

ALL POWER TO THE PEOPLE !

MAYIBUYE



MAYIBUYE NO; 8
1980 YEAR OF THE CHARTER

The Fortnightly Journal of the African National Congress.

POWER THROUGH COMMUNITY ACTION

Those trudging many weary miles to work in Cape Town, Bloemfontein and Estcourt have been heartened by the suspension of bus fare rises in the Pietersburg area as a result of the ongoing boycott of Lebowa Transport.

This victory has one central feature in common with other victories in previous bus boycotts, such as those in Natal last year, and in cases of resistance to rent increases discussed in our previous issue - namely, that the people affected by the increases refused to accept them, and took action to prevent their implementation. They have shown in practice the correctness of the slogan: "Only through struggle is our victory certain!"

It is true that individual battles are occasionally lost despite militant action taken by a community or a group of workers. That is inevitable for the enemy we face is powerful - the owners of the bus companies, houses and factories are just a few greedy men, but they are backed up by their state with its police, army and law courts.

The fact that our resistance to bus fare or rent rises is sometimes overcome does not make that resistance less worthwhile, however. Experience gained in struggle is one of the most important achievements of any action by the people, whatever the end result of that action. Each local struggle is part of the essential process of building an army of conscious fighters, taking us one step closer to final victory in our war against the system responsible for high rents and bus fares, low wages and joblessness.

While mass action does not always result in concrete gains in terms of defending or improving our living standards, certainly we can never make such gains unless we take action; for those living in comfort out of the profits they make from bus fares or rents or our toil in their factories will never suddenly decide to give themselves less so as to give us more out of concern for us. No, only a threat to the bosses' profits - when their factories grind to a halt or the buses run empty - makes them heed our demands.

Certain individuals have attempted to fight bus fare and rent rises by appealing to the regime's courts. In the first place, the law serves the law makers of this country, the oppressors and not the oppressed; and above all, the law in South Africa operates to pro-



Seshego commuters walking to work in protest against high bus fares on Lebowa Transport.

tect the system of making maximum profits.

But in any case, as a tactic of struggle it is wrong to rely only or mainly on the regime's courts since it is a short-cut which leaves out that most important element - the participation of the masses themselves in action, with a corresponding raising of awareness and the level of organisation in a community to prepare it for the many more testing battles to be fought if we are to be free.

Linked to the overriding necessity for mass action is the need for absolute unity in our ranks. This has been crucial to the victory of the bus boycotters in Pietersburg and elsewhere on previous occasions, involving not only commuters acting as one force but also taxi drivers who reduced their fares and private car owners who assisted those walking to work. The racist police are only too aware of the importance of this form of solidarity, as we have seen by their behaviour particularly in Cape Town where police have arrested drivers of private cars and forced passengers out of 'pirate' taxis.

Likewise it is the solid front displayed by the rent strikers of Zwide township near Port Elizabeth, who have not paid rent since December, that has prevented the enemy from breaking resistance through victimisation. After all, even the South African fascists cannot put a whole township into prison.

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It is encouraging to note that unity in action is being extended to bring together the worker/parent/commuter and student struggles. Over 4,000 students from Diepkloof school recently marched against increased rentals and Bantu Education, while in the Seshego area students boycotted classes in solidarity with their parents, and students and bus boycotters joined in battle against the police. Cape Town students went from door to door explaining the need for a bus boycott after a mass meeting had agreed on that course of action. Buses are being stoned all over the country by students and other sectors of the black community in a demonstration of their awareness of the part bus companies play in making our daily lives a grind.

A second factor largely responsible for the massive response by black communities to recent bus boycott calls has been the method and degree of organisation. The Cape Town action is an outstanding example. On 8th May a Bus Action Committee was set up by a mass meeting of 40 community organisations. Community meetings were held in the Western Cape townships the following week and local action committees elected. Throughout the boycott regular community meetings have been held enabling the action committees to carry out effectively such tasks as the fixing of pick-up points and the setting and monitoring of maximum taxi fares.

This kind of democratic organisation which carries the whole community along with every stage of a particular struggle is the key to building effective residents' organisation.

If we look at some outstanding successes in the recent past as far as struggles in our workplaces or residential areas are concerned, we will see that an important factor contributing to their success has been the linking of the two. Take for example the Fatti's and Moni's strike and the PEBCO/Ford struggle. The Fatti's and Moni's strikers were in a relatively weak position due to apartheid laws, but community support in the form of a consumer-boycott helped them defeat their bosses. When PEBCO was formed to fight rent increases, the Ford Motor Company took action against the civic association's leader, Thozamile Botha, but the workers of Ford were able to use their labour power to make the bosses back down.

Clearly then, the argument of certain circles that trade unions should confine themselves to issues affecting workers in their places of employment is being shown to be incorrect. Low wages on the one hand and high rents, fares and prices in general, on the other, are two sides of the same coin, forced on us by the same oppressive system, and should be fought as such. This does not mean that trade unions must necessarily involve themselves in every residential struggle, but that the struggle against employers (and indirectly against the state) in the factories and mines should be related to the struggle in residential areas where the community is in confrontation with the state.

Similarly residents' associations should link the fight against rising rents to that against bus fare and other price increases and to the low wages we earn.

Civic associations and trade unions will be assisting in the task of building a mass army of conscious fighters for liberation if they show the people the inter-connections between the various aspects of our oppression and struggle. The bus boycotters of Seshego showed their awareness of these links by calling for an increase in salaries if fares were to be increased. Likewise workers at the Rex Trueform clothing factory in the Cape earlier demonstrated this understanding by striking for higher wages when bus fares were raised. Clearly the people through their own experience are learning how they are oppressed and how best to fight that oppression.

MAYIBUYE BRIEFS

S.A. ties with Chinese People's Republic

Radio Moscow has exposed the Chinese People's Republic's ties with the racist regime in South Africa, including the following instances of collaboration:

- * Chinese officials held secret meetings with the regime and made a trip to Namibia.
- * China indicated that it was willing to recognise a Pretoria-backed puppet regime in Namibia.
- * China has a long term trade agreement with South Africa.
- * China supplied hardware, textiles and fuel to South Africa.
- * All deals were effected through Hong Kong as part of the cover-up operation.
- * South Africa in turn supplies China with raw materials for China's military production programme, as well as diamonds and gold.

Democratic elections in Angola

A National People's Assembly having 206 members and replacing the present legislative body will be elected by the Angolan people in November. This represents a further consolidation of People's Power. At present elections for provincial assemblies are underway. Meetings are being held in towns and rural areas across the country where candidates proposed by the governing MPLA-Party of Labour and mass organisations like the trade unions, the women's and youth movements are presented to the voters for approval or rejection. Voters are also electing members of electoral colleges which will in turn choose members for the provincial assemblies.

Callousness in the fascist army

Discontent in the white community about brutality against conscripts during military training and the official covering-up of casualty figures in the war to liberate Namibia and South Africa, has been heightened by news that relatives of soldiers have been sent roneoed letters instead of the standard personal letters informing them that a son or brother has been killed or is missing. The problem for the regime's military authorities is that too many soldiers are being killed and injured in action. The authorities can no longer cope with the luxury of personal letters. The following is the text of such a letter:

Dear Mr/Mrs/Miss.....

We regret to inform you that your son/brother/husband,.....was killed/missing in action on the 19.... He fought bravely....

PRES. TAMBO ON SACC & BOTHA

Q. Of late the confrontation between the fascist state and the patriotic sections of the church has come to a head. In the midst of all this Botha is trying by all means to pressurise the church to reject the ideals of freedom. What is your assessment of this confrontation and in particular the recent meetings between representatives of the Botha regime and the SACC?

A. The current confrontation involving the fascist state and the church leadership is in a way uncharacteristic. For generations, the church and apartheid in South Africa have been compatible bed-fellows. Such household names in South Africa as Trevor Huddleston, Ambrose Reeves, Gordon Winter of Namibia, Canon John Collins and others were an embarrassment to their law-abiding colleagues in the Church hierarchy

But there is a new breed of Church leaders, mostly black, who seek and are determined to live by the rules of their professed faith. Those rules have always been wholly irreconcilable with the rules which define and regulate the apartheid system. In fact it is the racist regime which is responsible for the confrontation and makes it inescapable. Church leaders cannot be true to their faith without being confronted by the repression of the fascist regime. As far as the masses of the people are concerned, whether they are Christians or not Christians, confrontation is the gateway to freedom and liberation.

I cannot see this brand of Church leaders, headed by Bishop Tutu, reject the ideals of liberation and freedom, whatever the pressures from the racists. If they did reject these ideals, they would be rejecting the present and the future of our country and people, they would be rejecting the millions of people in South Africa, in the rest of the continent and internationally who have hailed their emergence as an integral part of our fighting people. In the final analysis they would be rejecting themselves. I can't see them do that, no matter what the Botha regime says or does.

But the churches need to be vigilant. Koornhof has been making or is making repeated visits to the gatherings of the Z.C.C., not to encourage unity of all church people in the struggle for liberation in this country. His mission is to try and use the leadership of the church to reach the masses and get them subdued. That mission will fail.

As to the meeting between representatives of the SACC and Botha, this was a meeting between representatives of a community of men and women, - black and white, on the one hand, and on the other, a group of white

men - members of a Whites-only Cabinet, representing a Whites-only electorate comprising a small minority of the South African population. It was a meeting between rabid racism and non-racism. The SACC is doing its duty in trying to educate and unfold the truth and the reality to the racist regime. But the latter is hard of hearing - like the regimes of Ian Smith and Caetano to which it was allied. And like its departed allies, the Pretoria regime will not understand before it is too late - before its demise at the hands of the majority of the people, talking and fighting with arms in their hands - Christians and non-Christians together.

Q. We have already entered the second half of the Year of the Charter. Do you have something to say on the exploits of the first half and what must be done to ensure that the whole of this great year is a complete success - a higher stepping stone for future battles for People's Power?

A. It is not inappropriate to shower congratulatory praises on all our people for the great spirit of patriotism and militant determination with which they have responded to our call for the observance of the Year of the Charter, which coincided with the Year of the Worker. The Cape Peninsula, the Eastern Cape, Southern Natal, the Orange Free State and many parts of the Transvaal - these have become the growth points for an unfolding mass struggle, in which the people are on the offensive, combining boycotts, strikes, civil disobedience, non-collaboration, demonstrations, protests, mass resistance and armed actions.

We have seen how these struggles have been oriented to the realisation of the demands set out in the Freedom Charter. We have seen how the Charter has become a point of reference, a historic beacon pointing the way to the new South Africa, to a People's Power, to one country, one nation and one government - a government of the people.

At a time when the whole world is hailing the new Zimbabwe, and is standing on the threshold of a new Namibia, the so-called President's Council - what is in fact the new version of the old Joint Council of Europeans and non-Europeans - cannot be anything but a studied insult to the black people of our country.

Let it be known that the African people and the blacks as a whole will have nothing to do with any advisory council, whatever its name, or with anything specially set up for the "slow-thinking" blacks. We must firmly and resolutely pursue the goal of people's power and a people's government. Oppression, exploitation and racism in all their forms must be fought with renewed vigour in the remaining months of the Year of the Charter. The

THE WORKERS OF A F

An appraisal of the Labour Clause of the Freedom Charter.

Twenty five years ago the people of our country, in the most impressive demonstration of solidarity of all racial groups, adopted in Kliptown an important document articulating their aspirations - the Freedom Charter. During the same year another history-making event occurred, the formation of the South African Congress of Trade Unions. The birth of SACTU marked a significant advance in the level of development of our working class, for SACTU immediately broke with the false theory that trade unions have no role in the struggle for national liberation. SACTU aligned itself with the national liberation movement and adopted the Freedom Charter.

It is worth noting that the 25th anniversary of the Freedom Charter coincides with a massive popular upsurge in resistance, one of the most significant features of this upsurge being the large number of strikes by black workers, which raises anew the question of the role of the workers in the struggle and their future in a free South Africa. In other words, how does the Freedom Charter as our document for national liberation ensure the oppressed workers a brighter future? And why do we maintain that the workers' real interests can be served only by their full participation in the war against apartheid, for the victory of the democratic revolution in our country?

This question is becoming increasingly urgent especially because some black trade unionists are preaching the theory that trade unionism and politics are like a mixture of paraffin and water.

Although it is true that a thorough understanding of any single clause of the Charter requires that each clause be read together with the others, it is also true that the revolutionary democratic content of the whole programme is reproduced and reflected in each clause. Consequently we may concentrate here on the labour clause of the Charter which opens thus: "There shall be work and security!"

When we are told that 2 million Africans are unemployed or that by the year 2,000 40% of all blacks will be unemployed, to us it is no mere question of statistics. It is the stark reality of hundreds of thousands of babies suffering from kwashiorkor and mental disorders resulting from deficiency diseases.

Consequently when in response to this genocidal situation the Freedom Charter boldly proclaims that "There shall be work and security!", the enemy might scream: "Agitators! Terrorists! Communists!" But to us working people this is a positive assertion of the most fundamental right, the right to live, for to deny a man the means of his livelihood is as good as denying him the right to life itself.



How will a future people's government fulfil this pledge to provide work and security? As we said in our last issue, the implementation of the economic clauses of the Freedom Charter will give such a government the power to take care of the people's wellbeing in terms of work and security, housing and comfort, education and health care. Once the major part of the economy is in the hands of the people's state, it will no longer operate for the profit of the few but to satisfy the needs of all working people.

Our people have learnt from the experience of other nations where the problems of unemployment has not been solved even in highly developed Western countries; indeed, the number of people out of work in these countries can be counted in millions and is on the increase. Black people are particularly hard-hit by employment. In 1976, for example, 60% of blacks in the United States were jobless. That is why the Congress of the People in 1955 resolved to take control of our economic destiny if liberation were to have any meaning for the masses of our people.

The Freedom Charter does not, however, simply speak generally about the right to work and security. True to the practical manner in which it evolved it sets out to concretise precisely the areas which have been problematic not only in the worker-employer but primarily worker-state relations, and these are:

Year of the
"There shall be work a



*The right to trade unionism

Successive white minority regimes have tried to stifle the development of trade unions amongst Africans, by denying African trade unions legal recognition and by vicious repression. But despite all impediments placed in its way by the regime, the black workers' movement has continued to gain momentum. And when in the early 70's organised black labour started to flex its muscles, the regime, employers and the white trade union movement called for the taming of this new 'monster'. The Riekert and Wiehahn Commissions were quickly set up precisely to seek ways of containing this newly-generated power of the black workers. Hence the amendment to the Industrial Conciliation Act with an invitation to the African unions to register, subject to a number of conditions.

But here again the racists are doomed to failure, for the difficult path traversed by the black working class in its struggle for trade unions and the sacrifices made stem from a determination which can be satisfied by nothing short of genuine trade union rights as guaranteed by the Freedom Charter. The growing number of unions which are set on applying for registration on their own conditions or opting to do without such recognition by the regime is a clear indication of the stamina to continue the struggle.

Freedom Charter
"d security"



*Democratisation of other labour laws.

The provision for the democratisation of labour laws such as:

- the state shall recognise the right and duty of all to work and draw full unemployment benefits;
- equal pay for equal work between the sexes and for all races;
- proper provision for all expectant mothers and working ones;
- abolition of child labour and the compound system;

serves not only as an embodiment of a new and democratic South Africa but also as a heavy indictment of the present racist regime; for the policies of the racists are the negation of the progress of mankind towards a fuller and happier life for everybody.

Our working people have over the years suffered untold miseries at the hands of the racists. How often have the factories and mines of South Africa resembled deserted battlefields with bullet-riddled bodies of our brothers and sisters? How often have our loved ones trudged heavy-hearted to the prisons to visit those whose only crime was that they had the courage to say that they are hungry and therefore need more pay? How many families have been deprived of their means of livelihood and dumped in the Bantustans?

Clearly a regime of this nature cannot be reflective of the will of the people and, in the words of the preamble of the Charter, "cannot justly claim authority". The majority therefore has a legitimate right to remove such a regime. It is therefore twisted logic to hear anybody advocating non-involvement of trade unions in politics when for all these decades the black workers of South Africa have been suffering under the jackboot of political oppression. In the words of the late Chief Luthuli, "There is a Zulu saying that if you are pricked by a thorn, you also have to use a thorn to get it out. Workers are oppressed by political action; they must take political action in reply."

Thus when, 25 years ago, SACTU embraced the Freedom Charter, it charted the correct path of struggle for the workers of our country. It is also clear that the message of the Freedom Charter rings as true in contemporary South Africa as it did in Kliptown.

Therefore with the Freedom Charter as a beacon hastening us to a new South Africa, let the oppressed workers of our country join the other sections of the oppressed and democratic whites in recalling and reiterating that: "These freedoms we will fight for, side by side, throughout our lives, until we have won our liberty."

CLOSE RANKS AND FIGHT—SWAPO

THE FOLLOWING IS THE TEXT OF THE DECLARATION OF THE FIRST EXTRA-ORDINARY CENTRAL COMMITTEE MEETING OF THE SOUTH WEST AFRICA PEOPLES' ORGANISATION (SWAPO) OF NAMIBIA HELD AT NDALANTANDO, KWANZA NORTE IN PEOPLE'S REPUBLIC OF ANGOLA FROM JULY 17-19.

The First Extraordinary Central Committee Meeting of the South West Africa People's Organisation (SWAPO) of Namibia, held at Ndalantando from July 17-19, 1980, expressed gratitude to Comrade Jose Eduardo dos Santos, President of the MPLA-Workers' Party and of the People's Republic of Angola, to the Central Committee of the MPLA-Workers' Party, to the Government and to the valiant people of Angola for continued concrete material, political and diplomatic support to the Namibian people in their just struggle for genuine national independence.

Furthermore, the Central Committee expressed its sincere thanks to the people of Kwanza Norte and the municipality of Ndalantando for the warm welcome, hospitality and excellent facilities accorded to it.

This being its first sitting following the death of the late Comrade President Dr Agostinho Neto, on September 10, 1979, the Central Committee paid revolutionary tribute in memory, honour and respect of the founder of MPLA-Workers Party and of the Angolan nation.

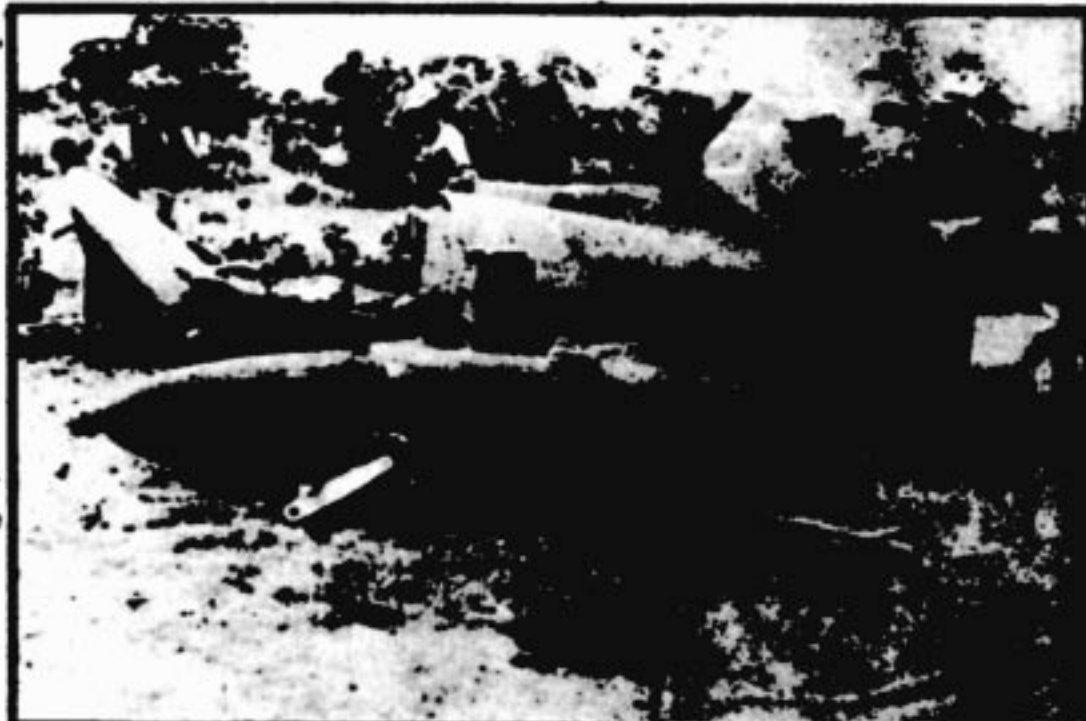
The Central Committee met in its First Extraordinary Session to review and to analyse the critical political situation prevailing in Namibia and to adopt appropriate measures to deal with this situation.

Issues discussed included, inter alia, racist South Africa's recent installation of a so-called ministerial council in Windhoek in preparation for a UDI in Namibia, the escalation of military suppression and organised terror against the innocent Namibian civilian population, the intensified acts of aggression against independent African States, particularly the recent invasion of the People's Republic of Angola, the continued refusal by the Pretoria junta to co-operate with the UN Secretary-General in the speedy implementation of Security Council Resolution 435 (1978) and the treacherous activities of some counter-revolutionary elements within the organisation.

In order to strengthen the unity of purpose and cohesiveness within SWAPO, the Central Committee discussed, at length, internal problems and arrived at important decisions aimed at rectifying shortcomings within the organisation.

Following this thorough appraisal of the situation in Namibia, as well as within SWAPO and at the international level, the Central Committee.

(a) Vehemently condemned racist South Africa's unprovoked aggression against independent African states, namely, the People's Repu-



Combatants of PLAN (People's Liberation Army of Namibia) beside the wreckage of a S.A. Impala jet shot down by a PLAN anti-aircraft unit.

blic of Angola and the Republic of Zambia; it denounced, in particular, the recent invasion by South Africa of the Angolan Provinces of Kunene and Cuando-Cubango which has resulted in the death of women and children and in the destruction of social and economic infrastructure and property. The Central Committee furthermore called for the condemnation of this aggression by all peace-loving peoples the world over;

(b) strongly denounced imperialist powers, particularly, USA, UK, Canada, West Germany, France, Japan and their allies for continued political, diplomatic and military support to the Pretoria regime, and further denounced the multinational corporations for their greedy exploitation of Namibia's natural and human resources;

(c) condemned fascist South Africa's persistent refusal to comply with relevant UN Resolutions on Namibia, and the Western Five in their sinister schemes aimed at destabilising and discrediting SWAPO in the eyes of the world in an attempt to bail out South Africa from political isolation;

(d) utterly rejected, as illegal, null and void, the imposition of the Turnhalle puppets' ministerial council on the people of Namibia by the Boer junta.

Having thoroughly reviewed the internal problems and reflected upon the concrete, documentary evidence which has been placed before it that certain individuals within the organisation have engaged themselves in activities aimed at undermining the territorial integrity of our country, at disrupting the unity of our organisation and at retarding the progress of the liberation struggle of the Namibian people, the Central Committee unanimously resolved to expel, under Article VI, Section eleven of the Constitution of the Organisation, the following:

Mishake Albert Muyongo - former acting vice-president; Lemmy Matengu, Jackson Mazizi, Ignatius Matengu, David Mutabelexi, Dennis Kachilombwa, Ernest Liliando, Ben Mabuku and

Continued on page 7.



JAMES MANGE

The ANC has hailed the commuting of James Mange's death sentence to 20 years' imprisonment as a reward for the "principled relentless efforts of the UNO, OAU, the Non-Aligned Movement and non-governmental bodies the world over and most particularly the people of South Africa". In a statement Secretary General Alfred Nzo called for the same solidarity in action to prevail to demand the release of Comrades Mange, Mandela and all other political prisoners.

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People's Army, Ukhonto we Sizwe, which is breaking new ground in its offensive, must attack, with and as part of the popular masses.

The Freedom Charter has been legalised by the people in South Africa. It is the people's reply to the Bantustans, the advisory councils, the apartheid system and its inherent violence. Out of the Charter will be born the first constitution, the grondwet, of the people of South Africa. Let us read and discuss it at home and at work; in the trains buses and taxis; at meetings and in gatherings; in and outside our class-rooms, lecture halls and college or university campuses.

But above all, let us fight and advance together to a People's Government. In particular, we must intensify the campaign for the release of Nelson Mandela and other national leaders and all political prisoners. In this connection we must stand firmly in solidarity with James Mange and the Pretoria 9. We must give solidarity support to the striking workers and the students in action. We must resist any increase of rentals and bus fares, we must fight and oppose removals. The struggle must be intensified on all fronts. The Year of the Charter must be a beginning - and a worthy beginning - of the Decade of the 80's - the Decade of Victory.

Continued from page 6.

Calvin Songa.

These elements have engaged themselves in counter-revolutionary and secessionist activities aimed at dismembering Namibia's national territory. They have actively been advocating and organising for the breaking away of our Eastern Region - Caprivi - from the rest of the country.

The Central Committee, furthermore, called upon all Namibian patriots to close ranks and fight against all forms of reaction, such as, nepotism, tribalism and regionalism; it has also decided to exhort the masses of the Namibian people to be vigilant and to reject all manifestations of such reactionary tendencies.

The Central Committee reaffirmed its confidence in the leadership of Comrade Sam Nujoma, the President, Comrade Bredan Simbwaye, the Vice President and Comrade David Meroro, the National Chairman.

The Central Committee, moreover, hailed the heroic exploits and victories of the combatants of the People's Liberation Army of Namibia (PLAN) against the occupationist troops of racist South Africa in our country.

The Central Committee noted with satisfaction the recent military success scored by PLAN against enemy troops and the expansion of our operational zones, extending deep into the heart of the fatherland; all these facts have clearly demonstrated the determination and the will-power of our people to fight and defeat the enemy.

The Central Committee resolved that SWAPO will continue to intensify the armed struggle in the face of enemy intransigence, until final victory.

The Central Committee expressed its appreciation and gratitude to the OAU, especially the Frontline countries, for their steadfast support for the struggle of the Namibian people under the leadership of SWAPO, the sole and authentic representative of the Namibian people.

The Central Committee also heartily thanked the socialist countries, especially the Soviet Union, for their concrete material, political and moral support for the struggle of our people against the forces of occupation in our country.

The Central Committee further expressed thanks to the Nordic countries, especially Sweden, and to all the democratic, national, international, and solidarity organisations which have rendered and continued to render humanitarian assistances to the people of Namibia in their struggle for liberation.

The Central Committee also hailed the victories being scored by the people of Latin America, the Caribbean and Asia against local oligarchies and North American domination.

HELP SPREAD THE MESSAGE OF THE ANCI

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



OBITUARY

Rev. M. "Castro" Mayathula

STATEMENT OF THE AFRICAN NATIONAL CONGRESS (SA)

ON THE DEATH OF REVEREND MASHWABADA MAYATHULA.



Reverend Mashwabada Mayathula is no longer with the living. The African National Congress dips its revolutionary banner in memory of this great son of our country, and a close comrade-in-arms, who died of heart failure in a Johannesburg hospital (Baragwanath) on Sunday 7th September 1980. His untimely death is a great loss to humanity and has robbed the struggling people of South Africa of a dedicated fighter for freedom, national independence and peace.

In his lifetime Mashwabada Mayathula has not known any other life except a life of struggle for a just and free South Africa. It was a life of a man dedicated to the overthrow of the unjust and illegal regime.

As a Christian he refused to see himself and his people subjected to slavery by the fascist Pretoria regime. During his student days at a Theological Seminary in Maphumulo, he was actively involved in student politics. He mixed freely and shared ideas with younger students. It was during this time that he participated actively in the formation of the South African Students Organization (SASO).

He became very popular with the youth at the time when he strongly campaigned for the united participation of the young and the old in the struggle for freedom. It is not surprising that the youth nicknamed him "CASTRO", in recognition of his revolutionary leadership qualities.

His desire to get the masses of our people involved in the fight against apartheid especially the older folk, led to his involvement in the formation of the Black Peoples' Convention in 1971 of which he became its first president. In 1972 he was again charged by the people with the responsibility to serve on the executive of the BCP as vice-president. He continued his BCP membership until the banning of that organisation in 1977.

In 1974 he was called upon by the youth to organise and be a speaker at a rally to celebrate the victory of Frelimo in Mozambique. The Pretoria regime banned the rally and subsequently detained all involved in its organisation. "CASTRO" was one of them. Mayathula came out of prison more determined than ever before to fight for the removal of the evil apartheid regime in South Africa. He travelled to all corners of our country mobilising the oppressed masses for struggle.

We shall remember "CASTRO" for his relentless campaign for the involvement of the Christian community in the struggle for liberation. He used all means available to him to mobilise the people of our country for struggle including the

pulpit. Castro was one with the people - workers, students, intellectuals and peasants in their quest for freedom.

As evidence of that characteristic, Reverend Mayathula took a leading part in the struggles to save the lives of the heroic combatants of Umkhonto we Sizwe, Solomon Mahlangu and James Mange. Rev. Mayathula led the prayers on the main occasion this year when the people of South Africa solemnly observed the first anniversary of the assassination of Comrade Solomon Mahlangu and pledged themselves to continue in his footsteps until victory is won. Death has robbed him of the opportunity of witnessing the results of his work which has forced the apartheid regime to abandon its plans of executing Comrade James Mange.

At the time of his untimely death Rev. Mayathula was the President of the African Independent Churches Association (A.I.C.A.)

As we recall his untiring fight for freedom and peace we draw lessons from his exemplary life. He has challenged every one of us to work relentlessly for the seizure of power by the struggling masses of our country. He has further taught us to engage the enemy on all fronts and to raise the level of confrontation as he has done. He taught us that divided we cannot hope to dismantle the apartheid regime hence the need for the unity of all patriotic forces of our country; united in spirit and action.

Like him we pledge never to surrender and that we will continue to fight for the ideals he so much cherished, until final victory!

LALA NGOXOLO QHAWE LAMAQHAWE!!

ALFRED NZO
SECRETARY GENERAL.



RADIO FREEDOM

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

MADAGASCAR

6135KHz, 49 and 60 Mb short-
wave.
8.00pm - 9.00pm daily

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

LUSAKA

9580KHz, 31 Mb shortwave
Mon - Fri 7.15 - 8.00 pm
Wednesday 10.00 - 10.30 pm
Friday 9.30 - 10.00 pm
Sat and Sun. 7.00 - 8.00pm
11880KHz
Sundays 8.00 - 8.30 am
(19 metre band)
Lesotho Radio -
49 and 30 metre bands on shortwave
27.6 metre band on medium wave
7.30 pm SA time