

This is only possible in a society striving for socialist objectives.

In this situation, the basic theory of surplus value applies. The surplus value of the workers' labour is for the benefit of the people and is converted to health services, employment, etc. With private enterprise, the profit (surplus value) is pocketed by the Directors and Shareholders.

In the South African situation, the practice of racism diverts the profits from state industry to the propping up of about thirteen different "governments".

WHEN DOES THE STATE SELL UP?

Economic and political considerations dictate the timing of privatisation.

Economic: Although experts say, and this is in keeping with the concept of state industry, that R2.00 per share is a low price — the revenue to the government will be enormous. It is expected that 3 billion rand will be the total proceeds. This will help the government to:

(a) reduce South Africa's foreign debt;

(b) meet the crisis caused by sanctions and by the withdrawal of foreign capital from South Africa.

Political: An important rationale for privatisation in South Africa is political across the globe, liberatory organisations have visions of a socialist society. South Africa is no exception.

The ruling class must ensure that when change comes, the system prevailing is capitalism. Free enterprise, with a "laissez faire" attitude, must be the order of the day: free trading; free hours of trading; toll roads. In short, capitalism must be rampant.

As many industries as possible must be privatised by the time any take-over takes place.

CONCLUSION

Privatisation as a strategy is not for the benefit of the workers. The rich will get richer; the workers poorer. It cannot convert workers into capitalists.

COLIN BUNDY DOES IT AGAIN

Earlier this year, **COLIN BUNDY** (Professor of History at the University of **Cape Town** and the University of the **WESTERN CAPE**), addressed the annual conference of the Natal Teachers' Society. He focussed on South African history, extensive extracts of which were printed in the *Natal Mercury* (21/06/89). The distorted message that emerges has one of two sources: either the *Natal Mercury* omitted significant sections of his speech or, **Bundy** falsifies history by omission *once again*.

In this particular address, he meanders on at length about "*Black History*", "*peoples history*" and "*radical history*" making their appearance "*over the past 15 to 20 years*". The continuing emergence of **THE MOST CORRECT AND RADICAL ANALYSIS** of South African history by the Unity Movement for more that **FORTY FIVE YEARS** is ignored, **DELIBERATELY**. Literature including; "*Three Hundred Years*" "*The Role of the Missionaries in Conquest*", "*The Contribution of the Non-European Peoples to World Civilisation*", "*Education for Barbarism*", "*The Awakening of a People*", "*The Nature of South African Society and the Nature of our Struggle*"; vital to the understanding of the nature of oppression and exploitation in this country are conveniently omitted.

The liberal academics have always denied the contribution of the Unity Movement towards the analysis of South African society. In addition, the never ebbing flood of indigenous and foreign literature on South African society has always dismissed the gigantic political strides of the Unity Movement in a few lines. **BUNDY** merely follows this tradition.

BUNDY and the slippery liberal grouping he represents may publicly ignore the existence of the Unity Movement but the continuing opposition it mounts to the invasion by him and his ilk into the ranks of the broad liberatory movement is an anathema to them. The Unity Movement asserts that the **LIBERATORY MOVEMENT IS NOT BROAD ENOUGH TO INCLUDE THEM. (FOR "THEM" READ IDASA, FIVE FREEDOMS FORUM, NUSAS, BLACK SASH, ETC.)**. The organisation exposes in no uncertain terms the class interests that this opportunistic bunch represent.

In this speech, **BUNDY** said, **"TO DENY PEOPLE THEIR HISTORY IS TO CRIPPLE THEM INTELLECTUALLY AND TO MAIM THEM PSYCHOLOGICALLY"**. What would you call denying us the revolutionary aspects of our history and an omission of the role of the liberals and clergy in attempting to emasculate us?

GHOST OF ANDREW ZONDO RESTLESS

For as long as there is racism, oppression and exploitation, for so long will the ghost of Andrew Zondo **NOT** be laid to rest. How can it be otherwise. For if it were, then Andrew Zondo would have died in vain. The problems which caused his death and those which have been caused by his death, have resurfaced in the improbable person of Barend Strydom, Boksburg's mass killer. He is presently living out his last days on earth under the shadow of the gallows — that legalized killing machine used by the oppressors.

Both Andrew Zondo and Barend Strydom are different sides of the same coin. viz. the South African system. Andrew Zondo killed because he wanted liberation for the oppressed. Barend Strydom killed for the opposite reason. He opposed all change which appeared favourable to the black people. He killed because he wanted the retention of the racist ridden exploitative society.

Barend Strydom's actions were so outrageous, so horrendous and so meaningless. They are completely indefensible. Yet we cannot agree to his murder, legalized or otherwise. He is after all a sick child of a sick society. He was fed with racism since childhood. All his life he was taught to hate black people. He is the end product of a sustained campaign of brain washing through lies, fallacies and senseless hatred. He is the monster in whom this racist society finds its fullest embodiment. He is the Golden Boy of Herrenvolkism, the super hero who can kill so calmly, almost politely. He slaughtered with a smile!

Now, the rulers want him out of the way, although he is their handiwork. He is now to become their scapegoat, so that the real culprits, the true criminals, can get off the hook. The real culprits are those theoreticians who preached and justified racism; those politicians who won votes on a racist ticket and those priests, dominees and theologians who gave religious sanction to racism. Barend Strydom is their product. They must therefore take full responsibility.

That much ought to be obvious to any judge with integrity and imagination. But where will we find such a judge in S.A.?