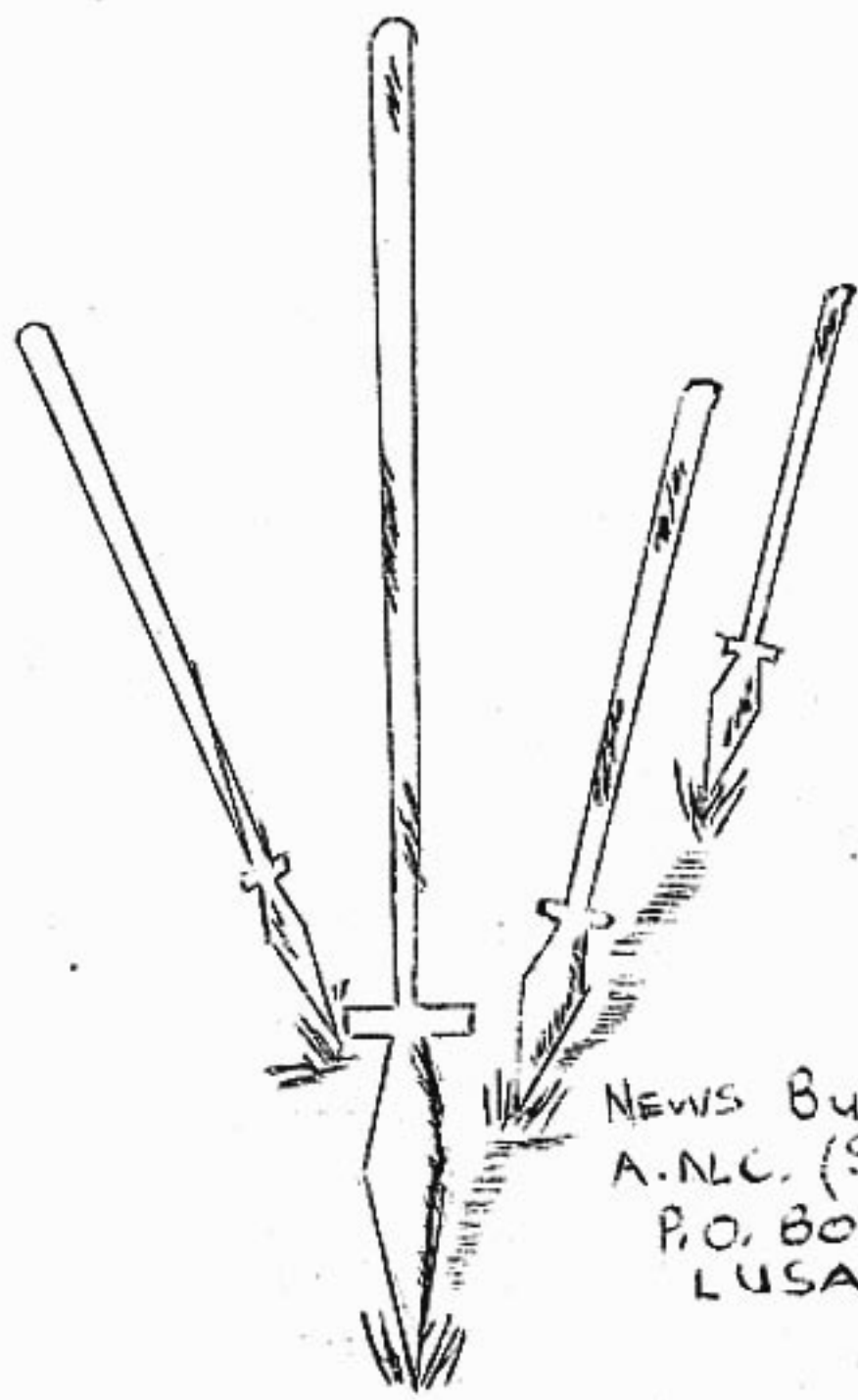


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NEWS BULLETIN  
A.N.C. (SOUTH AFRICA)  
P.O. BOX 1791  
LUSAKA, ZAMBIA.

C O N T E N T S

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ANC HEADQUARTERS SENDS HEARTY CONGRATULATIONS  
TO THE MILITARY COMMANDERS, THE DETACHMENTS, AND  
UNITS OF OUR YOUNG ARMY, UMKHONTO WE SIZWE, ON  
THIS SIXTH ANNIVERSARY OF ITS FORMATION.

THIS YEAR UMKHONTO WE SIZWE WITH OUR ZAPU BROTHERS  
HAS MADE WORLD HISTORY. MAY IT BLAZE A NEW  
REVOLUTIONARY TRAIL AND BRING VICTORY TO OUR  
PEOPLE IN RECORD TIME.

MAATLA !

O.R. TANBO

ACTING-PRESIDENT-GENERAL, ANC.

DECEMBER . 16th.

There was a time when it was FASHIONABLE and correct for Western Europeans to describe Africa as the dark continent and to look upon its people as barbarians, ignorant, superstitious and cruel. This is not so anymore. The achievements of the people of Africa, both recent and remote, are now well-known and well-documented. They speak for themselves.

But in that bastion of fascist-racism, South Africa, the myths continue to be propagated. White South Africans continue to be brought up on a diet whose main content is inherent White superiority and Black inferiority. To the average White the "native" is still a primitive savage who has to be guided and treated as a child. Not knowing the first thing about the world outside South Africa, they are yet quite sure that independent Africa wallows in a sea of chaos. How could it be otherwise? they ask.

These distorters of history are themselves the barbarians. And it was their ancestors who behaved savagely in the years of colonial conquest and after. It was they who came from across the sea with guns and gunpowder to rob, plunder and destroy. The brave indigenous defenders of the land were utterly overwhelmed by the superior military technology of the colonialists. But their courageous attempt to protect themselves is regularly described in the colonialist history books as a "massacre" even when the robbers suffered no fatalities whatsoever. Take the so-called "Battle of Blood River" fought on December 16th, 1838.

The African people of Zululand, proud and courageous had settled in Natal. The state of their civilisation and the character of the people was described in 1836 by an American Missionary in the following terms:-

"We were received with the utmost kindness and attention. We think the Zoolahs have two remarkable traits of character....honesty and chastity. So far as safety is concerned, with what I know of the Zoolahs, I would sooner trust a sister or wife alone, for days and nights, than in my own country."

Yet two short years later the people of Zululand were involved in a cruel war in which they lost thousands of dead and innumerable casualties. Can anyone doubt that it was the greed, savagery and land and cattle-grabbing of the White invaders that was responsible for the war? Our ancestors were not only kind and considerate - they

were/.....

were also valiant and patriotic. The alien invaders were taking over their land, stealing their cattle and killing their warriors. They had to be thrown out. And so Dingane's Army was mobilised for battle.

They fought bravely and determinedly. They were defending their land and their country and they would give their lives for it. Alas, their spears and assegais were no match for the guns and rifles of the invader. After losing almost three thousand dead Dingane's Army was compelled to withdraw. It was the Blacks who were massacred, not the Whites. Superior technology was the deciding factor.

For many decades now the oppressed people have remembered with pride the bold attempt of these patriotic people to defeat the aliens. Theirs was a war in defence of the motherland; they fought and died for us. Year after year the African National Congress has saluted those warriors of bygone days by holding meetings, demonstrations and protests on December 16th.

To mention some:-

- December 16th, 1930 -- thousands of members of the ANC led by the patriot, Johannes Nkosi, met in protest against the Pass Laws. More than 4,000 passes were burned. Johannes Nkosi and two others died of bullet wounds inflicted by the police at the meeting.
- December 16th, 1935 -- the largest and most representative gathering of the oppressed Africans Indians and Coloureds met at Bloemfontein to demand equal rights for all the people of South Africa.
- December 16th, 1949 -- the most militant conference of the ANC ever held took place. It was the conference at which the militant youth wing came to the fore and the "Program of Action" was adopted.
- December 16th, 1961 -- Umkhonto We Sizwe - the military wing of the ANC announced its existence by sabotage of electrical installations and various government buildings. This was a new departure in the liberation struggle. The list could go on.

On this/.....

On this December 16th, 1967, we pledge ourselves to continue the struggle waged by our forefathers for our land and liberty. As with Dingane's Forces in 1838 so now our liberation army is being mobilised. The first battles have already been waged and the world knows our Freedom Fighters fought no less courageously than our people did more than a hundred years ago.

But now there is a difference. Our guerrillas are no more having to fight with spears and assegais. Modern technology is not anymore the prerogative of the oppressor. Our Freedom Fighters are fully trained, fully armed and determined. They are ready to lay down their lives for freedom. With such a combination we cannot fail. Victory will be ours whatever the cost. Those valiant warriors who caused the river to run red with their BLOOD will not have died in vain.

\*\*\*\*\*:\*\*\*\*\*

QUOTE:

Experience convinced us that rebellion would offer the Government limitless opportunities for the indiscriminate slaughter of our people. But it was precisely because the soil of South Africa is already drenched with the blood of innocent Africans that we felt it our duty to make preparations as a long-term undertaking to use force in order to defend ourselves against force. If war were inevitable, we wanted the fight to be conducted on terms most favourable to our people. The fight which held out prospects best for us and the least risk of life to both sides was guerilla warfare. We decided, therefore, in our preparations for the future, to make provision for the possibility of guerilla warfare.

All Whites undergo compulsory military training, but no such training was given to Africans. It was in our view essential to build up a nucleus of trained men who would be able to provide the leadership which would be required if guerilla warfare started. We had to prepare for such a situation before it became too late to make proper preparations. It was also necessary to build up a nucleus of men trained in civil administration and other professions, so that Africans would be equipped to participate in the government of this country as soon as they were allowed to do so.

- Nelson Mandela ( No Easy Walk To

The Significance of December 16th, 1967.

December 16 has been commemorated for many decades in South Africa as a national holiday. The oppressed and exploited Africans had their reasons for venerating this day, it was to them one of the great beacons of victory in thwarting the sinister plots of a group of rapacious White invaders who were bent on plundering their land and wealth and subjugating them as a people. December 16 stood out as an historic day which demonstrated the skill, and potential strength of our people in South Africa in dealing with an enemy which not only had superior arms but had acquired all the wily experience in dispossessing and enslaving a people.

This date in South Africa, has since been the symbol of the sharp struggle and conflict of interests between the African people and the White pirates who came to rob our people of their land their cattle, their agricultural and mineral wealth and their labour power.

The day made its indelible mark when King Dingane in 1835 wiped out the spearhead who had come to spy on his people's land in order to continue their brutal plunder of our country. This vanguard of Boer marauders was so thoroughly vanquished that successive Boer generations for scores of years thereafter recognised this day as Dingane's Day. They did so with bitterness and hatred.

The fascists are now using this day as an occasion to rally and consolidate the Whites against the Africans. It is a day to them when rabid racialism is preached and practiced; when White superiority is glorified, and the successes of piratical plunder by their forefathers is attributed not to their ruthless atrocities but to the divine will of God. The White fascist and racialist rulers of South Africa indoctrinate and deceive their White followers that so long as they rededicate themselves on this day at the shrine of the god of racialism and fascism, White supremacy and black inferiority, they can continue indefinitely the exploitation and oppression of the African people commenced by their forefathers.

Each year hundreds of thousands of Whites frogmarch to the altar of an ugly racialist concrete monument outside Pretoria, to reaffirm their faith in the traditions of racial savagery established by their forefathers and to rededicate themselves to defend to death these ill-begotten gains. For the majority of the Whites therefore December 16 is a day of hatred, bitterness and Oath-taking to intensify this wicked system of racialist rule which is doomed to be destroyed. It is doomed because it is not only an abomination, but it is also anachronistic, it has not and should not have a place in modern Africa and the world.

The African/.....

The African people of South Africa observed with ever growing wrath these annual racist orgies and rituals performed against them by the White minority on this historic day. Each year as the Whites pledged themselves to reinforce their rule on the Africans, the Africans and their democratic allies fortified themselves under the leadership of the A.N.C. to smash the White regime and to establish a new South Africa.

We also draw inspiration from the struggles of our forefathers, but unlike the Whites, this inspiration comes not from the domination and oppression of other peoples in their own land, not from robbing people of their birthright and dignity, nor from greed and selfishness, but from the indomitable courage and valour, and selfless sacrifice of defending our people, their rights and happiness against a cruel and barbaric invader. Our forefathers fell as many did after them for a noble and glorious cause. The forefathers of the present White racials and those who today hope to oppress us have died and will be defeated for the suffering crimes they have committed against us.

In 1961, December 16 acquired an additional significance. In their mania and desperation to perpetuate the oppression and exploitation of the African People against a stubbornly rising National liberation movement led by the A.N.C., the White regime destroyed the last vestiges of legality, suppressed all forms of peaceful political action and established a state ruled through military and police terrorism. The annual military budget began rocketing up to the present £120,000,000. A war hysteria was whipped up amongst the Whites: Whites were conscripted and frantically trained and armed to the teeth, against an unarmed people.

In this situation the African National Congress, the spear and shield of the people refused to have the oppressed people submit to fascist military terrorism and decided to mobilize the people to prepare to fight it out, to meet armed repression with armed revolt. The oppressed people's army Umkhonto we Sizwe (the Spear of the Nation) was born to challenge and smash the military might of the oppressors. Umkhonto started armed only with the burning conviction and determination that history had imposed on it a mission which must and could be fulfilled however formidable the difficulties might have appeared at the time. And so on December 16 1961, the White racials were shaken out of their complacency by the explosions of Umkhonto we Sizwe. These were the first signals of the beginning of a new round of armed struggle between the oppressed and oppressors. Since then there has been no tranquility in our country; both sides have been preparing for war.

This year/.....

This year December 16 is of historic significance. The combined forces of the A.N.C. and Z.A.P.U. engaged the combined forces of Vorster and Ian Smith in fierce battle. The screams, shouts, and threats of the enemy clearly demonstrate that the guerrilla struggle which started in Rhodesia in August not only gave the enemy a rude shock but they suffered heavy casualties. This was the vanguard which would intensify the armed revolution in Zimbabwe and South Africa. They are also part of the avengers of all the brutal murders and atrocities committed by the White racialists against our people. There can be no doubt that this year the Whites will pray louder to their god of hatred and racialism to give them strength to defend themselves. But the hour of reckoning is drawing nigh, nothing can save them from a retribution.

December 16 1967 is the day when all the people Black and White, whether they be in the arena of war in Southern Africa or elsewhere, must pledge themselves to spare nothing, not even life to support the armed struggle against the fascist and racist monster.

December 16 is a Day of Dedication to the struggle against the White minority regimes in Southern Africa and their parasitical imperialist allies.

December 16 is also a Day when we pay Homage to the valiant sons and daughters of the oppressed in Southern Africa who throughout the ages have courageously given their lives to the cause of the people. Eternal glory shall be theirs. Victory is ours.

Long live the armed revolution led by A.N.C. and Z.A.P.U.!

FORWARD TO A FREE AND INDEPENDENT SOUTHERN AFRICA!!

Duma Nokwe,  
(Secretary-General)  
African National Congress of South Africa.



VOICES FROM SOUTH AFRICA

1968 has been declared by the United Nations as Human Rights year. We publish hereunder excerpts from some contributions made to a gathering which recently took place in London. The meeting whose main object was to afford the world to hear the views of progressive South African writers was named "Voices From South Africa." It was organised by the World campaign for the release of South African Political Prisoners and enjoyed the sponsorship of the International Defence and Aid Fund. At the gathering PROSE AND POETRY READINGS by South African Writers to mark Human Rights Day were rendered.

Messages of support were received from Mr. O.R. Tambo, Acting-President, African National Congress of South Africa; His Excellency, M. Achkar Marof, Chairman of the U.N. Special Committee on Apartheid; and Canon L. John Collins, President, International Defence and Aid. The full text of the messages follows:-

STATEMENT ON THE COMMENCEMENT OF HUMAN RIGHTS YEAR

- O.R. Tambo

For the oppressed people of South Africa, the commemoration of the twentieth year of the adoption of the Universal Declaration of Human Rights bears a very poignant meaning. In our country the Declaration of Human Rights is a 'treasonable' document - a crying indictment of all the practices, policies and laws of the South African state. For our people, therefore, the adoption of the Declaration by the United Nations General Assembly in December 1948 had a special significance. The failure of South Africa to vote in favour of the Declaration was inevitable. The antagonism of the South African racist regime towards the Declaration of Human Rights is not based on any complicated ideas derived from political philosophy or ideology. The simple fact is that for every section of the Declaration the statute law of South Africa has a provision which contains a direct and express infringement. South Africa has the distinction of being the only country in the world which boldly and unashamedly acts in contravention of the Universal Declaration of Human Rights as part of its avowed policy.

1968 will see the end of two decades of Apartheid in South Africa. The Nazi ideology which it was the primary purpose of the Declaration to combat finds its resurrection in the policy of Apartheid. During the last two decades human values in our country sank to primitive levels as elementary human rights were trampled underfoot on a scale unparalleled in recent history. This occurred in open and direct defiance of the United Nations and the entire international community. It is as well to remember that the men in power in South Africa today wholeheartedly supported Nazism and have never repented of it.

The African.../

The African and other non-white people in South Africa do not enjoy the right to take part in government and vote for representatives who govern. The Constitution of the Republic of South Africa passed in 1961 specifically excludes non-whites from any participation in the councils of state. They do not have the right to assemble peacefully with others and join - or refrain from joining - any legitimate organisation or group; they cannot enjoy a full cultural life in accordance with their artistic, literary and scientific inclinations. On the contrary the majority of the people are excluded from places of culture or entertainment, from libraries, from scientific institutions. Our people do not have the right to travel without hindrance within the country or to leave the country. The notorious pass laws and the departure from the Republic Regulation Act prevent this. Africans do not have the right to a job and in fact are legally prevented from doing a large variety of jobs which are reserved for Whites. They have no rights of collective bargaining and cannot form or join a labour union recognised by the state. Africans cannot agitate and go on strike in order to better their working conditions and pay. The Bantu Education Act prevents Africans from enjoying the right to education "directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms..." Our people do not have the right to equal opportunity in all areas of life "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status..." Needless to say in South Africa it is not permitted to the people to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers..." Where almost every country in the world seems to be moving in the direction of enlarging the areas of human freedom towards the standard and ideal contained in the Universal Declaration of Human Rights, South Africa has been moving in the opposite direction.

Naturally the people of South Africa have waged courageous struggles against the infamous system of Apartheid for freedom, democracy and peace. The reaction of the government has been a systematic resort to force and terror directed against the masses. Thousands of people of all races including some of the greatest leaders of men, languish timelessly in gaol for the crime of standing up for justice, human dignity and peace among all their fellowmen.

Tribute must be paid to the tireless work of the United Nations and its agencies which have, in and out of season, drawn attention to the infringements of human rights in South Africa and have urged the regime of White supremacy to change its ways before it is too late. The Commission of Human Rights, the Trusteeship Committee, the Decolonisation Committee, the Special Committee on Apartheid, have all in their various spheres played an invaluable role.

Special mention.../

Special mention must also be made of non-governmental organisations such as the International Defence and Aid Fund whose responsibilities in the sphere of humanitarian causes will increase in the years of conflict in Southern Africa. The World Council of Churches, the Anti-Apartheid movements in Britain and other countries, Amnesty International and many other organisations have also invariably taken a firm stand in support of human rights in South Africa. Many countries and governments in Africa, in other parts of the world, both East and West, have stood with the oppressed people of South Africa in their struggle for human rights.

Persistent contravention of human rights is a recipe for violent conflict and war. The people can clearly not tolerate the arrogance of the oppressors indefinitely. Already the people have decided to stand up and fight for their rights arms in hand.

Our fight is for justice. We cannot cease until we have won: as we will in time. And in achieving human rights for all men in Southern Africa we will be making our contribution to the fight for human rights and freedom the world over.

\* \* \* \*

#### HUMAN RIGHTS AND THE PLIGHT OF THOUSANDS

- H. E. Monsieur Achkar Marof

I am happy to send my greetings to the meeting arranged by the World Campaign for the Release of South African Political Prisoners on the occasion of the Human Rights Day. I wish to request you to convey my regards to the participants in the programme of prose and poetry readings whose literary contributions are matched by their commendable record of courageous opposition to racism in South Africa.

It is highly appropriate that particular attention should be drawn on Human Rights Day to the plight of the thousands of persons in South Africa who have been imprisoned, banned, banished or placed under house arrest for their opposition to apartheid and their loyalty to the principles of the Universal Declaration of Human Rights.

The General Assembly and the Security Council have repeatedly demanded by impressive votes that the South African regime should end repression of opponents of apartheid.

The General Assembly has this year strongly reaffirmed its recognition of the legitimacy of the struggle of the people of South Africa for human rights and fundamental freedoms for all the people of South Africa irrespective of race, colour or creed, a struggle in which these victims of repression have been the vanguard.

The racist/...

The racist regime in Pretoria, however, continues on its disastrous course. As the world commemorates the Human Rights Day this year, 35 Africans from South West Africa are being tried illegally under the infamous "Terrorism Act"; the racists seem intent on hanging them in 1968, designated by the United Nations as the International Year for Human Rights.

In order to ensure that the observance of the Human Rights Day and the International Year for Human Rights is meaningful, we should make special efforts to end the most flagrant violations of human rights in South Africa which are precipitating a dangerous conflict. It is imperative that Governments and peoples should be persuaded urgently to take effective steps to stay the hands of the hangmen in South Africa and secure the implementation of the United Nations resolutions.

I wish, therefore, to express my best wishes for the success of the efforts of the World Campaign for the Release of South African Political Prisoners".

\* \* \* \*

#### THE BEGINNING OF HUMAN RIGHTS YEAR

- Canon L. John Collins

That in this sophisticated age, with man about to take off for the moon, the United Nations should find it necessary to call for a special Human Rights Year, is a sad commentary upon the failure of mankind to match its moral and spiritual achievements to its achievements in the realms of science and technology. It is to be hoped that the peoples of the world - and here in Britain the challenge is to the British people - will respond wholeheartedly.

If there is any area in which the people of Britain should specifically interest themselves during this Human Rights Year, it is Southern Africa. To busy ourselves with less embarrassing issues and to ignore this one would be nothing short of hypocrisy.

The Prime Minister has asserted our direct responsibility for Rhodesia. Let us then resolve that during this coming year, while not leaving other tasks undone, we shall try to ensure the human rights of the Africans in Rhodesia are properly respected.

And.../

And our responsibility in regard to South Africa is no less than it is in regard to Rhodesia. There the race conflict is seen at its worst, a conflict between the vast majority of the South African people who aspire towards the possession of basic human rights, and a white minority that is committed to a policy of Apartheid and ruthlessly implements it. And Britain, by her investments in and her trading with South Africa, is a major contributor towards the present success of the South African Government in its oppression of the bulk of its own people and its denial to them of those basic human rights they desire.

Let the British people during this Human Rights Year determine to play their part in the destruction of Apartheid and in the establishing in South Africa of a society in which all men, regardless of their race or colour or creed, enjoy equal rights.

The International Defence and Aid Fund, and the Campaign for the Release of South African Political Prisoners are deeply engaged in positive forms of action in an area where problems crucial to humanity and all the concepts of Human Rights are being worked out. We shall continue to work with the utmost vigour in this field: we look forward to greatly increased support in our work during Human Rights Year".

\* \* \* \*

THE FULL PROGRAMME OF THE "VOICES FROM SOUTH AFRICA"  
HELD AT CAXTON HALL, WESTMINSTER, LONDON ON FRIDAY  
DECEMBER 8, 1967 WAS AS FOLLOWS:-

A Programme/...

A Programme of Poetry and Prose by South African Writers

to mark Human Rights Day

\* \* \* \*

Caxton Hall, Westminster: December 8 1967

\* \* \* \*

Devised and presented by Frene Ginwalla

NKOSI SIKELELA I AFRIKA

James Phillips

TITLE

AUTHOR

RENDERED BY..

"Africans Want..."	(Nelson Mandela: Rivonia Trial)	Lionel Ngakane
Erosion: Transkei		Dennis Brutus
For Chief	(Dennis Brutus)	Hilda Bernstein
At a Funeral	"	Cosmo Pieterse
The Lemon Orchard	Alex la Guma	Mervyn Bennun
Safe	(Arthur Nortje)	Sholto Cross
Thumbing a Lift	"	Cosmo Pieterse
Johannesburg		Jonty Driver
Deceptions of Pain		"
Potgieter's Castle		Lewis Nkosi
Episode	(Harry Bloom)	Zakes Mokoae & Cosmo Pieterse

MUSIC James Phillips

Human Rights Day Ronald Segal

Messages

Miss Jocelyn Barrow - Vice-Chairman, U.K. Committee for Human Rights Year

Mr. Oliver R. Tambo - Acting President, African National Congress (S.A)

Canon L. John Collins - President, International Defence & Aid Fund

H. E. Achkar Marof - Chairman, United Nations Special Committee on  
Apartheid

Years Later		Lawrence Lerner
Poor Monkey		"
An Experiment		"
After the Protest Meeting		"
The Beginners	(Extract from a novel by Dan Jacobson)	Sholto Cross
South Africa		Tully Potter
Why I Always Walk Away		"
John Harris		"
The Blood Knot	(Athol Fugard)	Zakes Mokoae & Cosmo Pieterse
On being banned	(Phyllis Altman)	Val Philip
The Banished	(Helen Joseph)	Mary Benson
The Cell	(Ruth First)	Val Philip
The Comb	(Extract from 'The Jail Diary of Albie Sachs')	Caroline de Crespigny
The Taste of the Fruit	(William Plomer)	Harry Naidoo.
Magolwane's Epic	(Extract) (Mazisi Kunene)	Lewis Nkosi
MUSIC		James Phillips
Somehow We Survive		Dennis Brutus
Sirens, Knuckles, Boots	(Dennis Brutus)	Cosmo Pieterse
Uvukayibambe	(Mazisi Kunene)	Lewis Nkosi
Die Kind	(Afrikaans poem: Ingrid Jonker)	Cosmo Pieterse
Violence	(Rivonia Trial: Speech from the Dock: Nelson Mandela)	Lionel Ngakane
A Dedication: To Mini, Mkhaba, Khayinga:		
Executed November 6, 1964.	(Mazisi Kunene)	Cosmo Pieterse

ALL IN THE MIDST OF STRUGGLE;

by MTHWAKAZI.

Jackson Mbali died on October 13, 1967. He used to contribute a regular feature which he entitled "IN THE MIDST OF STRUGGLE" to "DAWN", the Mkhonto we Sizwe journal. He used the pseudonym, DOUGLAS SIZWE FENI. Now that he has passed on his contribution will be made by a continuator named MTHWAKAZI.

The feature "All in the midst of struggle" will appear in "Mayibuye" from time to time and in it will be given a general summary of the liberation struggle in the different parts of Southern Africa. Readers are requested to send in their comments or queries to open up full discussion of the problems of revolution facing us in Southern Africa. We shall begin by giving a brief survey of the armed struggle in Angola. It will be remembered that in our sub-continent, Angola was the first country in Southern Africa in 1961 that fired the salvoes of guerilla fighting. Since that time, the Freedom forces have made tremendous progress.

THE WAR FRONT IN ANGOLA:

In this survey of events in Angola, we want to stress from the outset that the Movimento Populare de Libertacao de Angola (M.P.L.A.) is the only political organisation that has a mass base inside Angola and which is carrying on a relentless armed struggle to expel the Portuguese colonial oppressors.

LIBERATED AND SEMI-LIBERATED AREAS:

M.P.L.A. has scored tremendous victories against the Portuguese colonialists in three main provinces, namely, CABINDA, CENTRAL ANGOLA, and EASTERN ANGOLA.

CABINDA:

Cabinda lies in the extreme north west of Angola. It has a population of about 60,000 and its terrain covers about seven and a half (7½) kilometres. It is richly endowed in natural resources such as petrol, manganese and timber. The existence of vast expanses of timber plantations creates favourable conditions for the widespread growth of guerilla operations.

Perhaps it would be useful to preface our comment on Portuguese rule in Angola by referring to the views expressed by Professor James Duffy on this subject: (See "Portuguese Africa", by J. Duffy, Harvard University Press, 1961.)

Portuguese policy and the reality of the situation in Portuguese colonies is

"Pretty/....."



"Pretty much the same to-day as it has been for four (4) hundred years: indiscriminate use of the African for Portuguese profit."

Duffy goes on to say:

"Had this vision of the African shown any marked change in these centuries, beyond the final abolition of slavery and the creation of an ambiguous legal language to define the African's status vis-a-vis the colonial administration, a discussion of slavery and contract labour would be only a historical exercise; but there has been no such change, and a study of this aspect of Angola and Mozambique should contribute to an understanding of present tendencies. Whether the African has been an export commodity, a domestic slave, a liberto, a contratado, or voluntario, his fundamental relationship with the Portuguese has remained the same, that of a servant. When the African is supposed to be a citizen of Greater Portugal cannot be known . . . . . but the idea of an Angola and Mozambique for the African seems to have about as much significance in Portugal's colonial plans as the notion of a United States for the Indian has in American deliberations."

The master/slave relations of Portuguese administrations in Africa have led to armed revolution in all the Portuguese dominated territories. To return to Cabinda we only wish to observe that it is separated from the rest of Angola by the Congo River and a portion of Congo (Kinshasa) territory. The north/north-east of Cabinda Province shares a common border with Congo (Brazzaville). From Congo (Brazzaville) it has been possible for M.P.L.A. to penetrate Cabinda and liberate considerable areas there. The main difficulty which these M.P.L.A. militants face is to secure transit facilities through Congo (Kinshasa) territory in order to reach the other portion of Angola abutting on Congo (Kinshasa). We trust that the O.A.U. will do everything in its power to remove these obstacles in the way of M.P.L.A. so that the struggle could be intensified on all fronts in Angola.

#### CENTRAL ANGOLA:

Central Angola comprises roughly, Kuando (North), Luanda (North) and Uige. In this part of Angola is situated its capital - Luanda. Sometimes M.P.L.A. militants penetrate up to 900 miles towards the capital. There have been numerous acts of sabotage near Luanda. In the north-east of this Province there is a town called Lunda where diamonds are mined. Lunda lies at a point along the Benguella Railway Line. But although the diamonds are exported via the Benguella Line, the M.P.L.A. militants who command strong positions on either side of the Railway Line have steadfastly refrained from disrupting the railway services.

This/.....

This statesmanlike attitude of the M.P.L.A. leadership is occasioned by the fact that both the export/imports of Congo (Kinshasa) and Zambia also pass along the Benguella Line.

### PORTUGUESE TREACHERY:

But the Portuguese treachery is such that they occasionally sabotage the Railway Line to provoke Zambia and Congo (Kinshasa) against the M.P.L.A. Of all the difficulties faced by MPLA in the field of battle the continued existence of the Benguella Line is the most grievous. Along the Line, the Portuguese do not only rail export and import commodities but also forward vitally-needed logistics supplies, arms, ammunition and military reinforcement units to whichever front these might be required. The interests of the brother African states who use the Benguella Railway Line are the sole inhibiting factor that precludes M.P.L.A. action against the Benguella Railway Line despite the fact that it is of strategic military and economic importance to the conduct of the war by the Portuguese invaders.

### EASTERN ANGOLA:

This province comprises Moxico, Kuando, Kubango etc. This is also one of the most developed fronts of the liberation war in Angola because it has a border with Zambia. In this area the masses of the people rose in 1961 and exterminated large numbers of Portuguese invaders. It is estimated that in the forests of Moxico there are about 30, 000 people who refuse to surrender to the Portuguese forces. The difficulty of stepping up their resistance is the shortage of supplies from outside. Goods can only be brought into the area under difficult conditions.

### RESPONSE OF THE MASSES:

In the north of Eastern Angola in October 1967, some 200 - odd Angolan people who had been restricted in a camp at Dilolo - KIVUNGU escaped and joined the M.P.L.A. resistance forces.

The masses of the people in general give tremendous support to the M.P.L.A. forces. The leadership of the M.P.L.A. has in the past offered to take interested members of the O.A.U. Liberation Committee into the interior of Angola to observe for themselves the progress made in the struggle and to confirm the M.P.L.A. standpoint that they are the sole representatives of the Angolan people, and the people support them in armed struggle.

The masses of the people make voluntary contributions of food and money to M.P.L.A.

## ADMINISTRATION:

In view of the success of M.P.L.A. in liberating large areas of Angola in different provinces, they have to face some problems of administration and the running of the economy to maintain social life. In the eastern part of Angola there are established administrations functioning smoothly. There are M.P.L.A. schools and a system of co-operative people's shops, clinics and hospitals to cater for the people. Although M.P.L.A. has to organise the masses for intensified armed resistance to the Portuguese they also have to provide supplies of goods and services essential to the welfare of large liberated villages and settlements.

## LAW AND ORDER:

The essential aspects of life are organised by the people themselves who have formed various popular committees. Among these are the militia corps who maintain security and discipline in the villages and also guard the borders of the liberated zones. There are also popular legal courts to dispense justice. On the whole all the vital elements of this revolutionary administrative machinery functions with harmony under the dedicated leadership of the M.P.L.A. It is to be hoped that the O.A.U. will increase its assistance to the M.P.L.A. militants and remove the difficulties and obstacles beyond the control of M.P.L.A. in the Cabinda border so that they may penetrate on that front.

In general, the revolutionary situation in Angola is fast progressing towards a victory of the oppressed and humiliated African people. Already the croaking voice of Salazar can be heard offering futile justification of his brutal colonial atrocities in Angola. But the people will win and their battle-cry: patria ou morte, will survive the cruel legacy of 400 years of Portuguese colonial domination. During 1966 there were 981 Portuguese soldiers killed and 100 wounded. In 1967 there were 1169 Portuguese soldiers killed and 272 wounded; among those killed there were six officers including a captain. The sum total of Portuguese casualties from 1966 - 1967 is reported by reliable sources to be in the region of 2, 150 dead and 372 wounded.

We look forward to the complete liquidation of all fascist Portuguese forces in Africa.

NEWS FROM HOME:

FLORENCE MKHIZE REMANDED.

On the 15th November, 1967 the case of Florence Mkhize was remanded to November 23. Florence had requested that the hearing be postponed on the ground that she was not feeling well and also because she wanted to retain the services of a lawyer.

Florence Mkhize is a well-known leader of the women in the struggle led by the African National Congress in South Africa. She is now accused on a charge of contravening the Suppression of Communism Act.

When she appeared in the Regional Court on 23rd November, the court was overcrowded with members of the public. And the Special Branch was taking a careful note of all those present.

AFTERMATH OF LUTULI COMMEMORATION SERVICE.

Florence Mkhize appeared in the Durban Regional Court before Mr. L.P. Francis. It is alleged in the charge that she contravened the Suppression of Communism Act when she addressed the service to commemorate the death of Chief A.J. Lutuli. Mr. B.C. Bezuidenhout appeared for the State and Mr. R. Bugwandeem for the defence.

13,000 LEAFLETS CONFISCATED:

Although thousands of leaflets and stickers were distributed in Natal and at the funeral service of Chief A.J. Lutuli, the police had also confiscated some leaflets which they found during the massive countrywide police raids.

The head of the Special Branch in Durban, Lieut. M.H. Wessels told the court that he had confiscated 13,000 leaflets belonging to the Federation of South African Women at the Lakhani Chambers after he had found Florence Mkhize there. Wessels alleges that Florence admitted having been Secretary of the Federation of South African Women for six (6) years. He said he had warned her against involving herself with the organisation because she was a member of the banned African National Congress of South Africa.

Warrant Officer D.V. van Zyl told the Court that on August 19 at 2 p.m. he went to the Y.W.C.A. Hall where he found Florence acting as Chairman at a meeting of women. Van Zyl said "Opening the meeting, Florence told the gathering that the meeting had been called by the Federation of South African Women and after leading the meeting in prayer she gave the floor to other speakers. These speakers attacked the pass laws in general. There were between 30 and 35 women in all. Realising that the meeting had turned into a political platform, he called Florence aside."

"I told her/....."

"I told her" said van Zyl, "that what they were saying was against the laws and they had no permit to hold such a meeting. After speaking with me Florence went back to resume her chairmanship of the meeting which continued until 5 p.m."

In his view he said Florence as a former member of the banned African National Congress, had no right to address the meeting.

Giving evidence, Mr. Alfred Nokwe, the Secretary of the Y.M.C.A. in Beatrice Street said on August 9, a woman came to hire the Hall and signed all the usual forms and paid the R4.50c (£2.5.0.) fee after giving the name of their organisation. They never told him that the meeting would be political. If they wanted to discuss politics they would have had to apply to the Town Clerk.

He denied that it was Florence who had come to him but he said he would recognise Grace whose name was signed on the forms. He said he knew the Federation of South African Women as a Christian organisation but Grace who had come to hire the Hall never said that the meeting was a service to commemorate the death of Chief A.J. Lutuli.

Mr. Alfred Nokwe said that he would not know whether services were held in different parts of the country after the death of Chief Lutuli but would not consider it political to pray for Chief Lutuli because it is usual to hold services for the dead and to mourn for them.

OUR COMMENT:

In South Africa to mourn for the dead is to preach Communism.

### The Meaning of Apartheid.

Three weeks ago Dr. Robert Denalane returned to South Africa after several years of study in West Germany. He graduated in dentistry this year. The reader may well ask - what is so great about that? Every year thousands of young men and women qualify in dentistry in all parts of the world. But Dr. Denalane is news.

Because Dr. Denalane is the first African dentist in the whole of South Africa. Yes the first and only. There are 14 million Africans in South Africa and in 1967 while man is reaching out to the stars they produce the first dentist. Of course there are some former colonial countries who are in the same position. This is because it was deliberate colonial policy to stultify the progress of the oppressed people. And so it is in the case of the oppressed Black masses of South Africa.

Year after year the racist white minority rulers dish out propaganda about the wonderful things they are doing for "our Bantu". They quote figures about the increasing number of African children in schools, about the number of hospitals and clinics, about the increase in housing for the African people, about the rise in wages, etc. Statistics, as words in Alice's Wonderland, can be used to mean what you want them to mean. And the well-oiled South African Information Department uses them very shrewdly. It is sometimes difficult to counter this sort of propaganda. It is not easy to put across the concept of "Bantu Education" with its deliberate attempt at mis-education and non-education. Who is to understand that what is described as houses are hovels which are slums even before they are completed? How to explain simply that the rise in the cost-of-living far outstrips the rise in wages so that real wages are in fact declining? The editorial in last week's "MAYIBUYE" gave a glimpse of the terrible Victorian conditions of non-white hospital services -- a parody of and a disgrace to modern medicine.

In the Republic of South Africa there is no excuse for this sort of thing. It is the sheer callousness of the fascist-racist mentality that promotes such absolute disregard for the needs of fellow humans. South Africa is a rich country, the richest in Africa and one of the richest in the world. It is highly developed and industrialised. It has an armament industry and has recently begun producing its own jet planes. Its medical technology is outstanding as evidenced by the first successful heart transplant in the world.

And yet in 1967 the first African dentist is produced in South Africa. No, that is wrong - he was not produced in South Africa, he had to go all the way to Europe to acquire the requisite qualifications. There are no facilities for Africans to train as dentists in South Africa. This is because the riches of South Africa are for Whites only. The modern techniques, the development, the industries, etc are solely

for/.....

for the benefit of the Whites who enjoy high standards as a result of the exploitation of the Blacks. To give some idea:- The Whites who number less than a fifth of the Black population have no less than 1700 dentists, they have 3000 pharmacists for only four among the Africans, take any skill, any profession, and the position is the same.

And the cause of this state of affairs is one and one only - our oppression. It is this we fight for in the liberation struggle. We fight for the right to partake in the riches of man's progress, of human civilisation. We want no more - and will accept no less. For this we will fight. Some among us have already laid down their lives in the course of the struggle. Many more are prepared to do so. We will be victorious. The people are many, the oppressors few.

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LETTER TO THE EDITOR

Sir,

Looking at statements from the British Government on the arms embargo against South Africa, one would think that the spirit of the ban would be adhered to. Mr. Anthony Crossland, President of the British Board of Trade and Mr. Harold Wilson reiterated their resolve to maintain the embargo. However, there are certain factors that point to an agreement between South Africa and Britain on how to lift the ban. In Britain there is a strong lobby in Parliament for the lifting of the arms embargo. It is argued that South Africa is the second best customer to Britain and an arms deal would alleviate Britain's balances of payments problem.

Having sensed these winds of treachery within the Labour Govt., South Africa now dangles the astronomical figure of £100 million for arms if the British Govt., wants the order. Another bargaining point in the hands of S.A. is the Simonstown Agreement with Britain which assumed strategic importance after the closure of the Suez Canal. S.A. is making vague threats over this Agreement if Britain refuses to sell her arms.

I have a strong suspicion that Wilson has secretly concluded an arms deal with S.A. so as to win her co-operation over Rhodesia. If the Rhodesian problem is "settled" then S.A. could obtain her military supplies through Rhodesia in the same way that Rhodesia secures her wants via S.A. In this new bid to betray once more the interests of the oppressed people in S.A., the Vorster regime has a boisterous ally in George Brown, the British Foreign Secretary.

I also feel that Britain will accept the arms order of £100 million and supply the goods through a third country that already trades with S.A. in this respect. One of the Common Market countries or Japan could effect such an arrangement at a small commission.

Wilson is unprincipled in his handling of the Rhodesian rebellion, how could he be principled on the sale of arms to South Africa? Remember the Buccaneer deal?

G. Tyhopho.