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CONTENTS

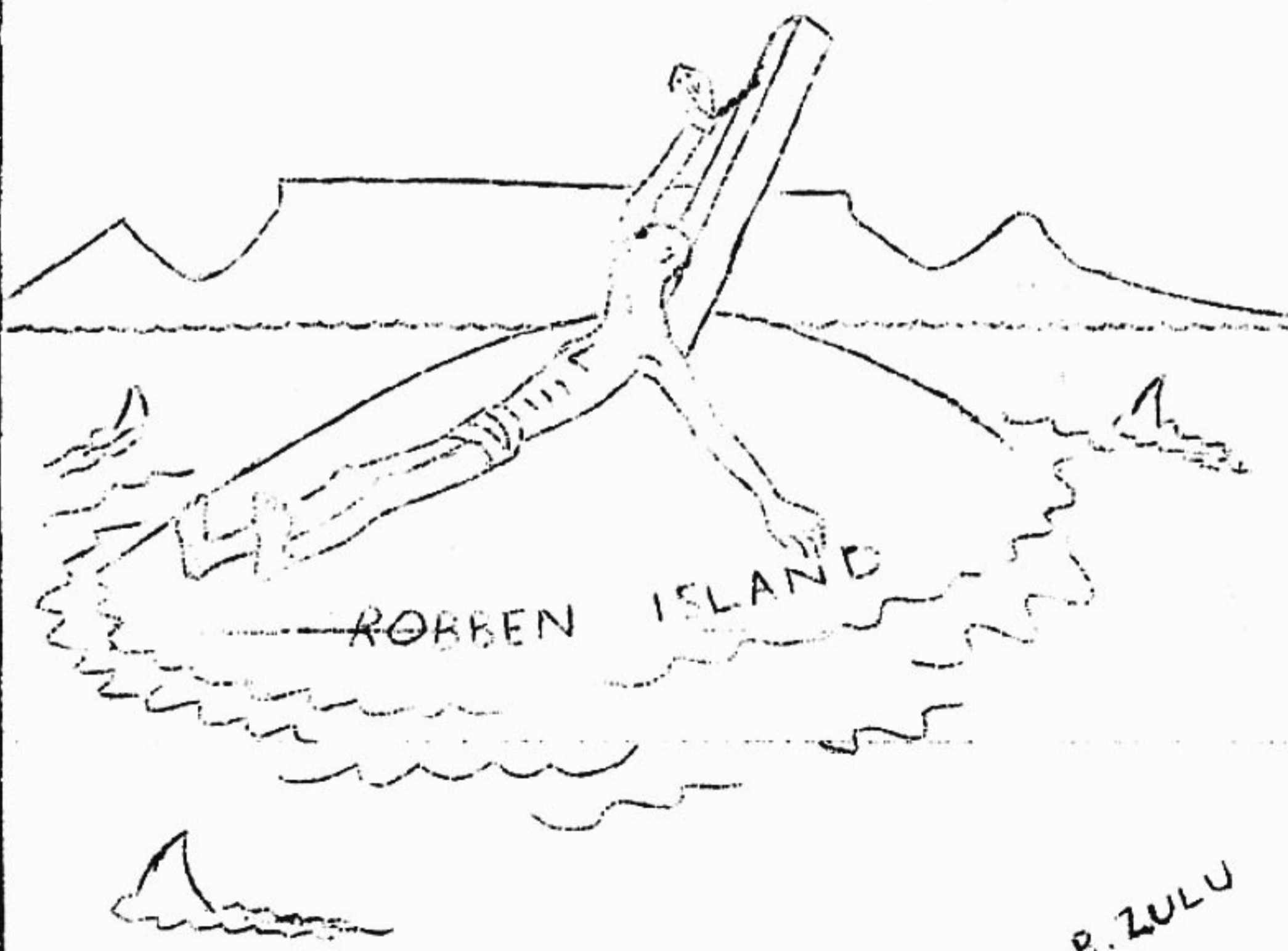
EDITORIAL	1
In Memory Of Z.K. Matthews	2
Black Revolt In The USA — An Official Diagnosis	6
Bantustans In Namibia	9
Instant Race Classification	11
News From The Front	15
Poem	16

ANC-SWA

TEHERAN HUMAN RIGHTS CONFERENCE



"They have their own rights in their own areas."



P. ZULU

THE EAST AND CENTRAL AFRICAN SUMMIT

They say Nero fiddled while Rome burned. In like fashion the British Government plays passport games with its citizens while the Smith racists go from rebellion to brutality, murder of Freedom Fighters and aggression against Zambia. South Africa sends its troops to assist rebels in what is ostensibly British controlled territory and Britain does not even protest. Instead it makes a mountain out of the mole-hill of withdrawing Sir Frederick Crawford's passport. But even this gesture Wilson carries out in his usual ham-handed fashion - Sir Frederick is offered, in place of his British passport, a travel document enabling him to return to Rhodesia.

It is, therefore, heartening to be informed that Rhodesia received top priority in the recent three-day Conference of East and Central African States. All Freedom Fighters in Southern Africa must be encouraged by the unflinching support for their struggle which the Conference expressed. Once more President Kaunda proved himself an outstanding realist when he called for a joint defence system of East and Central African States to resist the danger of aggression from the White South. President Kaunda's fears are well-founded. In typical fascist fashion both South Africa and Rhodesia have been indulging in an orgy of threats against Zambia. Britain has not only refused to do anything about it but has also refused to come to Zambia's assistance. Typically President Kaunda has stuck to his principles and turned to Africa for assistance.

Ultimately this is the only solution. The African Revolution can only be defended and advanced by Africans. The Conference in Tanzania recognised this vital truth in the range of subjects discussed. The Nigerian war which has brought so much sadness into the hearts of African Revolutionaries, not to mention the enormous toll in lives, was another subject discussed at length. Early reports indicate that the representatives of the Federal Nigerian Government and Biafra have reached preliminary agreement. This is good news.

The Conference also discussed the despicable role of mercenaries in Africa. Even while the Heads of State were meeting an abortive mercenary attempt at a coup in Congo Brazzaville was foiled by the vigilance of the people's leaders. This vile scourge has for too long plagued Africa. Each time the bloodthirsty mercenaries escape unscathed they are encouraged to carry their pestilence to other parts of Africa. It is timely that the Conference decided to mete out severe punishment to mercenaries and their collaborators in future. Perhaps the start would be made in Brazzaville.

The Conference deliberated on matters of Security, trade, economic and technical co-operation, etc. All in all the Heads of States covered a wide range of subjects in the limited time at their disposal. Regular Conferences of this nature are most desirable and we hope that not too many obstacles are encountered in implementing the decisions taken.

IN MEMORY OF Z.K. MATTHEWS

Independent Botswana's first representative at the United Nations and Ambassador to the United States died on Saturday, 12th May, 1968, in Georgetown University Hospital, Washington. Professor Zachariah Keodirelang Matthews died of cardiac complications following a surgical operation. He was 67.

Born in 1901 in Kimberley, the man who rose to become a distinguished scholar and diplomat had very humble beginnings. And his life in many respects mirrored that of many prominent personalities and leaders of Africa - born in oppression, a struggle for elementary education, a greater battle for higher education and a place in the sun. But in his motherland, South Africa all these noble strivings were to be shunned, despised, humiliated, degraded and subjected to the indignities of a social system based on false notions of White superiority. For Matthews, the boy at school, the social anthropologist, the professor, the lawyer in later life and the leader of men - remained an inferior citizen in the eyes of his White compatriots.

Thus it was that Z.K., the son of a Kimberley mineworker who originally came from Botswana found himself inexorably drawn into the political field. He had distinguished himself as a brilliant student and academic - a quest for knowledge which all men pursue. But it was in the political field that he channelled his energies, talent and leadership in the interests of human freedom and the dignity of man.

It cannot be gainsaid that Z.K. - as he was affectionately known by friends and political colleagues - was eminent in the academic sphere. He was the first African to obtain a BA degree (Fort Hare) in 1923 and an LLB in 1930 (University of South Africa). Later he became the first Headmaster at Adams College, Natal, where he met his wife Freda Bokwe, a fellow teacher. He continued his studies abroad. After obtaining an MA at Yale University he proceeded to London where he studied Anthropology under the renowned Malinowski at the London School of Economics in 1934. Whilst in London he met young African students from other parts of the Continent who in time were to play leading roles in their countries' liberation movements and become leaders of free and independent States. Among them were President Jomo Kenyatta of Kenya, Dr. Kwame Nkrumah of Ghana and Dr. Nnamdi Azikiwe of Nigeria.

Before returning to South Africa Z.K. travelled extensively in Europe. And when the young man set foot again on African soil in 1935 he was to be made aware, once more, that South Africa 'belongs' to the Whites and no amount of 'civilization' acquired by an African could alter his wretched existence as a humiliated and downtrodden citizen. Z.K. observed the magnificence and splendour of Table Mountain and Devils Peak which tower above the beautiful seaport of Cape Town - but it took him an hour before he could find a place for refreshments which did not display in glaring letters the notice "EUROPEANS ONLY". Feted, accepted, respected and honoured by sane men and women abroad only to be slighted, humiliated and despised by/...

despised by his White fellow men in South Africa who proudly claim to be Christians and civilized. This is still how White South Africa lives - in disdain of her African, Indian and Coloured compatriots.

The year of Z.K.'s return was also the year when one of the most vigorous and concerted onslaughts on the meagre rights of the African people was to be made. The right to vote was to be removed from the few Africans who exercised it. General Hertzog, the then Prime Minister was piloting through the White Parliament the notorious "Hertzog Bills" one of which - Natives Representatives Act, 1936 - removed Africans from the Common Voters' Roll.

Professor Matthews recognising the dangers inherent in the "Hertzog Bills" and the further injustice caused his people threw himself wholeheartedly in the fight for the preservation of elementary human rights. He joined the African National Congress which was the chief organiser of the All-African Convention of 1935, held in Bloemfontein and which aimed at uniting all Africans in defence of their rights.

As a child Z.K. eagerly accompanied his cousin Solomon T. Plaatje to meetings which the latter addressed. These were meetings of the African National Congress and Plaatje was then its Secretary-General. He learnt much of the suffering of his people and of the so-called "Native Question" on which Plaatje was undoubtedly an authority.

It is significant that when Professor Matthews was deprived of his right to vote he was appointed Research Fellow of the International Institute of African Languages and Cultures in London. The British Secretary of State for the Colonies also appointed him as a member of the Commission on Higher Education for Africans in East Africa and the Sudan.

Z.K., as lecturer in Social Anthropology, Native Law and Administration at Fort Hare was among the first intellectuals to identify himself with the ANC and in 1943 he was elected to the ANC National Executive. In 1942 he was elected to the Natives Representative Council - a Government statutory body having advisory status only - from which he eventually resigned before its dissolution by the fascist Government of Dr. Malan in 1951.

The year 1949 saw Z.K. as President of the Cape ANC. He was one of the leading figures in seeing that the Programme of Action, adopted by the ANC the same year, was put into operation.

In 1952, with the blessing of the National Executive of the ANC Z.K. went to the United States as Henry Luce Visiting Professor to the Union Theological Seminary. It was the year when the great Campaign for the Defiance of Unjust Laws was launched. And the ANC saw in his visit an opportune moment to keep world public opinion informed about the struggles being waged in fascist South Africa by an oppressed people. Besides lecturing he also attended sessions of the United Nations General Assembly which was hotly debating South Africa's apartheid policies. Professor Matthews kept various delegations/...

delegations informed about the South African struggle. Prior to his departure on May 31, 1952, Professor Matthews solemnly stated that:-

"Fighting for freedom is not a picnic....it is a very painful process and in that fight there is going to be suffering and even death."

His return from the United States saw him still active in the freedom struggle. In 1953 at the annual Conference of the ANC he raised the idea for the holding of a mass assembly of elected representatives of South Africa. And so came into being the Congress of the People which after two years of feverish campaigning and police harrassment was finally convened in Kliptown, Johannesburg, on June 25/26, 1955, where the historic Freedom Charter was adopted. A year later the Freedom Charter also proved to be the main reason why 156 South Africans of all nationalities were arrested on allegations of High Treason - Z.K. and his son Joe among them. During 1954-55 the Professor also served as Acting President-General when the late Chief Albert Lutuli was seriously ill.

After appearing in court for 9 months at the Preparatory Examination in the Johannesburg Drill Hall the case against Z.K. was withdrawn in 1957. He, as the other accused who were all discharged after 4½ years of proceedings in Johannesburg and Pretoria, received no compensation from the State for loss of earnings, etc.

The noble principles governing his life and his dedication to the cause of South African freedom were clearly demonstrated again when at the age of 58 he refused to submit to the whims of a fascist government. Rather than accept the evil system of 'Bantu' Education - tribal education - Z.K. forsook his salary and pension on the eve of his retirement. As Acting Principal of Fort Hare in 1959 he gave a clear and unequivocal answer to the Minister of Bantu Education's ultimatum. He resigned in protest. His wife, at the time was Librarian and Music teacher at the University College of Fort Hare.

And so began a new life. He started practising as a lawyer for which he qualified 28 years before. He had to see to the education of five children. The 'fifties ended and the 'sixties once again found him in prison - detained with thousands of other South Africans during the State of Emergency that followed the Sharpeville massacre in 1960.

As a teacher and devout Christian, Z.K. took part in many religious and educational conferences. In the 'twenties, together with a friend and colleague the late Chief Albert Lutuli, he led the African Teachers Organisation.

In 1962 the World Council of Churches appointed him as its representative. Z.K. left South Africa and was based in Geneva until his former student, Sir Seretse Khama, President of the Republic of Botswana honoured the old Professor as his country's first Ambassador to the United States and United Nations/...

United Nations representative. His own country shunned him. Any sane and civilized country would have been honoured to have a man of Professor Matthews' stature and calibre represent it.

Z.K. Matthews, an outstanding intellect and leader of men; gentle, modest and unassuming in manner yet skilful in debate; honest in purpose and dedicated to the cause of Freedom and human dignity will remain a shining example of the relentless struggle for national emancipation waged in South Africa and in Africa as a whole. For he embodied the aspirations and resoluteness of a people downtrodden today but who will achieve their freedom as sure as the sun rises in the east and sets in the West.

The African National Congress of South Africa is aggrieved at the loss of one of its noble sons - Professor Z.K. Matthews.

H A N B A K A H L E Z . K .

***** ANC LEADERS ARRESTED IN BOTSWANA *****

The Lusaka Chief Representative of the African National Congress of South Africa, Mr. Tennyson Makiwane has been detained in Francistown, Botswana since Thursday 16th May 1968. Mr. Makiwane and Mrs. Ruth Mompoti were attending the funeral of the late Dr. Z.K. Matthews due to take place in Gaberones on Saturday May 18th when they were arrested on landing in Francistown. Mr. Makiwane is a relative of the late Dr. Matthews.

BLACK REVOLT IN THE USA - AN OFFICIAL DIAGNOSIS

- By Optimist

"Washington, with damage put at \$13.3 million, suffered its worst taste of the torch since the War of 1812. The blazes and bloodshed in Chicago, where eleven died, were the worst since the riot of 1919. Federal troops were called into Baltimore for the first time since the railway strike of 1877..."

Thus Newsweek (22.4.1968) reported on a few of the worst-hit among the more than 130 cities across the United States struck by Black uprisings (officially called "civil disorders" there and, you will recall, "disturbances" in British colonial Africa) that followed in the wake of the murder of Rev. Martin Luther King.

Just about a month before that assassination occurred there was made public the 1,485-page report of the seven-month investigation, said to have cost \$1 million, by President Johnson's National Advisory Commission on Civil Disorders. The Commission had been appointed late last July as some 95 cities throughout the United States were swept by Black uprisings within a single month, spreading consternation and alarm in the Establishment.

There have, of course, been numerous other official investigations following past explosions in the Black ghettos of America's cities. A well-known Afro-American psychologist, Dr. Kenneth B. Clark, one of the witnesses before the Commission, said that the reading of the various reports on previous "riots", from that in Chicago in 1919 down to Watts (Los Angeles) in 1965, gave one the impression of sitting through "the same moving picture re-shown over and over again, the same analysis, the same recommendations, and the same inaction". The one significantly new thing about the present Commission's report is that it does mark a departure from the usual complacent middle-class American view of "the Negro problem" and does point squarely to the fact that the root cause of the sharpening conflict is the evil cancer of White racism in American society.

"This is our basic conclusion", the report states: "Our nation is moving toward two societies, one Black, one White - separate and unequal. Reaction to last summer's disorders has quickened the movement and deepened the division. Discrimination and segregation have long permeated much of American life; they now threaten the future of every American...."

"Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most White Americans. What White Americans have never fully understood - but what the Negro can never forget - is that White society is deeply implicated in the ghetto. White institutions created it, White institutions maintain it, and White society condones it..."

"The civil disorders of 1967 involved Negroes acting against local symbols of White American society, authority and property in Negro neighbourhoods - rather than against White persons...."

Of the/...

Of the "complex and interacting" factors that created a mood of violence among urban Blacks, "the most fundamental is the racial attitude and behaviour of White Americans towards Black Americans. Race prejudice has shaped our history decisively; it now threatens to affect our future. White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II".

In the section of the Commission's report concerned with "Why Did It Happen?" there is one chapter entitled "Rejection And Protest: An Historical Sketch". The sketch given is indeed a little too sketchy, leaving out or glossing over too much that is important in the history of the descendants of Americans in the United States. Nevertheless, for the sake of the many tens of thousands of White Americans (and Europeans) who will read it, one must be thankful for the inclusion of this chapter, despite its serious shortcomings. For it is a certainty that for a goodly majority of the White readers this will be the first time in their lives that they have laid eyes on a narrative of the Black man's oppression, protest and rebellion in the United States from the early slave revolts in colonial times down to the present-day revolutionary expression of Black self-determination.

As was perhaps to be expected, considering that the only Black Americans on the eleven-member Commission were Roy Wilkins, Executive Director of the the National Association for the Advancement of Coloured People, and Senator Edward W. Brooke of Massachusetts (lately on an investments-prospects hop around Africa), a central weakness in the historical chapter is the obviously biased and demeaning characterization of the Black Power movement. It is inaccurate and misleading, besides completely missing the point, to say that the Black Power advocates "have retreated from a direct confrontation with American society on the issue of integration and, by preaching separatism, unconsciously function as an accommodation to White racism". And it is an utter absurdity to say that "Much of their economic program, as well as their interest in Negro history, self-help, racial solidarity and separation, is reminiscent of Booker T. Washington".

A somewhat fairer statement is found elsewhere in the report: "The frustrations of powerlessness have led some Negroes to the conviction that there is no effective alternative to violence as a means of achieving redress of grievances, and of 'moving the system'. These frustrations are reflected in alienation and hostility towards the institutions of law and government and White society which controls them, and in the reach towards racial consciousness and solidarity reflected in the slogan 'Black Power'. A new mood has sprung up among Negroes, particularly among the young, in which self-esteem and enhanced racial pride are replacing apathy and submission to 'the system'".

What do Black Americans want today? That is the crucial point for White Americans to understand rightly. Unfortunately, the answer given in the concluding paragraph of the historical chapter is of the 1963-March-on (in)-Washington vintage and represents an attempt to deny that history has moved forward since then. It is said that "The central thrust of Negro protest/...

protest in the current period has aimed at the inclusion of Negroes in American society on a basis of full equality rather than at a fundamental transformation of American institutions. There have been elements calling for a revolutionary overthrow of the American social system or for a complete withdrawal of Negroes from American society. But these solutions have little popular support. Negro protest, for the most part, has been firmly rooted in the basic values of American society, seeking not their destruction but their fulfilment".

This reflects, it seems to me, the thinking - a bit wishful, perhaps - of those identified with the Establishment, as Roy Wilkins and Senator Brooke are. It certainly does not reflect the present mood of most Black Americans outside the Establishment. Moreover, we have here a ridiculous non sequitur to the basic premise of the Commission's findings. If America is a racist society predominantly, how can Black Americans be included in it on a basis of full equality unless American institutions and values first undergo some fundamental transformation? The essential point is that what Black Americans don't want and absolutely reject today is "integration" into a racist American society.

Recently, James Baldwin wrote (in a letter that both the London Times and the New York Times refused to publish), "Those representatives of white power, who are not too hopelessly brainwashed or eviscerated, will understand that the only way for a Black man in America not to be obsessed with the problem of how to control his destiny and protect his house, his women and his children, is for that Black man to become, in his own mind, the something less than a man which this Republic, alas, has always considered him to be. And when a Black man, whose destiny and identity have always been controlled by others, decides and states that he will control his own destiny and rejects the identity given to him by others, he is talking revolution. In point of sober fact, he cannot possibly be talking anything else, and nothing is more revelatory of the American hypocrisy than their swift perception of this fact... It is an insult to my intelligence, and to the intelligence of any Black person, to ask me to believe that the most powerful nation in the world is unable to do anything to make the lives of its Black citizens less appalling. It is not unable to do it, it is only unwilling to do it".

* * * *

URGENT APPEAL FOR FUNDS

AN URGENT APPEAL FOR SUBSCRIPTIONS AND DONATIONS TO KEEP MAYIBUYE GOING IS ON ITS WAY TO YOU. THIS DIRECT APPEAL IS A SEQUEL TO EARLIER APPEALS OF A GENERAL CHARACTER WHICH SOME HAVE HEEDED AND MANY HAVE OVERLOOKED. THE EXTRA COST IN STAMPS AND ENVELOPES INCURRED BY THIS SPECIAL APPEAL WE CAN ILL-AFFORD BUT DEEP IN OUR HEARTS SOMETHING TELLS US THAT OUR ESTEEMED READERS WILL NOT LET US DOWN. SO PLEASE FILL IN YOUR FORMS, SIGN IN YOUR CHEQUES OR POSTAL ORDERS AND DISPATCH THEM IN OUR SELF-ADDRESSED ENVELOPES WITH MINIMUM DELAY....THE BALL IS IN YOUR COURT!

- ED.

* * * *

BANTUSTANS IN NAMIBIA

- By SWAPO Commentator

South Africa's Bantustan policy is now being implemented in Namibia (South West Africa) in defiance of the wishes and against the interests of the African population. Their lives are expressly regulated to further the economic and social progress of the White minority in accordance with its familiar pattern of colonial rule. The proposed formation of 'Tribal States' is intended to perpetuate the exploitation and oppression of the African majority. It is nothing less than impudence for the South African government to claim that the aim of the policy is to enable the people to govern themselves in these Bantustans, and eventually to become independent.

Namibia has been a hotly debated issue in the international community for more than twenty years. In all this time the South African regime has been repeatedly urged to fulfil its obligation to promote the social, moral and material well-being of the inhabitants, in terms of the so-called 'sacred trust of civilization'. Because of its utter failure to carry out its obligations, the United Nations have revoked South Africa's mandate. We cannot emphasise too strongly that South Africa has no legal right to govern Namibia or to bring about far-reaching changes which, if allowed to stand, will impose new burdens on the people and hamper their struggle for genuine independence in generations to come.

Legal and technical arguments about the status of Namibia have tended to obscure the social and material conditions of the people. A major reason for this tendency is the failure of the United Nations and the big Western powers to resist the racial policies of the Pretoria regime.

In 1962 the United Nations sent a commission of inquiry, headed by the Phillipine diplomat Mr. Carpio, to Namibia. His mission turned into a farce for the international community and a serious setback for the aspirations of the African inhabitants.

In the same year the South African government appointed the Odendaal Commission to report on ways and means of applying the techniques of apartheid to the mandated territory. The commission produced a grotesque plan for the division of the territory into twelve artificial Bantustans, the so-called 'Homelands'. Africans were to be uprooted and resettled according to ethnic origin in these reserves, where the soil is poor and erosion a serious problem.

The boundaries of the 'homelands' were so drawn as to exclude the richest parts of the territory. Two-thirds of the country, including the seaports, mineral deposits, railways, industries, mines, fisheries and towns, were to be reserved for the White settlers.

The South African parliament has no lawful authority to legislate for Namibia, in view of the United Nations' resolution revoking the mandate. Yet that parliament is now engaged in passing laws to implement the main proposals of the Odendaal Commission.

A Bill/...

A Bill for the Development of Self-Government for the Native Peoples of South West Africa was introduced early in April. A preamble to the Bill states that 'in exercising their right to self-determination it is desirable that the native peoples of the territory will progress in an orderly manner to self-governing nations and to independence'.

This description of the Bill's objects is not only false and hypocritical; it is also meaningless when examined against the background of social conditions, the position of Africans in Namibia, and the actual content of the Bill. In reality, the Bill is intended to frustrate the African's aspirations for independence and to deny him the right of self-determination for ever.

The Bill aims at creating six tribal states out of a country with a population of 620,000 of whom 520,000 are Africans, 72,000 Whites and 28,000 Coloured. The Africans are to split up into six separate 'homelands': Ovamboland with a tribal population of 270,000; Damaraland with 50,000; Hereroland with 40,000; Okavango with 32,000; Eastern Caprivi with 20,000; and Kaokaland with 15,000.

No right thinking person would consider it possible for such minute groups to form themselves into separate and independent political units. Thus divided, and pinned down in the poorest, least developed areas, the African people of Namibia will be doomed to endless exploitation under the oppressive and hated government of Afrikaner Boers.

Our people reject this falsehood. SWAPO maintains that Namibia is one and indivisible, that there can be independence only for the whole country, and that our people will never accept anything short of complete independence for all in a single, indivisible state.

The real issue behind the political manoeuvres of the illegal White minority regime has to do with the exploitation of Namibia's labour and land. White settlers and foreign companies make huge profits by extracting the wealth from our soil and seas, and by employing our people at miserably low wages.

We do not exaggerate when we say that labour conditions are akin to slavery. Africans are recruited in the reserves - so-called 'homelands' - by the South West African Native Labour Association (SWANLA), an agency sponsored and backed by the illegal government.

African men are classified into three categories - for work on the mines, in towns and on the farms of White settlers. Once under contract, an African is not allowed to leave his area of employment or to cancel the contract. Workers are excluded from all systems of collective bargaining, trade unions are virtually banned, and strikes are a criminal offence.

The contract period is usually for 18 to 24 months. In the first 155 days the worker receives a minimum wage of 1s.9d. a day, and is paid 2s. for the/...

for the rest of the period. White workers are paid a minimum of £1250 a year and are not under contract.

The educational system is a clear expression of South Africa's racial policy of plunder, degradation and slavery for the African. The White child is educated for domination; the African for a state of servility.

African children in Namibia never go beyond Standard VI, now known as Grade VII. There is no technical education for them, while Namibia has no universities. Education is designed to cripple the African.

SWAPO demands free education for all children up to and including secondary standards, compulsory education for all irrespective of race, and a system of multi-racial schools in which children of all colours will be integrated without racial distinction. College and university education must similarly be available to all persons without discrimination.

SWAPO is pledged to struggle for a free and independent Namibia in which there will be equality of treatment for all inhabitants irrespective of their race, colour, tribe or religion. Equality of opportunity and the right to work will be granted to all. Trade Unions will similarly be open to everyone, and the right of collective bargaining, with a legal right to strike, will be available to workers of all races.

Only by these means can the right of self-determination become a reality. Our first task is to put an end to South Africa's illegal regime, and to liberate Namibia from foreign colonial rule.

* * * *

INSTANT RACE CLASSIFICATION .. By Mp'ayipele

In a bill presently being rushed through the South African parliament, the apartheid government is introducing a new formula in its race classification. The Registrar of births, marriages and deaths will have the power to alter a child's racial classification if it does not tally with that of both parents.

The bill amends the Population Registration Act of 1950 which provides for the compulsory classification of South Africans into strict racial categories. To achieve this goal the racist government stipulated various qualifications particularly in so far as they affected the attainment of "White" status. A "White person" is defined as one who is "obviously White" and is generally accepted as "white".

BORDERLINE CASES

The central problem of classification concerns those who want to be classed as White whereas the government insists that they are Coloured. As a result of the desire to be classified as "white", a new category of people has come/...

has come into being, known as "borderline cases". In the majority of these cases the persons concerned claim to be "white" because they wish to avoid inferior and harsh treatment that is the lot of the non-Whites. The attempt by "borderline" cases to be re-classified as "white" is motivated by the objective conditions obtaining under apartheid rule. If their appeals succeed they stand to acquire, amongst other things, the vote, higher wages and secure jobs, compulsory and subsidised education and medical services, better housing and transport and freedom from a number of iniquitous discriminatory laws that apply only to non-Whites.

The South African government established the Race Classification Board as its agency for handling and deciding on these appeals. Because of their delicate nature and the involved personal information required from the appellants the Board has accumulated a backlog of cases. By September 1966 there were approximately 148,000 "borderline persons" awaiting to appear before the Board. Questioned in parliament about the backlog in 1966, the Minister of the Interior said:

"We have opened the gates too wide, making it possible for people to steal a ride on the back of deserving cases....If A and his family have always been classified as, say, Coloured, and his brother as a White, then A is going to try to obtain classification as a White, and that is in spite of the fact that he has been regarded as a Coloured throughout. I cannot accept that there will be borderline cases for all time, if that is so, then the position is in reality so complicated that this legislation is not workable."

-- Hansard, June 1966.

Yet there has been no decrease in the number of appeals to the Race Classification Board. Its task is endless as the Minister grudgingly admits in his statement.

GRUESOME EFFECTS

Around this law the whole mass of apartheid laws revolve. A man's place and future in South African society can be sealed by the verdict of the Race Classification Board. The most touching case in recent years has been that of Sandra Laing, who was eleven in 1966 when the Board changed her classification from White to Coloured. Sandra had to be pulled out from the Whites' only boarding school she was attending. Her parents spent more than £500 in legal fees on appeal against the Board's decision. The law was later amended to enable descendants of "white" parents to acquire "white" status. It was through this amendment that Sandra could be accepted back into the "white" fold. In the year that she spent out of school awaiting the results of her appeal, she was an outcast from the ranks of other "white" children.

Many people affected by "borderline" decisions decided to leave South Africa for good but not all can afford the expense. When a person has been re-classified/...

re-classified as Coloured a witch hunt is usually conducted against any of his relatives who play "white". Naturally, when the victim's relatives learn of his re-classification, they tend to panic, even to the point of denying any knowledge or relationship with him. A mass of legal and social problems confront the victim immediately after re-classification. If one of a married couple has been affected then the marriage and their living together becomes illegal. He may lose his job if it is of a kind reserved for "whites" only. He becomes barred from the churches, hospitals, transport, cinemas, hotels, theatres and public toilets which he has been using all his life. These victims are like emigrants who start a new life in a strange country. But they don't emigrate and the strange country is their native land.

WHITE REACTION

On the whole it is members of the White community who fall foul of the Population Registration Act. All its major provisions are concerned with the classification of Whites. Over the years the law has been tightened up hence the increase in the number of "borderline" cases. Reclassification of "Coloureds" or "Indians" as "Bantu" never gives rise to wide publicity since all suffer oppression and the difference in status is only a matter of the degrees of intensity of oppression. The inhuman effects of this legislation do not arouse a spirit of resistance amongst the Whites. They adopt an attitude of indifference and turn their backs on the victims. The latter often maintain the attitude that "it can't be true, it's a mistake, I'm white". Abraham Laing, the father of Sandra Laing, expressed surprise but not indignation at her reclassification and insisted that neither in his family nor in that of his wife is there any trace of non-White blood (sic!). In other "borderline" cases the victims merely protest their genuine "whiteness" and avoid publicity for fear of jeopardising their chances of getting a favourable verdict from the Appeal Board. Some, like Abraham Laing, even continue being members of the racist Nationalist Party in spite of their ordeals.

The reaction of Whites is irrational, short-sighted and opportunistic. To keep their privilege and power they put up with race classification and other apartheid legislation that hits back also at them.

"BOOK OF LIFE"

In March 1968 the Minister of the Interior, P.K. Le Roux, told parliament that within seven years every White South African would be issued with a "book of life" or consolidated passport. The unsuspecting White public accepted the new passport as a progressive measure designed to economise and reduce red tape. The document would embody all kinds of personal detail and serve as a passport, driving licence, identity card, birth certificate, marriage certificate, divorce certificate, immunisation certificate and a job record.

The motives/...

The motives of the legislation were exposed by the Minister himself:

"The object of this," he said, "is to ensure that every person will be conversant with the provisions of the legislation which may concern him and, more particularly, with regard to the broad concept of registration and identification."

The fascist government does not trust even its own privileged White population. Some people feel that the government plans to extend the pass system to Whites but that is incorrect. The main object of passes is to control and regiment cheap African labour, whilst the consolidated passport is intended to facilitate the process of police surveillance over the White population. This is borne out by a suggestion from the police that the "book of life" should have finger-prints as well.

Much to the displeasure and embarrassment of the apartheid regime some whites have always supported the liberation movement. The present measure is aimed at intimidating the Whites in the face of the impending armed struggle and give the police extensive powers over all Whites.

INSTANT RACE CLASSIFICATION

The current bill on race classification is yet another step in the perfection of fascist rule in South Africa. Up to now Whites took out identity cards at 16 years and that was when the race classification muddle got sorted out. But as a result of the failure to effect total segregation the government is now extending this dirty piece of legislation to newly born infants. Harry Lewis, the United Party member for Umlazi when "attacking" the new provisions said:

"Mr. Le Roux had decided to write off the older people in his plans - they would die out any way - and was now going to get at the young parent and the young child."

Even this latest attempt will bring no more comfort to the fascist government than its previous abortive attempts. White domination in South Africa survives on borrowed time and the lines are fast drawing in. Those opportunists who support apartheid because of their short term interests should reconsider their stand. The world is intolerant of racism and we are in the process of destroying it right in South Africa itself.

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THERE SHALL BE EQUAL STATUS IN THE BODIES OF STATE, IN THE COURTS AND IN THE SCHOOLS FOR ALL NATIONAL GROUPS AND RACES; ALL PEOPLE SHALL HAVE EQUAL RIGHT TO USE THEIR OWN LANGUAGES, AND TO DEVELOP THEIR OWN FOLK CULTURE AND CUSTOMS; ALL NATIONAL GROUPS SHALL BE PROTECTED BY LAWS AGAINST INSULTS TO THEIR RACE AND NATIONAL PRIDE; THE PREACHING AND PRACTICE OF NATIONAL, RACIAL OR COLOUR DISCRIMINATION AND CONTEMPT SHALL BE A PUNISHABLE CRIME; ALL APARTHEID LAWS AND PRACTICES SHALL BE SET ASIDE.

NEWS FROM THE FRONT

- By News Spotter

Reports reaching us indicate that there is a serious rift within the ranks of the enemy forces presently engaged in anti-ZAPU-ANC guerrilla fight over which side ought to expand more forces than the other in the present operations. The South Africans are complaining that they have been bearing the brunt of our guerrilla offensive whilst most of the Rhodesians were mainly engaged in base duties and the few that went out for counter-guerrilla operations did not show the "determination expected of them".

The South Africans have lodged complaints with both the Rhodesian and South African Military Command and the Smith regime has promised to look into the matter. The South African troops have threatened to refuse to go into future operations unless the Rhodesians went with them and pulled their weight. This dissension has led to the separation of the two armies in their sleeping quarters and the provision of separated facilities for each side.

SECRECY OVER CASUALTIES

The South Africans who were the spear-head of most counter-guerrilla operations have suffered more casualties than their Rhodesian counterparts. But their casualties have never been announced. Meanwhile a settler resident of Wankie whose two sons died late in March in operations against our guerrillas has bitterly complained to the Settler regime when the news of the death of his two sons was announced to him months after their burial. This has caused many Rhodesian settlers to be sceptical of the casualties reported in Communiques released by the Rhodesian Information Services. This has resulted in many settlers evading being drafted into the Rhodesian army.

BEATING THE TRADE BAN

Meanwhile Rhodesian firms with subsidiaries in Zambia have been ordering goods from overseas under the guise that they are for Zambia. Wankie, which first hit the headlines during our August offensive last year has become a clearing house for these goods. The goods which purport to be destined for Zambia are being ordered through Beira. On arrival at Wankie the Zambian labels are removed and the goods re-consigned to their originally intended destination - Rhodesia.

GUERRILLA OFFENSIVE CONTINUES

Despite the loud silence on the enemy press, our guerrillas have intensified their military and political tasks in Matabeleland, Mashonaland and Wankie area. Barely three weeks ago at least three government trucks, registration numbers 50 SS 01, 196 SS 01, and 55 SS 11 were engaged in yet another secret burial of enemy soldiers. The dead bodies were driven through Wankie on their last journey to the recently opened cemetery at Dett, a small town between Wankie and Bulawayo.

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DENIS BRUTUS, the South African-born politician, sportsman and poet portrays the deep yearnings and poignant feelings of his oppressed countrymen in the following Poem, written in April 1968 during his participation in the recent International Conference on Human Rights held in Tehran:

Still one clings to beauty, tenderness

Here at evening in a Persian garden

While rain and wind nightingale in the planes

By carpet-lawns, rose-fragranced air

And pooled radiance where the garden lights gaze

With pansy-, salvia-bordered gardens and a tinkling pool

Where gold-thighed women in abandon sprawl

I who wake in the half-dark

Tossing from dreams

Where tenderness, soft lips, luminous profile curve

Half-mooning, crescenting to my lifted mouth

I who wake to shreds of remembering anger

Snowfalling round my head to form familiar drifts

Of corrosive bile and clotted angry force

I wake with the petals of tenderness

Scattering and trailing

In half-awakened memory

And remembering my anger with content,

Knowing I wreak with slow persistence all my spleen,

I remember sighing, too, my tenderness,

My longing for another lovelier land

And know the deep-down tides of yearning drive me home.