

MAYIBUYE NO: 7
1980 YEAR OF THE CHARTER

The Fortnightly Journal of the African National Congress.

ANC VISIT TO ZIMBABWE

INTERVIEW WITH COMRADE O.R. TAMBO

Q. Comrade President you recently led a high-level delegation of the ANC to the newly-born Republic of Zimbabwe. The significance of the visit cannot be overestimated - international media coverage of your visit is testimony to that. What were the objects of the visit and what has been achieved?

A. The significance of the visit cannot be overestimated. But equally, the significance of the victory of the Zimbabwe people over the forces of racism and colonialism cannot be over-estimated either, especially for the people of South Africa. The object of our visit to Zimbabwe, where we were received as the guests of the Government was, therefore, firstly, to convey to the Government and people of Zimbabwe, to ZANU-PF and the Patriotic Front -ZAPU, the revolutionary congratulations of the South African masses and their liberation movement on a victory which was as shattering to the enemy as was the collapse of Portuguese colonialism in the mid 70's, and which in its own way has greatly shortened the life-span of the remaining racist colonialist regime headed by Botha and Magnus Malan.

Secondly, the delegation was to re-iterate the ANC's support for the Government of Comrade Prime Minister Mugabe in its efforts to forge a united nation of Zimbabweans, and also in its policy positions as affecting the South African regime. In this connection the ANC wanted to express its view that Zimbabwe does need to consolidate its victory and achieve a level of national unity such that it can effectively assert and defend its sovereignty and territorial integrity against provocations from the South African regime. Of course this process of consolidation of the gains of a long and bitter struggle can proceed without prejudice either to Zimbabwe's commitment to the cause of liberation in South Africa and Namibia, or to its obligations as a member of the OAU, the Non-aligned Movement and the United Nations.

Thirdly, we went to Zimbabwe to share with our Zimbabwe Comrades, now in power, our view of the current trends in Southern Africa, and in particular the dramatic developments in South Africa.



President Tambo at the graveside of J. Tonga-gara and J. Moyo on Zimbabwe Heroes' Day.

Finally, the South African racist regime, which lately seems to be suffering from persistent nightmares, has been dreaming up and spreading a number of wild stories and fairy tales about the ANC having military camps in Swaziland and Mozambique, with plans to establish more camps in Zimbabwe. This gave rise to the need to re-affirm the agreed understanding between the ANC and our Zimbabwe Comrades that there is at any given time a proper balance between, on the one hand the demands of our struggle for all-round support by all African countries, especially those in this region, and, on the other, the limitations which objective conditions place on the capacity of each of these countries, and Zimbabwe in particular, to give that support.

In all the discussions we reached a remarkable identity of views. The visit was in every respect most successful. What is more, our discussions left us with no doubt but that the Zimbabwe leadership stands firmly in solidarity with our struggle, which it regards as the struggle of all Zimbabweans.

Q. What was the response of the Zimbabwean masses to the news of the presence of such a high-level delegation of the ANC - how do you in general assess the receptivity of the people of Zimbabwe to our movement and as such to our struggle?

A. First of all the delegation was received with boundless warmth by the President, H.E. Comrade Canaan Banana; the Prime Minister, Comrade Robert Mugabe; the Deputy Prime Minister and Foreign Minister Comrade Simon Muzenda; the Minister of Home Affairs, Comrade Joshua Nkomo and many other Ministers, officials and party cadres. This warm reception was equally manifest in the response of the Zimbabweans as a whole to our presence in their heroic country. Individually and as a delegation we were really touched by the "welcome-home" spirit we found wherever we went.

There was also no doubt whatever that the people of Zimbabwe identified fully with our struggle and our liberation movement, despite the South African regime's belligerent threats against Zimbabwe, and the other neighbouring states - perhaps even because of those threats, for they serve to revive bitter memories of the war years and underscore the fact that the struggle is continuing. The leaders and people of Zimbabwe remember that we fought and died together in that war - we died together in the bush and in racist Rhodesia's prisons; we were staying together in death cells, awaiting executions; and we lived together in prison until victory in 1980. It is therefore not surprising that those of our ANC comrades, members of Umkhonto we Sizwe who fought with their Zimbabwe brothers and survived the war and the imprisonment, have now been allowed by the Zimbabwe Government to live and settle down as free men in liberated Zimbabwe.

Our presence in Zimbabwe followed a week during which President Samora Machel of Mozambique took Zimbabwe by storm in a state visit which the people of Zimbabwe said would take a long time to forget, a visit which in its contribution to the building of a united nation can be seen and certainly will be seen in future as one of the chief corner-stones of a united Zimbabwe nation. Our visit also coincided with the observance of Heroes' Day, and we participated together with representatives from a number of countries, including in particular the People's Republic of Mozambique, the Republic of Zambia, the People's Republic of Angola and other foreign guests.

In a most powerful appeal to the people of Zimbabwe for unity, Comrade Prime Minister Mugabe and Home Affairs Minister, Comrade Joshua Nkomo also took the assembled thousands by storm - the response to this

appeal, we are quite confident, will show itself in the coming months and years. It had the effect of an appeal for the unity of the people of this entire region, made the more so because this region has made its sacrifices side by side with Zimbabwe's heroes; the countries of the region have shed blood to bring about the independence of Zimbabwe. We felt a special sense of unity between the Zimbabwe people and the people of South Africa and again I am confident that that sense of unity will find practical expression in the coming months and years.

Q. The people of Zimbabwe achieved their independence through bitter struggle, including self-sacrifice. The same applies to our own struggle, does it not?

A. The same does apply to our own struggle. We must expect ours to be more bitter and to demand greater self-sacrifice. No racist, colonialist and fascist regime has ever been known to voluntarily divest itself of its political and economic power and privilege, least of all a racist regime such as that which dominates over us, and which can count on the political, economic and military support of the imperialist powers.

The much-vaunted "new constitutional dispensation" is being promoted by the supporters of the regime as some indication that our struggle will be less bitter and will demand less sacrifice because our brand of racists and colonialists are different, and obliging. In fact this "new constitutional dispensation" means exactly what it says: some crumbs from the master's table for the deprived blacks. And we say "Down with the master!", "Down with his table!" and "Down with his crumbs!" But we are required to say all this with our very lives, as did the Zimbabweans, the Mozambicans, Angolans and the Namibians, as did the Vietnamese. We are required to say all this with our limbs as have done the people of Africa. We have to say this with our blood. It would indeed be disastrous to pretend that we face anything but the bitterest struggle this continent has known - and it has known some of the most gruelling liberation struggles in modern history.

What contributed to the bitterness of the Zimbabwe struggle? Some of the experiences of that struggle are already in evidence in our own country, such as:

- professional mercenaries who make a fortune from killing Africans in Africa. They are already in our country;
- local mercenaries, recruited from among the Blacks and paid to fight and die in defence of white domination and their own enslavement;

- local puppets, stooges and paid collaborators in the service of the oppressor and exploiter;
- police informers, pimps, deserters from the liberation forces who become traitors and join the enemy, like in our case, Steven Bhekizitha Mbanda from Maritzburg, who is giving evidence against his own colleagues, as a Mr X, in the current Treason Trial of 9 ANC members in Pretoria. Like his type, determined to see these comrades hanged, he has lost no time in telling a presumably credulous judge and two horrified assessors that he had an imaginary mission to assassinate a judge and Pik Botha. The Zimbabweans had this type.

Needless to say, the role of the imperialist countries which support the South African regime politically, economically and militarily must necessarily compound the bitterness of the struggle. It did so in Zimbabwe.

But let us mention some of the factors which contributed to the victory of the Zimbabwe people:

- the ideological clarity and level of political consciousness of the liberation forces;
- the people's understanding of who the enemy was and what were the goals of the struggle;
- the masses' resolute and irrepressible determination to destroy the enemy and reach their goal, headed by their liberation forces; and then
- the massacres and wanton killings of defenceless men, women and children, including the execution of patriots by the racist enemy.

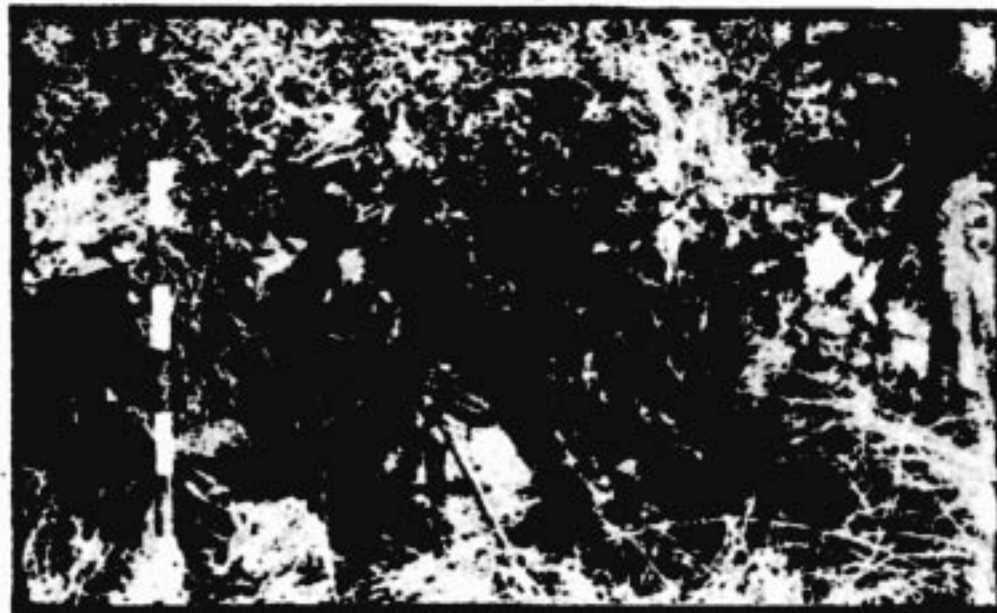
HELP SPREAD THE MESSAGE OF THE ANC!

PASS MAYIBUYE ON:

- * GIVE IT TO YOUR FRIENDS AND FAMILY
- * DROP IT IN A NEARBY POSTBOX OR YARD
- * STICK IT ONTO A PUBLIC WALL OR BUS SHELTER AT NIGHT
- * DISCUSS THE ISSUES RAISED WITH THE PEOPLE YOU MEET AND YOUR FRIENDS



Another factor was the invasion, bombings and harassment of neighbouring states in the name of so-called "hot-pursuit". This hardened the peoples of this region and turned them into bitter enemies of the Rhodesian and South African regimes. It made them committed supporters of the liberation struggle against these regimes.



M.K. MOVING FORWARD TO VICTORY.

The people of Zimbabwe and their neighbours lived through this barbarity and fought through to victory. The people of Namibia and Angola, undaunted, are living through it and fighting through to victory. The same applies to our struggle.

We shall win because we are determined to win, and determined to make the maximum sacrifice for our victory; we shall win because our cause is just and our strategy is correct. But we shall win, also, because progressive mankind which supports our cause and our struggle is mightier by far than the shrinking circle of frightened and isolated racists who are clinging desperately to a system they know is doomed to collapse, as have others before it. Already, we are advancing. The enemy has begun to retreat; and although there are hard times ahead, our victory is certain.



This emaciated child, like thousands of other black children, is dying of starvation in Nqutu district of KwaZulu, a few hours drive from the Golden City of Johannesburg.

YEAR OF THE CHARTER



'All shall be equal before the law!'

'All shall enjoy equal human rights!'

"...We have been and are subject to a legal system which gives force to what was imposed on us by means of war..."

This was said by Comrade President O.R. Tambo addressing a seminar on 'A legal system for Namibia' in Lusaka recently. He went on to explain the origin of the legal systems in South Africa and Namibia thus: "The process of the plunder and pillage of our countries and our transformation into colonised and racially oppressed peoples was not carried out through any court of law or by treaty. The coloniser used superior military power to establish a definite system of social relations in our country. The laws he then promulgated and the legal system he evolved became an instrument for the enforcement of these social relations and the apparent judicial legitimisation of what was created by extra-legal means".

The law, therefore, concluded President Tambo, cannot but be partisan - an instrument of state power in the hands of the dominant social groups for the defence and advancement of their interests and those of the racist white minority.

It was with this understanding of the law in apartheid South Africa that the Congress of the People in 1955 declared that in a free South Africa, 'All shall be equal before the law!' and 'All shall enjoy equal human rights!'. This understanding was born of our daily experience of life in apartheid South Africa where prison is a national experience for us black people. (One in every four adults is imprisoned every year).

We know that we are not a nation of criminals. We know that former white minority Prime Minister Malan and other racist leaders were lying when they claimed that the clause of the United Nations' Universal Declaration of Human Rights which provides that all men are equal before the law, applied in South Africa. There can neither be equality before the law nor human rights for the majority while the apartheid system remains in force.

We know how Nelson Mandela felt when he said during his trial in Pretoria in 1962: "I am a black man in a white man's court... The white man makes all the laws, he drags us before his courts and accuses us, and he sits in judgement over us."

Comrade Mandela challenged the right of that court to hear his case on two grounds: "Firstly, I challenge it because I fear that I will not be given a fair and proper trial. Secondly, I consider myself neither legally nor morally bound to obey laws made by a Parliament in which I have no representation".

The heroic combatant of the people's army, Umkhonto we Sizwe, Comrade James Mange and his comrades at the Pietermaritzburg "treason trial" also adopted this position and in the face of

retribution by the fascist court refused to accept the legitimacy of the very court itself. Thereby these comrades struck a mighty blow for a legal system designed to protect and advance the human rights for whose realisation comrade Mange was and is prepared to sacrifice his life.

Real equality before the law and equal human rights can be realised only when the present system of injustice is replaced by one which derives its authority from the will of all the people.

ALL SHALL ENJOY EQUAL HUMAN RIGHTS!

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;
The privacy of the home from police raids shall be protected by law;
All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;
Pass laws, permits and all other laws restricting these freedoms shall be abolished.

In what ways will the new legal system differ from the present one? "It would seem to us that one of the first tasks that the victorious revolution will have to tackle in Namibia, as also in South Africa," Comrade Tambo told the seminar to which we have referred, "will be the adoption of a new constitution as the fundamental law of a country, in the first instance, to establish the sovereignty of people's power. Pride of place in such an institution will probably go to a bill of rights, which, as an expression of the transfer of power to the people, would guarantee the right to life, to work, to education and culture, to decent housing, to health, to an equitable share in the country's wealth, and so on."

With these words President Tambo placed our movement firmly with those who know that the mere proclamation of 'human rights' for all is an empty act unless society is so structured as to create real equality between individuals and to provide such fundamental rights as those outlined above.

"Our commitment to the birth of new societies in Namibia and South Africa, in which the people shall govern," said President Tambo, "necessarily means that the new institutions, rules and processes of law should also provide for the popular administration of justice." By stating this he underlined the demand of the Charter



ALL SHALL BE EQUAL BEFORE THE LAW!

No one shall be imprisoned, deported or restricted without a fair trial;
 No one shall be condemned by the order of any government official;
 The Courts shall be representative of all the people;
 Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;
 The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;
 All laws which discriminate on grounds of race, colour or belief shall be repealed.

that "The courts shall be representative of all the people... The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people".

Meanwhile, beyond the initial period of liberation and implementation of our revolutionary programme, the Charter envisages an era in which "imprisonment shall only be for serious crimes against the people" with imprisonment

aimed at re-education not vengeance or exploitation. It envisages an end to the present situation in which in 1971-'72, for example, the average number of people in prison per 10,000 of population in Britain was 7.2 whereas in South Africa it was 221.5!

With the implementation of the Freedom Charter we will create a society in which a person does not feel that he is a black man in a white man's court, but a South African in a South African court.

The mass struggles that are raging through the length and breadth of our country today are pivotted on demands for the fulfilment of a whole series of human rights including the right to a fair wage, the right to live in the area of one's choice, the right to education, the right to worship freely, the right to a fair trial, and so on. The fact that we have to struggle for such a wide spectrum of rights serves as confirmation that the apartheid system is characterised by the denial of human rights to the majority right across the board.

International law further codifies the apartheid system as a crime against humanity. The struggle for the seizure of power by the people is a struggle for the creation of a society that will serve the interests of humanity. That is why all those who are denied human rights, the majority of the people of our country, have an objective interest in the victory of the people's revolution and must therefore organise to become active and conscious participants in the battle for the triumph of people's power.

FORWARD TO PEOPLE'S JUSTICE UNDER A PEOPLE'S GOVERNMENT!

**STAND BY OUR LEADERS
 IN FASCIST PRISONS**

IITH OCTOBER
 UNITED NATIONS'
 DAY OF
 SOLIDARITY
 WITH S A
 POLITICAL
 PRISONERS



IITH OCTOBER
 UNITED NATIONS'
 DAY OF
 SOLIDARITY
 WITH S A
 POLITICAL
 PRISONERS

DEMAND THEIR RELEASE



Walter Sisulu



Nelson Mandela



Ahmed Kathrada



Dennis Goldberg



Govan Mbeki

AWAY WITH THE RENT RACKET

The angry response of residents of black townships to recent increases in rents and service tariffs is not only a rejection of this added burden on the backs of the poor but also a rejection of the regime's vehicles for implementing these rises - the so-called community councils.

The community council system is collapsing under the weight of township dwellers' fury. In Sebokeng, for example, police vans had to rush to a meeting called by the chairman of the Vaal "Community Council" to rescue him from residents incensed by his attempt to justify rent increases. Last September proposed rent increases in Dobsonville were suspended after the chairman of the local community council was nearly attacked at a rents meeting.

Recognising the unfavourable climate for holding their so-called local elections now, particularly in Soweto where the previous poll was only six per cent of the estimated electorate, the racists have postponed elections arguing that "community councils" are to be given "full city council status" or "autonomy" next year.

"Community councils" are implementing the state's policy that Afrikaners must share as little as possible in the wealth of our country. Accordingly the councils have been established as part of the grand scheme to get Africans to finance the maintenance and development of their residential areas from their starvation wages while the wealth from their labour in the "white" cities benefits the white community. The apartheid regime is of course implementing the same policy with regard to the "Coloured" and "Indian" people.

The main sources of revenue in the townships are rents and service fees, liquor sales, and registration and labour fees paid by employers. Revenue from liquor sales in Soweto dropped after the 1976 revolt from R38m to R22m. Because of opposition from employers, the state rejected the idea of increasing labour fees. Therefore rents and service tariffs are being raised.

This is what the enemy's version of 'autonomy' or 'self-rule' is all about - it is a trap to make us black people pay for our own housing and services in the townships, when in fact the bulk of that money should come from the wealth we generate through our sweat and toil in industry. Because all industry is situated in the areas classified as white, the money from our labour benefits the white people living in those areas, instead of the black people living in the townships outside.

Exactly the same robbery takes place through the system of Bantustans. All the Bantustans are supposed ultimately to be independent, self-supporting countries. Yet they can never be, because the white minority has declared all regions rich in mineral wealth, good farmland and industry to be 'white', leaving the dry and poor areas to be the

so-called Bantustans. Thus our people are forced to work in 'white' South Africa, and the wealth we create gives the white people a comfortable life while the Bantustans become more and more destitute and dependent on the white fascist state.

Furthermore, by appearing to offer an improvement in our lives through peaceful means in the form of so-called self-rule in townships and Bantustans, Botha and Koornhof are trying to divert us from the path of mass struggle, including armed struggle, for real liberation. Added to that, they are trying to confuse us and divert our anger from the white masters on to the black puppets helping to administer their system.

Last September the Urban Councils' Association, comprising representatives of all 'community councils', met and correctly observed that to shield themselves from the people's anger, the regime's administration boards had waited for "community councils" to be established "before 'handing' them the responsibility of announcing rent increases".

The communities under attack are, however, putting up spirited resistance that, with greater organisation, is beginning to bear fruit.

- Residents of Zwide township have not paid rent since December in protest at paying far more than others occupying equivalent housing
- The Soweto rent hikes now being introduced have been successfully resisted since 1977, and resistance in various forms is continuing.
- The Diepmeadow Council has suspended intended rises until the West Rand Board has shown how it achieved a deficit of over R5 million and how ratepayers' monies were used.
- The lodgers' fees imposed on families - whereby children and relatives over 18 years had to pay R3 for staying with their families - have been withdrawn in certain areas like Daveyton after parents had openly defied this measure. In the Durban area women besieged the council buildings to present their grievances and demands.

Resistance is growing and finding greater organisation in the form of ratepayers' action committees and civic associations that tackle not only rents but also such issues as health services, fares, consumer prices and problems arising out of the imposition of apartheid laws.

In the next issue we will examine some recent rent and bus fare struggles so as to gain from the experience of others. Meanwhile we say, together with the residents of Mhluzi township near Middleburg who were fired on by police when protesting against rent increases:

"AWAY WITH RENT RACKET!"

DOWN WITH FALSE "SELF-RULE"!

BOYCOTT COMMUNITY COUNCILS! FORM DEMOCRATIC RESIDENTS' ASSOCIATIONS!

THROUGH MASS UNITED ACTION WE WILL DEFEAT THE ENEMY'S SCHEMES FURTHER TO IMPOVERISH US AND TO TURN US INTO AGENTS FOR OUR OWN OPPRESSION!

KOORNHOF AND THE ZCC

I take this opportunity to address myself to certain questions raised by the Easter festive conference of the Zion Christian Church (ZCC).

I would like to believe that the decision of the Zion Christian Church to allow Drs. Koornhof and Phatudi to attend the ZCC conference was, in the view of the ZCC, in keeping with both the spiritual and political education of the members of the ZCC for indeed, the two are inseparable.

As a Christian concerned about the liberation of our people from racist bondage, I found it most interesting that these two individuals should have thought it necessary to be present. Their presence could not in my view, be in the interests of the congregation or our people as a whole.

Recently Koornhof has begun unfolding a strategy of 'sweet talk' by which he hopes to deceive us that our oppression is gradually disappearing by a process of 'evolution' rather than 'revolution', thanks to the efforts and goodwill of the oppressors themselves. The church is one of his chief targets. He almost deceived one of our leading churchmen, Dr. Sam Buti, after the 'Save Alexandra Campaign', by drawing him into the apartheid regional councils.

Also, in July last year, he managed to confuse some Christians at the SACLA (South African Christian Leadership Assembly) with his sweet talk about 'reconciliation rather than confrontation', and helped the other right-wingers there to steer the gathering away from any discussion about action to remove the yoke of oppression. He hugged and kissed fellow black South Africans and shouted 'hallelujah!' - and then returned to his luxurious home in his pure-white suburb to dream up new ways of protecting his white world of privilege, while the black Christians at SACLA returned to the ghetto-existence created for them by Koornhof and his fellow 'Christians'.

During the ZCC Easter conference Koornhof referred to himself as a "messenger of God". His message was certainly not from the God Almighty but from the 'god of the Broederbond'!

He spoke of separate development as meaning "separate but equal". All races, as indeed all persons, have their own unique contribution to make to the fellowship of human society, but I cannot agree that this is a reason for separate development. Here is how Bram Fischer, that great Afrikaner patriot who died of cancer while serving a life sentence in prison for fighting for one democratic South Africa, described how he came to realise the fallacy of that racist theory: "I never doubted that the policy of segregation was the only solution to this country's problems until the Hitler theory of race superiority began to threaten the world with the greatest disaster in all history... I did not shed my old beliefs with ease.

It was when these doubts arose that one night, when I was driving an old ANC leader to his house far out to the west of Johannesburg, I propounded to him the well-worn theory that if you separate races you diminish the points at which friction between them may occur and hence ensure good relations. His answer was the essence of simplicity. If you place the races of one country in two camps, said he, and cut off contact between them, those in each camp begin to forget that those in the other are ordinary human beings, that each lives and laughs in the same way, that each experiences joy or sorrow, pride or humiliation for the same reasons. Thereby each becomes suspicious of the other, which is the basis of all racialism."

(This, surely, applies equally to the separation of people of different tribal groupings into Bantustans, that sinister threat to our nation which Koornhof and Phatudi sought to lend credibility to by trying to get the ZCC to support).

So Koornhof told the ZCC congregation that South Africans are "separate but equal." Equal? We are voteless and landless in the country of our forefathers. Millions of black people are unemployed. Child labour, especially in the Bantustans, is rife; these Bantustans (Lebowa included) are in fact nothing more than labour reserves to supply the white farms, factories and mines with cheap migrant labour. They doom our men to drag out their lives in squalid, over-crowded bachelor barracks in 'white' South Africa for a pittance, to help keep our women and children in the Bantustans alive.

There is a high infant mortality rate; preventable diseases like tuberculosis are killing thousands; and hungry victims of 'influx control' laws are found in all so-called homelands. Most of the people who were present at the ZCC conference are daily victims of such evils. Koornhof is well aware of the fact that most of the white so-called equals do not experience this misery, but live in comfort at the expense of our pain.

Phatudi is Koornhof's servant. He is assisting in plunging our people into disaster. He is a conscious messenger of apartheid. Their main mission at the ZCC conference was to involve the church publicly in reinforcing apartheid.

I believe that the Rev. Tebego Moselane was right to point out in response to the Koornhof/Phatudi overtures that throughout the Bible, no precept exists to justify church support for an unjust government.

Father M.L., also an Anglican minister goes further to state that "The Biblical doctrine of Human Responsibility for, and authority over, the whole of creation, as spelt out in the Book of Genesis, illuminated by the Prophets, and incarnated in the Life of Jesus, forms the basis

WOMANS DAY 1980

While August 9th was being commemorated by groups of men and women all over the country, South Africans outside the country also gathered together in different parts of the world to celebrate Women's Day alongside supporters from their countries of refuge. Meetings were held in a number of capitals including Maputo, Luanda, Lusaka, Dar es Salaam, London and Amsterdam.

At the Lusaka meeting Comrade Florence Moposho, Head of the ANC Women's Secretariat and member of the NEC, thanked the organisers, the Zambian Association for the Liberation of Southern Africa (ZALSA), for mobilising the Zambian people in support of our struggle. Briefly recounting our women's glorious history of struggle under the leadership of the ANC, she recalled Chief Albert Lutuli's words in 1954: "When women start to take an active part in politics, no power can stop them".

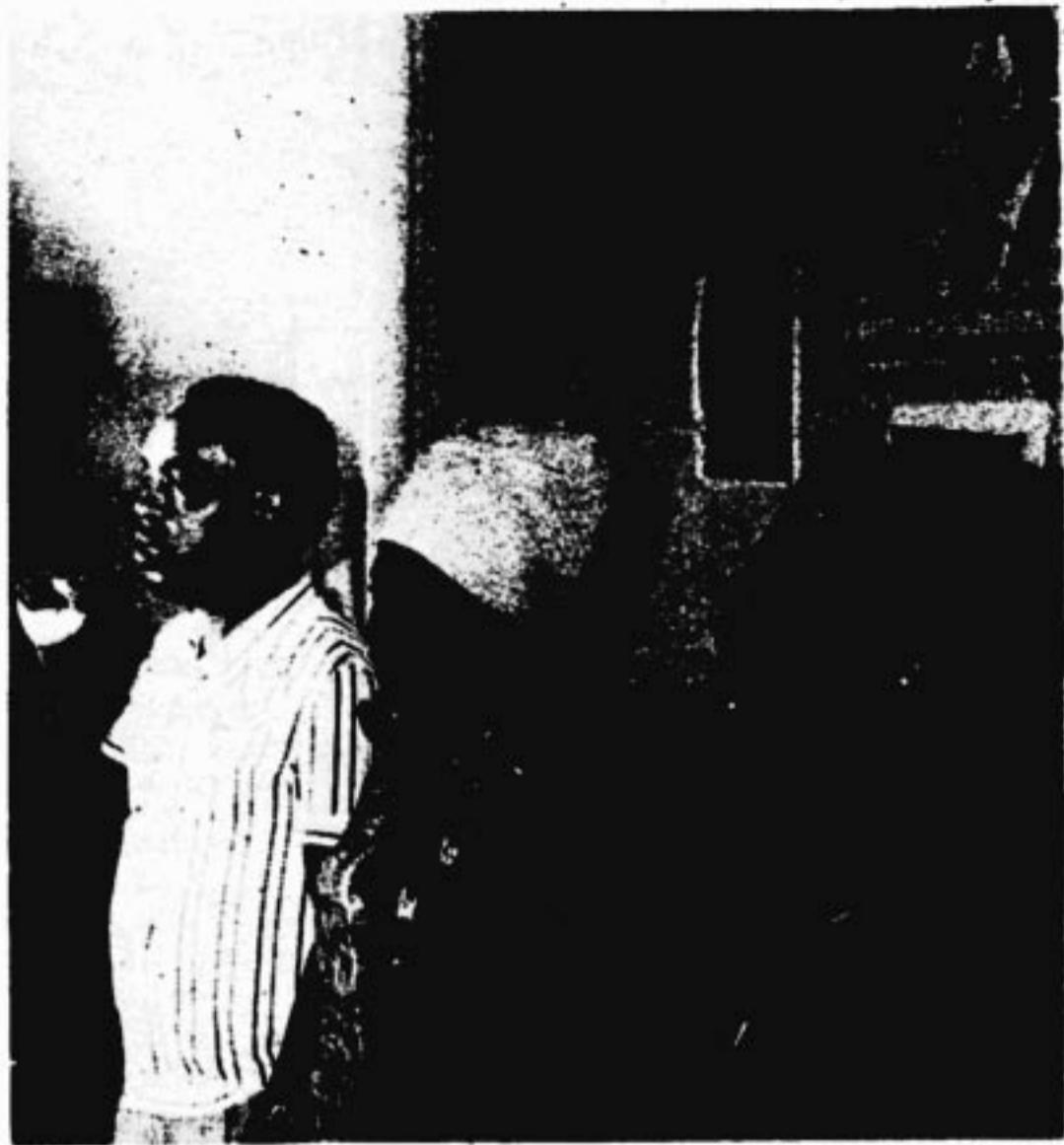
Comrade Joe Nhlanhla, ANC National Administrative Secretary, expressed appreciation to the government, the ruling United National Independence Party (UNIP) and the people of Zambia for their support for the liberation war in Southern Africa.

"The women of South Africa have always been aware of the fact that their struggle is inseparable from the national struggle waged by the entire population for national liberation and social progress," Comrade Nhlanhla said. "They know that the overthrow of the present racist system and its replacement by a democratic one based on Freedom Charter, will usher in a new situation for the entire population in which colour, creed and sex are no longer factors resulting in the oppression of one group by another."

He called for the intensification of the campaign to free Dorothy Nyembe, Ester Maleka, Thandi Modise and many others languishing in the regime's dark dungeons.

On behalf of ZALSA, their President, Comrade Mundia Matakala declared that Zambians and South Africans are fighting a common struggle against imperialist forces. He urged progressive forces throughout the world to forge links with one another to counter the united stand of the imperialists. Comrade Matakala commended the Soviet Union, German Democratic Republic and other socialist countries for their support to liberation movements.

A representative of the Central Committee of SWAPO Women's Council, Comrade Susan Mwiya, conveyed SWAPO's solidarity on the 23rd anniversary of South Africa's Women's Day. The SWAPO choir backed up her message with revolutionary songs about our common struggle.



S.A. Women's Day meeting in Lusaka: (left to right) J. Nhlanhla, S. Mwiya (SWAPO), Florence Moposho.

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for the direct involvement of the church in the struggle for liberation in Southern Africa. If the church is faithful to the Gospel of Jesus Christ it will start, like Jesus, with an overriding commitment to the poor and oppressed as the way of showing universal love."

Where oppression and discrimination exist as in South Africa, the church should identify itself with the suffering masses in the struggle to achieve justice. I and all freedom and justice-loving South Africans, and the movement which leads our struggle against slavery, the ANC, urge all Christians, including those organised in the ZCC, in the name of the Lord of Peace and Justice to have nothing to do with the conspiracy to consolidate apartheid through Bantustans. We further urge our brothers and sisters in Christ to engage in struggle for justice and freedom of worship (Isiah I: 10-16)

Yours in Christ

M.M. (an ordained minister, member of the ANC)



RADIO FREEDOM

Voice of the African National Congress and Unkhonto We Sizwe on:

LUSAKA

9080KHz, 31 Mb shortwave
Mon - Fri 7.15 - 8.00 pm
Wednesday 10.00 - 10.30 pm
Friday 9.30 - 8.00 pm
Sat and Sun. 7.00 - 8.00pm
11880KHz
Sundays 8.00 - 8.30 am
(19 metre band)
Luanda Radio -
40 and 30 metre bands on shortwave
27.5 metre band on medium wave
7.30 pm SA time

Radio Tanzania -
External Service Dar es Salaam
on 15435 KHz, 19 metre band shortwave
on 9680 KHz, 31 metre band shortwave
Mondays, Wednesdays, Fridays at 8.15 pm
SA time
Tuesdays, Thursdays, Saturdays at 6.15 am
SA time
Sundays at 8.45 pm SA time

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