension now.

J.F. Going back to when you were a staunch member of BC, of AZAPO, of those organisations, what attracted you - had you been involved in BPC and the other groups and then - what was it that attracted you to the BC - you talked about a future Azania yourself - what was it that attracted you about that whole point of view - did you know about the ANC and you said no, I prefer BC to ANC, or did you not know much about ANC, or were you very anti-white, or what were you like then?

S.M. I didn't know much about AZAPO or about BC - I didn't know much - I want to start from that point - I didn't know much about BC, but with - with ANC I didn't know much, but I have I mean - I have seen or I have heard people talking about the ANC as such, and more so origin of my parents of course - they're from Zeerust, you see, and dur - during the time of - of - of the - of - of this - this thing when the women were forced to take to - to carry passes, I mean the most active or - active organisation were ANC along those line in - in that area too, you see, the Zeerust area, you see, but hence - hence I was keeping by saying to you that we - we - we working, we - we are preferring to work on the footstep of our - our forefather - of our forefathers where they have passed, you see, because it is clear that the building up - the building up the - the conscious that we may claim to - to have is not from nowhere, but it must be from somewhere, you see.

S.M. And whether - whether we like it or not, but it must be from somewhere - somewhere - whether we divert from the realities, but it's from somewhere, right - hence I think the problem we're having, because even when we - we - we happen to be with - with AZAPO, or to form AZAPO - initially we - we didn't preach much of BC, black, black, black, black, you know, you understand, but we - we saw by then the need of having - the need of having an organisation, you see, because - because of the clampdown - we didn't have any - any - any - any - any sinister ideas, you know....

J.F. But this is after '77 after....

S.M. Ja, ja.

J.F. I'm saying all along - you came from an ANC background to some extent, and yet you joined BC, and yet you refounded AZAPO, you founded AZAPO, why - what was it that attracted you?

S.M. I am saying (are you saying) I'm coming from ANC and - you see - you see what - what - what happened is that - it must be understood as the time when I started to talk here that one was in the - one was having the - the - the - that idea, you see, of understanding the existence of ANC, but I mean by then, truly speaking, I mean unlike maybe Pule himself, one was not really exposed to a certain thing or certain activities of ANC at that - by then, you understand.

J.F. You weren't exposed?

S.M. No, not exposed to that.

J.F. Was it just vague stories....

S.M. Vague - (.....) from my parents - I mean some of the things I've seen it of course - I was not that young - some of things I've seen I mean during the pass - the pass thing, that I know about it.

J.F. So why didn't that create a very strong pro-ANC, or was it just that ANC had gone away by the time you were?

S.M. I think that one - one may say that, you know - one may say that, more especially, as I say - more especially I mean there was no-one to - to can keep on having discuss - this type of discussion I'm having, you see - ja, it's that - it's that they left the mark - they have left their mark, you see, and then there - they are nowhere, you get it - they have left their mark, they are nowhere, but it's the need of us perhaps as - as - as young generation to can carry on with the whole thing, you see, but you understand that the mark I'm talking about is that after some times - after that this - this gap which has been created after - after - after the lull, you know, and then the emerging of this - this - this BC, you see, and hence - hence I'm saying we never - we are not talking much more of the BC - hence we are saying the approach, our approach when we form AZAPO, it was a myopic approach, because we are talking about having - having to support two organisations, which - which - which is not true after some times when we look at that after some times - when we try to grow of course politically find out (?) it was not true that we can do - hence we started to differ seriously with them when we start to form this - when we started to come out with - with our ideas - then we differ seriously because we - we didn't know that perhaps they have something in mind of that this type of BC they are talking about, and then the approach of the (.....) - approach that we approach in the struggle it differs with - with their approach.

J.F. What do you mean you have to be supporting two organisations?

S.M. I mean that's why - that's why - that's why I'm saying - as I'm saying (?) hence when we start the - when we start AZAPO we talk about having to - to support - we said we are the - the - the - the - the uniting body within the country, which I (?) said it was - it was not practical really, and that we support the two organisation which has been banned, because it was not banned by us - that was the (?) first page of the - the - the (.....) - I mean not - not - one of our resolution, you see, but I - I mean if - when - when one's grow really (?) I mean mature we realise that this is not true - the clause we are putting up it's not true, and hence we started to realise when we differ with these people when approaching things, you know, that we differ now seriously because whenever we do things we always collide with - with them, and then that's true that I mean AZAPO - that's true that one may not have a much background of ANC by then, but one has to understand some of things that no, man (?) this thing we did it in this way simply because we know that some campaigns has been run in this way, in this fashion, but we differ with them when we coming to those things.

I think those are some of things which of course was (.....)

J.F. But I still don't understand - were you a pro-BC person?

S.M. I wasn't - I can say by then - by then I wasn't rea - I can....

J.F. By when?

S.M. By 197 - when we start to form this - this - the idea there when we started to form AZAPO - the idea there was - was only to - to - to fill up that gap which was - was the clampdown of - of - of - of - of - of - of the - the - the - the organisation.

J.F. So why was it filled with the BC organisation?

S.M. With us we didn't have any alternative, right - we didn't have any alternative in - in - in - in mind - we didn't have any alternative in mind, you see, but we thought we can organise the people within - within the present organisation, that we cannot leave it without any organis, that what we thought by then, you see, but after some times we find it's not practical.

J.F. Maybe I'm forgetting, but what did you do when you left school - did you finish high school, and did you work?

S.M. Ja, I did work - I work - when I finish up my school - O.K., I finish up my school as - when I was doing JC, and from there I took some cheap commercial courses in town as - as punch - punch card operator - first of all before I took that of course I was working for SADP - no, no - SAD....

J.F. Just tell me generally - you were a punch card operator, then what were you?

S.M. Ja, and then from there of course I - I - I was operat - a computer operator for four years, but I never learn it from anywhere, but I learn it within - when I was doing the - the very same punch card operator.

J.F. For who were you working?

S.M. I work - firstly I work for Leo Computers, and from there I work for (.....) in - it was in Alexa - Wynberg.

J.F. And then after you were a computer card operator, then what?

S.M. And then - then from there I left the - the job.

J.F. To do what?

S.M. I - I join SADWA by then, Domestic Workers.

J.F. So when did you join SADWA?

S.M. 1983.

J.F. So you went from computer operator to SADWA - how did you make that jump - had you been doing any union work before - had you had anything to do with domestic workers before?

S.M. I have more interested in the organ - in the union before - we came together some time with Sampson Ndou - you know Sampson Ndou - with the others to form GAWU - though we are forming GAWU not precisely to be all members - it must be well understood - because by then when we formed GAWU some of people were not working, but the ideas to combine each and everybody to becomes an organiser - not organiser full time, but to organise people where - wherever he is to - to be the member of - of GAWU as - as the general union, and of course yes, I was partly a member, you see - not full time member, but I was partly a member.

Hence when I - when I started to have problem with this company I left and of course yes, we discussed these things, and I was place in the domestic workers, you see.

J.F. That was '83?

S.M. 1983.

J.F. And did you have a position there at first?

S.M. With - with the SADWA - I - I start to help them (?) on - on education as such for domestic workers, I think till the present day today.

J.F. Do you have a title with your job?

S.M. It's just an educator.

J.F. It's not education officer?

S.M. No, just educator.

J.F. Is it a paid position?

S.M. No, as - I mean I'm working full time.

J.F. Where are you working?

S.M. Johannesburg.

J.F. Full time for SADWA?

S.M. Ja, I'm working full time.

J.F. So it's a paid position?

S.M. Ja, I'm working full time for SADWU - it's SADWU now.

J.F. Now it's called what?

S.M. SADWU, South African Domestic Workers' Union.

J.F. SADWU. and it's COSATU affiliated?

S.M. Ja, it's COSATU affiliate.

J.F. Let me just understand - can I say that you were somebody who was pro-BC in the early '70s to mid'70s, but you weren't so active, you weren't an officer in any BC organisation?

S.M. Ja.

J.F. You were just working?

S.M. Ja.

J.F. You were working as a computer card operator....

S.M. Ja.

J.F. And then in '78 was AZAPO founding?

S.M. Ja.

J.F. With (.....) and them?

S.M. Mmm.

J.F. You did that because you've explained that there was a vacuum to be filled?

S.M. Ja.

J.F. How did you move politically from the BC to the democratic movement or to the non-BC or to non racialism - do you ever remember the word non-racialism coming up and being discussed?

S.M. Ja - let me tell you, when we started to move now seriously out of the BC camp, that's where we started to have the study grouping, the study circle, when we started to discuss the question of non-racialism, when we started to take now seriously about our own historical background of our organisations in South Africa - that's true that we used to look at the ANC and then look at - at the PAC as such, and how does PAC break away from ANC - and then we look at the question of the - the non-racialism - it is true that we debate thoroughly on the question of non-racialism to can understand it clearly that our - our history shows us that our people have been working together from this year till this - I mean from this year up to until this year, and the contribution of - of the - the - the - the realities of our country is that there's no way - that is our approach - there's no way that we are go to say, as we have said before - we are say it before, that these whites are not - are not the rightful perhaps people of this country - there's no way that you can say that, because they - they've got the origin, and the origin is here - there's no way.

And I remember one day when we have debate we - it was - it was supposed to be a service of much - I mean the Sharpeville day (?) but it turned to be a debate, a debate in - in - in this - in this sense of saying my father died here and your father died here, and so what, you see, and if we claim by saying this soil has been fertile - fertile by our blood, or by our fathers who died here for quite some times, and the whites too they have got claim, and that's right - that's true that they have got claim.

S.M. But our approach to the - the - the BC - I mean our approach to the - the ANC I mean the non-racialism was along the basis of saying more so the involvement or historical background of our - the ANC, which shows us that the ANC have been working with whites and then they never have any problem so - so far - the problems in the real - real - in the - is the realities that each and every organisation there is a problem and then if - if there is any infiltrator, he can be both white and black, and there's nothing - there's nothing wrong about that thing - we know in - in each and every given (.....) I mean organisation we - we have to have this thing, and we divert from the question of whites themselves being problematic (?) perhaps or being the sell-out within the - the organisation, or that we cannot work with them simply because they're white.

Hence I was trying to come out with this question that make us to differ so much, and it must be understood that we differ - we differed with them - in fact we never stayed ten years perhaps or how many years - we say few (?) years when we started to differ with them seriously along the line of the colour - hence we talk about the white - the worker, where we differ about the question of worker - when we say the worker is - it - it's one who owns no means of production, it was in the simple term of course - it's not from - from - from (.....) type of approach, but it just - it was a simple term - I'll tell you how I - I may call it (?) a simple term.

We call it a simple term because we - we say the workers - the word workers they've been bribed (?) in order in turn that they must vote for the government, and the black workers, as the division has been made - made, they see - they still see them - themselves as workers and then this - these ones as only people, or perhaps as the one and - one who owns the means of production, both of them being the workers and divide amongst themselves - hence we realise the need of - of - of - of organising these workers together (?) if possible, but of course yes, the situation at home is not that possible that you can organise them under - I mean we - we are still referring our union today, or our organisation as non-racialism, but as long as we don't organise - we are not yet organise the 90 percent of working class in South Africa - we can never have a white (?) worker flowing through (?) our unions.

It - it - it's a reality, you see - it's a reality is that they cannot, not unless that we are sure of that we have organised 90 percent - or 90 percent of - of working class in - in - in the country - I mean now the - the - the - I mean much as - much as they have been, but the - the - the - the - they have been bribed, you know - it's not easier that they can come to organisation which are not perhaps - which are not organised as such (.....) - I'm talking about the unions this time, you know.

But we have our - our - our comrade this side which - which are whites - that's JODAC, you see, and which of course they are organising as - as - as JODAC, and which is the realities - when people they are - they are telling us that we are coming with the four nation in the country, I mean we refuse - we are saying it's not four nation, but is - is - is the - the - the geographical set-up perhaps - historical set-up of the country, the way they are putting our people - they have put black see themselves as black, and Indian see himself as India, Coloured see himself as Coloured, and white see himself as - as white, and there's no way - it's not practically that we can say you join my organisation at - at - at political (?) - let's say (?) as UDF - come and join the civic in Soweto and be part - part and parcel (?) of civic.



S.M. I mean the way the - the - the mechanism which are used to - to organise the people there in my area it's known by me because I'm staying with them, and the - the - the way you are organising the people - I'm only speaking (?) with whites - I mean they involve themselves with - I mean they find themselves have to (?) organise the people who have perhaps some privilege and who - who - who are still seeing themselves as difference from the other people, is their duty to - to - to - to create the ways and means of organising or of winning those people in their side and in our side, you see - in our side and in their side in this manner that they start to teach them and they started to show them the question of non-racialism, that we are say this because the reality of the country is that there's no way - I mean we must have a stake in the whole thing in this whole country - we must have everything in this country - that's what we - we used to - we used to debate along - along those study circles.

I can maybe say that some of - of course in - in most cases the study circles help us along those discussion to understand the question of non-racialism.

J.F. Did you have a position in AZAPO?

S.M. No, no.

J.F. And in Soweto Civic Association?

S.M. So - Soweto Civic Association I did have position, not - not the position - I mean I - I was responsible for my area, Naledi.

J.F. Non-racialism is one thing if you're discussing it in a kind of academic kind of - as a theory, but you work with domestic workers every day - do they care about non-racialism?

S.M. That's another problem - ja, you see - I'll tell you something - our people they never have hatreds, point number one - our people have never have any hatred, not unless we talk about the question of indoctrination that indoctrinate a person to have hatred - they never have hatreds - that - that should be understood clearly - even today we still have a see (?) our domestic workers earning little as 80 rand a month and having to stay with the son of or the - the - the baby of the employer, a child of the employer in a room, and still prepare food for that son or for that child, and we still have a problem again, which of course to me sometimes is a problem, because this person is not paid, but whilst he's got something, the employer will come and ask that from her and give it to the employer - and when you ask why did you do this, he will always tell you that I mean - he doesn't - when he ask me I've got to give him because he ask - he - he's asking me because he doesn't have that thing.

I mean things like maybe after giving 100 rand, can you borrow me 20 rand, I'll give you but don't - don't tell my husband - or maybe the husband come, can you borrow me 20 rand, but don't tell my wife, you know - now we said (?) why do you borrow, why do you give it to her, and (.....) I mean - I mean if he doesn't have a thing, I've got to give him, you see - I mean from my point of view - hence I'm saying that from my point of view, I realise that really it - it's not - our people they don't have that type of hatred, but the only thing that they've got a problem is that the whites they don't pay them - that's how they put it, the whites they don't pay them - but the question of the hatreds it - it's not so much - if it has, if - if our people has hatreds, I can assure you that some of them they (.....) maybe talk by now of maybe some of them poisoning the - their employers if they had hatreds, but they don't have hatreds.

S.M. They do - they do understand little bit it - it's a problem to - to - to - to put the question of non-racialism at that - at - at - at those level to them, but to say that we - we live together here and then we want to share from the position of - from the - from - from the - the - the Charter position or point of view, I mean that it's true that we want to - to stay here together and we want to share together and we wanted to be pay and we want - we want - we want these people to pay us the - the - the living wages, you see - that - along those line they understand, but if you talk about maybe non-racialism how much did they understand, I mean you must just tell them about things which is a reality that this is a house belongs to so-and-so, and this is a house belongs to so-and-so, and we want to have such houses and we want to be pay - to be seen as - as - as people, you see, unlike - and it - it's understood that - that they are not - some of them they are domestic workers not because they like to become domestic workers - they are domestic workers simply because of the question of some of them it's a question of pass, the reference book, which of course it was not be wise for them - all right - all right for them to come to the - to the city to - to work whilst his pass is not in - in order.

And some of them they find themselves there because of what historical thing which what happened that they - their parents was never paid in order to educate them, which is realities of - of - of our society - but now coming look - trying to look back again on your question of the non-racialism, in most cases, as I put it, it becomes more good when you approach it trying to use the people's document, which is (.....) Freedom Charter, to understand that whether - whether - whether we like it or not, we have to change the bosses to understand - hence we always encourage them that you talk to your boss - you don't have to be afraid, you talk to your boss if you want this and this - we - we have to make them to understand the conditions.

If they - they try to buy the ideas of the government that the domestic worker they've got no right, they've got no law which - which cover them as workers, but we've got to make it a point that you discuss with - with this - with - with your employer along this line, you see, you see, and then that - the fact is that the country there's no way, it's a fact we are go to - we belongs to it, all of us, you see - along those line at least you don't have much questions about it, but if - if you try to talk about this country in the question of the non-racialism as such, you have problem that they'll tell you that we can rather (?) poison them, you see - I mean some of them they - they - they say that - some of them they say that, that's true.

Some of them they say we can rather poison them.

J.F. Rather than what?

S.M. If - if these people I mean - if these people - if these people they don't want to pay us and then they've taken our country, we - we - we - we - why can't we - we come out with campaign of - of poisoning them, you see, so you understand that I mean here now you've got a problem of try to convince them that there's no way that they can come out - outrightly by poisoning the whites as - as people, you see, on - on the question of the colour - basing (?) on the colour they poison them simply because they are white.

We come out clearly, which today, what is important is that they - the African who employ domestic workers who doesn't pay them - now we discuss along those line - what we say about those African, are they not exploiting us too - they are not employers (?) - they are employers, but they are exploiting us as - as - as domestic workers, so what - what makes difference?

- S.M. You - when you are saying this one is not paying you simply because he's white, and what about that one who is not paying you simple because he's black, or he's O.K. if he's not paying you because he's black - I mean there is another thing, and because - because there (?) they'll tell you straight away that an African if he employs you, he doesn't care whether you eat or not - at least sometimes the whites they do give us something to eat, but it's not enough - let us look at the question of pay - payment (.....) nothing as domestic workers, you see - I don't know - I don't know if maybe I've been going around trying to answer your question of non-racialism as such.
- J.F. I guess I'm saying is it an issue that a domestic worker in South Africa would see as important non-racialism - will they even have heard the word - would they say no, let's just get back to the wages, or do they see it as being part of their liberation - would they have some understanding of your view that true liberation is not on the basis of colour, or would they be happy to see a BC kind of analysis of get rid of the whites and that'll be an improvement?
- S.M. No, no, no - I don't see improvement along - along - on the racial basis - no, they don't see it along - along the....
- J.F. Can I just say one thing before - as you answer this there's a little bit of a danger of you saying they all the time, because that's like you (.....) - if you can answer explaining to me, bring in anything that some workers have said to you, or if you can think of somebody you know that you've worked with in the office who's a worker who is (.....) a non-intellectual point of view you could bring to bear, otherwise it comes across as what they think, they think - I'm just wondering if there's anything you can tell me, because you're in touch with those people?
- S.M. Ja, that's why I didn't wanted to - I didn't want to - to point out perhaps the - let me come out with maybe - maybe the committee as such maybe calling about maybe our president maybe as a domestic worker, Violet Mothlasedi....
- J.F. Violet - how do you spell it?
- S.M. That one is Tswana - M o t l h a s e d i - as a president where she - she's working now - when we discuss with Violet along the line of - of the colour as a problem, she doesn't see the colour as a problem - it's true that she doesn't see the colour as a problem, and she still at this moment - still having a problem with the people who are saying whites should be driven away - maybe - I don't know whether it's the question of I dis - I - I always have continuous discussion with her, I don't know, but her feelings is that we don't have problem, let us stay together, even if I remain in - in the back courtyard, because it's a fact that I never have my education, but let us be allowed to have our families if - if my children wanted to come to me - let be no strings attached - let us have our husband in the - in - in - in the back courtyard, it - it's a fact that we are human being and both are human being, and let them have their children as I'm looking after their children, and I've got to look after my children - there we've got no problem - but let us - let them pay us - that's the time when we discuss about the - the - the living wage as such - let them pay me the money which I'll be able to can carry home my children whenever I wanted to do something for my children, and we - we talk about.....

S.M. And we talk about this question of the - the Freedom Charter, what we mean by say all land belongs to the people who work on it, you see, and her understanding clearly was saying first of - first of all that - but the others there from - what about those who are from England who only came here to exploit our people, who are new - I mean you talking about - she's talking about the new people, who are new, and then we understand those who - who stays with us that at least they understand us, and those people who stays with us they do pay us better than those who come from America, Britain, because they are - maybe their interest here is to come and exploit us because perhaps they - they have told that there - there is lot of exploitation here, but - but how are we go to build up this country if ever we - we - we are saying - we are saying whites should go home.

Now she - she make an example of her husband - this my husband here, he's working, I'm working, right, but my husband today as he - he is electrician - my husband never took (?) - that's her own approach - my husband never - never knew an electrician before, but he has this idea of electrician today, but the most people who knows - who knows about this job, because we never be exposed to - to such jobs, they are those whites, that - that's how I discuss with her, not - not getting more deeper to - to ourselves (?) to - to.

J.F. When you were talking about the merging of the unions, the different domestic workers' unions, would any of those workers who are union officials who were workers have said : Look, let's just get all the CUSA ones in with us, then we'll be more - or would they say : No, we can't merge with them because they don't support non-racialism?

S.M. You see....

J.F. Because there is that domestic workers' union in P.E. that's not non-racial, but (.....) and there's various....

S.M. Are you call that domestic workers' organisation?

J.F. But I'm saying there are unions....

S.M. Oh, you make an example.

J.F. There are unions that are (?) CUSA that specifically....

S.M. That's true, that's black domestic workers' union - that there is black domestic workers' union.

J.F. Would they have said let's have them in also, just to be more, it's a small point, we don't care - would they say it's a big point?

S.M. We - we - for your information when we - we launch - we - we - we have our unity talks, we did call them....

J.F. I don't want to get hung-up on that example - from the example of not non-racial.

S.M. Now let - let me be straightforward what happened at - the question of the - the launching - I mean the - the - the unity talks or (?) towards merging - the question of the - the - the - the ideology never emerged - I want to be - I want to be fair and frank, never emerged from the position of workers, understand, but the question of ideology emerged from the position of the official, granted - it emerges from the position of official, and our advantage of course, like even (.....) of official, our advantage was that most of this official - I mean most - the dominating part were this union which agree to come together.

S.M. Those I mean the - the domestic workers' unions which agree to come together, they were most dominating unions, not - not - not to say we never have problems in - in - with the other officials in Durban on a question of let alone the non-racialism - on the question of COSATU - joining COSATU, affiliating (?) to COSATU, because we in Transvaal - we in Transvaal the time when we are still SADU - SADWA, we affiliated to COSATU, you know - whilst we have our - our - our branches perhaps, a region in - in Durban and Cape Town, which perhaps have some hang-ups on that, but when we form - when we - we have our - our - our - we wanted to - we want to discuss about the - the - the merger we - round these regions - now this (?) is Durban because it was giving us problem because they were saying they've got Inkatha - that's the only problem that we have - they've got Inkatha member, that's what they are say - they have got Inkatha members, and then as a result they cannot join COSATU, you see.

So after this - after this discussion the - the leadership was having more problem, but we try to - I think we have about three meetings with leadership, but leadership in - in - in the true sense were not much - much - much - much realistic because when - when we meet - we meet up - when - when we meet up with - with the workers, workers will tell us that we've got no problem with - with joining CO - COSATU, but the leadership will tell us this, until - till we decided to call the whole committee, and then when we call the whole committee we discussed this with the Durban committee, Natal commit - Durban, as (?) I may say it, and - but the outcome of the meeting it was seen that it must now be discuss these things, report back to the workers the question of affiliating to COSATU, you see, and workers - workers say they've got no problem - the only people that have problem within that - that region were only two, if not three - ja, two people.

There was a former chairperson of Durban branch, our Durban region, and one official who was working in the office - only two they....

J.F. They had problem with what?

S.M. They have problem with joining COSATU - this one his - her - her point was saying she's a secretary of Inkatha, and she cannot join COSATU.

J.F. But on the non-racialism question....

S.M. No, that one I - I - I don't - I don't - I don't want to lie (?) on you - it was now discuss at the workers level seriously, you understand?

J.F. Does that mean that they not concerned about it -I'm interested because I'm doing something on this topic of non-racialism - I want to know what do workers think about it - is it an issue to them - would they be happy if you said : Look, let's call ours the black South African Domestic Workers' Union, just be BSADWA - would they say that's fine, or would they say no, wait a minute, that's wrong - what do you think?

S.M. Will I be wrong if I - I tell you that that one we'll never discuss it.

J.F. It just doesn't come up?

S.M. No, never come up - it'll never come up.

J.F. So if I asked the average domestic worker that you deal with, would they never heard of non-racialism, or would they have heard of non-racialism?

S.M. They - they have non-racialism.

J.F. They've heard of it?

S.M. They have of non-racialism - hence I was pointing out this question of Violet - they have non-racialism point of - point of it, but - and their own understanding of non-racialism, you see, the - their own understanding of non-racialism that we cannot do away with whites simple - simply because (?) - but along their line of saying that, she say we cannot do away with whites because they've got more experience on job than us - that's how she's put - she's put - she put her own thing, because they've got more experience than us - we - us meaning we Africans, and then we cannot do away with - and of course yes, I agree with - with - with her along those line that (?) even if - even if there are whites who maybe - who maybe refuse to agree with us now in South Africa, whether she may - I mean he may wanted (?) to go away, but if he can be bribed to remain with his or her knowledge, that one (.....) sure I can go for it - bribe (?) had to stay because of her knowledge - he must - as long as he can parted (?) with that knowledge, he's all right - that's what I - what I - what I believe myself too, that there's no way that - that people they can do away with that thing - it's a reality of our country, and the whole engineers it - it's a time (.....) the whole engineer they cannot - we cannot afford to lose them - we cannot afford, not unless we want our country to be - to be doom to death, but I - this is approach from the - the Violet that who she was saying : Look, my boss is doing this and this and that and that, but who will do that, but who knows about those things - and it's really that we don't know.

J.F. She says her boss is an electrician....

S.M. Ja, ja.

J.F. She makes an example of that?

S.M. Ja.

J.F. The whole thing about - you were talking about AZAPO - that was not the Curtis Nkondo time when they kicked out Curtis - when they kicked you out of AZAPO was after when they kicked out Curtis Nkondo?

S.M. It was the other - the other factors that make us again to be kicked out - they kicked out Nkondo first.

J.F. You were kicked out in what year?

S.M. 19 - 1981.

J.F. And this Matola raid - there was a Matola raid service because I went to it - in fact I quoted it in my book - (.....) was speaking at the Matola raid service.

S.M. Who was speaking?

J.F. George (.....)

S.M. Where?

J.F. Maybe it was the second Matola raid, but I'm sure it was the first Matola raid....

S.M. The service at Regina Mundi?

J.F. Ja, and he says - he even says we bury you with (.....) with Skorpion, which is quite interesting because those are obviously ANC weapons.

S.M. What (?) I know is that they have their meeting somewhere there - when they come to a meet - to attend our meeting - to attend a service, I mean they - they just seated (?) there all of them.

S.M. I don't remember talking - I don't remember talking, not unless really my mind doesn't serve me correct....

J.F. (.....)

S.M. Spoke - stood up and spoke.

J.F. And there was a mother of victims of the raid who spoke, and there was a preacher running it - it became - it was banned, but then it became allowed because it was put under the religious umbrella.

S.M. For sure.

J.F. But I'm saying that did happen?

S.M. (.....) spoke.

J.F. Ja, he did - I'm not saying it was so great, but I....

S.M. Where was I if....

J.F. He wasn't the first person, but he did actually end up speaking?

S.M. Oh, he was given a chance to speak....

J.F. He was given a chance to speak (.....)

S.M. Oh, if that is the case, ja, no, maybe....

J.F. It did happen?

S.M. Ja, ja.

J.F. And you're married?

S.M. Ja.

J.F. Does your wife work?

S.M. Ja.

J.F. And how old are your kids?

S.M. My kids - first born is 13 years.

J.F. And the last born?

S.M. The last born is two years - two and a half years.

J.F. Do you have a domestic worker?

S.M. No, how can I have that?

J.F. How does your wife work and take care of the kids?

S.M. We're having a problem, I'm not even staying with my wife now - we have not - not - not there is a problem, no (.....) problem.

J.F. But I'm saying how does she take care of the kids if she doesn't have anyone - is there a relative who takes care of them?

S.M. Our - our tradition is that our childrens always stay - stays with their grandmothers, so I only stay with my first born, and my second and third stays with my mother, though I don't like it very much, but I've got no alternative because when they grown up they are (?) always give to people to look after during the day, and then afternoon to take them and

- J.F. Do you think, from you who works every day with workers, and you've told me about their understanding - do you think it's useful for me to ask questions about non-racialism or do you think look, for me with working with these workers it's not an issue, or is it an issue?
- S.M. To ask - ask me - no, if you ask me about non-racialism I've got no problem.
- J.F. But is it an important issue or is it one of the minor issues?
- S.M. No, it's important issue - non-racialism is important issue, it's not a minor issue - cannot just overlook it, it - it's important issue of course - of course - of course what - what - what we are trying to do is appeal (?) that we didn't have much money - I mean we didn't have money lust (?) - but what I want to do is that to now come out with lot of seminars, firstly to look broadly on - on - on - on the Freedom Charter as such, and along those question of the pol - political discussion - that's what - what we're aiming to, you see, because we do understand the - we do understand - I agree with you - we do understand that our workers politically, for sure, they're not well - well up to do with everything, you see, so if ever we - we raise up something and so that we can have much discussion along those line so that we - they must understand what we mean by - by - by - by - by what you call it - by non-racialism, you see, which I think is important for - for - for more - more especially (?) the present situation is demanding that the workers should understand this, because we wouldn't like to see at - at the last of the day whereby the workers they don't understand whom do we stand for - that's another thing, you see, because now it - it will (?) be a question of ideology, get me clear - I think (?) it's important - is important for the present moment, more especially (?) for - for - for the present situation at home, that anything can happen at home, anything any day, but there will emerges so many organisation we don't know and we want our workers now this nowadays to understand these organisations and how do we differ, and what makes us differences and what - what come with those differences and why differences - they must understand - that's why we wanted to - to go all out to teach them that because it can be a problem sometimes perhaps tomorrow, whereby they say they take you say (?) O.K., now this the ballot (?) thing - PAC blah, blah, blah, blah, blah, blah, come out with a thing, what do you mean, what do you take, and then the worker will just take it anything, because he's a worker - he's just going straight away to take anything, you see, so that's why - that's where our plan was that at least after December we must just go all out now to try to - to coordinate seminars for those things, you see.

END OF INTERVIEW.