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# mayibuyye



bulletin of the A.N.C., South Africa

# CONTENTS

Notice To Readers

EDITORIAL . . . . .	1
August 9 - S.A. Women's Day . . . . .	2
IX World Festival Of Youth And Students - A Round Up . . . . .	4
Political Prisoners . . . . .	7
South Africa And Southern Africa . . . . .	11

# ANC-SVA

NOTICE TO READERS

Owing to production and postage costs "Mayibuye" has been placed on a fortnightly basis. Our sister publication "Spotlight on South Africa" is to fill the intervening gap, i.e. each publication is to be published every alternate week. This arrangement will stand until we are in a position to meet the expenditure involved.

The Editorial Board regrets this unavoidable change in the production of our weekly publications. Both publications shall, however, maintain their standards.

**IMPORTANT:** Our mailing list is being revised. Readers who have not renewed their subscriptions by the end of August shall, unfortunately, be taken off the list. We also regret the discontinuation of free copies to readers who, for various reasons were unable to subscribe.

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Murder and Treason are the most serious crimes on the British Statute Book. The Smith rebels are guilty of both these crimes on a wholesale scale. They even committed murder against the express orders of their own Sovereign Crown, the Queen of England. Britain not only refused to bring the traitors and murderers to book but went on to parley with them in the hope of conferring legality on them.

Now the Privy Council, the highest court of Britain, has ruled that the Smith regime is illegal and has no authority to enact laws. Without hesitation, the rebels reject the ruling of that august body and carry on as before. Again the British Government does nothing. We will make no comment on the action of the Rhodesian judges who have sided with the Smith rebels. A time will surely come when they will meet their "Judgement of Nuremburg". Unlike the Nazi judges they will not even be able to pitifully plead that they were only carrying out the laws of the land for the law certainly does not lie with Smith.

Last year, when pressed, Wilson claimed that he had no direct knowledge of the presence of South African military forces in Zimbabwe. We will be charitable and grant that he did not know! But since then a South African soldier, killed in Zimbabwe, has been buried with much pomp and ceremony. Furthermore, as from August 14, 5,000 South African soldiers in "Operation Sibasa", supported by planes and helicopters, brazenly invaded Zimbabwe. We use that word advisedly for they ARE invaders. Unless, of course, they came with the consent of the Wilson Government. If so, Wilson must stop trying to fool the world and tell us about Britain's true role in Southern Africa.

We know what Britain did in Aden, Cyprus, Guyana, Malaya, etc. Why then does Britain balk at taking effective action in Zimbabwe? Why does Wilson not demand the immediate withdrawal of the South African army from Zimbabwe? In the absence of a satisfactory explanation from Wilson we must draw our own conclusions.

Wilson is conniving clandestinely with Smith.

Wilson is abetting the Vorster fascist regime.

Wilson values profits more than human lives.

Wilson is on the side of reaction and against freedom in Southern Africa.

**WILSON IS PARTY TO THE MURDER OF OUR PEOPLE AND TREASON.**

AUGUST 9 - S.A. WOMEN'S DAY -- by R.E. Matajo

A fundamental political right which has been recognised by the United Nations is "a right to elect and to be elected to the organs of State power."

These universally accepted concepts and principles are denied by the all-White South African Government to African, Coloured, and Indian men and women. Our women have taken part in many campaigns against discriminatory laws. The most notable was on the 9th August, 1956, when 20,000 of all races marched to the Union Buildings, Pretoria to present to the then Prime Minister, J.G. Strydom, the petition signed by hundreds of thousands of women which said:

"We voters and voteless, call upon your government not to issue passes to African women.

"We shall not rest until we have won for our children their fundamental rights of freedom, justice and security."

The 20,000 women left a memorable record in the heroic pages of the national liberation struggle. It was a colourful demonstration - Xhosa women among the great Port Elizabeth contingent in their national ochre dresses and green, gold and black headscarves. Zulu and Sotho women from Natal and other parts of South Africa wearing clothes in the ANC colours, Indian women in colourful saris, White and Coloured women in black skirts and blouses in green, and gold ANC colours.

These 20,000 women represented hundreds of thousands of women who could not come to Pretoria but who in the cities, towns and dorps demonstrated for the same demands. Not only did they represent the women but their menfolk as well.

The women's petition to Strydom said:

"For hundreds of years the African people have suffered under the most bitter law, of all, the pass law, which has brought untold suffering to every African family.

"Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trial, forced farm labour - this is what the pass laws have brought to African men. Punishment and misery - not for a crime, but for the lack of a pass."

Thus our National Women's Day was born and kept alive by oppressed South African women. The 20,000 women marched to the White man's citadel of power - the Union Buildings, Pretoria - where non-Whites could only enter as cleaners/...

as cleaners or messengers.

The cabinet, State Ministers from the Prime Minister downward were too afraid to meet the women. The women sang the new freedom song in Zulu: "Strydom uthint'abafazi, uthint'imbokodo" - Strydom, you've tampered with the women, you've knocked against a rock."

The White racist's government's only reaction to this greatest women's demonstration in South Africa was to threaten the use of the country's laws and regulations to prohibit such demonstrations and to draft new laws to control the right of entry to the Union Buildings. The government not only threatened but took plenty of action. Four months later they arrested 156 people of all races on a charge of high treason. Amongst them were 19 women: leaders of ANC women's League, Lilian Ngoyi, Frances Baard, Bertha Mashaba, Martha Mathelakoana, and Helen Joseph, National Secretary of the Federation of South African Women.

A demonstration was planned for the 9th August, 1956, organized and led by the African National Congress' Women's League and the Federation of South African Women. The late Chief Lutuli, President-General of the ANC on congratulating the Natal delegation of 51 women before they left for Pretoria, said: "When the women begin to take an active part in the struggle, as they are doing now, no power on earth can stop us from achieving Freedom in our lifetime."

The ANC Women's League was established by Mrs. Charlotte M. Maxeke, who was born in 1874 in the Cape, educated in Cape schools, studied at Wilberforce University, the leading Negro College in the State of Ohio and obtained there the degree of B.Sch. On her return to South Africa with her husband Rev. Maxeke she started the Wilberforce College in the Transvaal. She made a great contribution not only in encouraging education amongst African women but as an eloquent speaker, fearless denouncer of her people's disabilities she appealed to women to join the struggle for women's rights.

The ANC Women's League carried on the struggle against passes begun in 1913. Saul Plaatjie of the ANC led a deputation to the Secretary for Native Affairs of the "first Black Suffragettes" in Bloemfontein. The occasion was the Orange Free State's municipalities forcing African women to buy a fresh pass each month at 1/-, or 12/- per annum, the women sent petitions and deputations and so in July 1913, 600 women marched to the Bloemfontein municipal offices and asked to see the Mayor. He was not there so they deposited at the feet of the Deputy Mayor a bag of passes and told him that they would not buy any more passes. Their idea caught on. In Jagersfontein 52 women went to jail rather than carry passes, and so the African women in Bloemfontein, Kroonstad, Jagersfontein, flooded the jails for refusing to take out passes. (Tsala la Becoana, 25.7.1918).

When in/...

When in 1918 the ANC organized support for the 152 African municipal employees who struck for higher wages and received savage sentences from Magistrate Macfie. The African women on the Rand held a mass meeting under the auspices of the Women's League at Vrededorp and passed the following resolution:

"That owing to the increased cost of living employers be asked for an increase of 1/- per day, on the employees current wages including men and women.

"And that this League resolves to support the resolution of the Congress meeting held at the Ebenezer Hall, on June the 19th and to collect funds to assist emergencies arising therefrom." (Abantu Batho, 25.7.1918).

This resolution shows clearly that the African women not only led the fight against passes in 1913 but stood side by side with their menfolk in their fight for a better life.

In the Campaign for the Defiance of Unjust Laws, 1952, our women with their babies at their breasts and backs filled the jails. In the bus boycotts against a rise in fares, they walked with their men for three months to and from work thus forcing the bus management to drop the proposed rise in fares.

The African women have shown their ability to organize trade unions. Francis Baard the ANC and SACTU (South African Congress of Trade Unions) leader currently serving a long term of imprisonment is one of the many women leaders that have organized their fellow workers against race discriminatory laws, for higher wages and better conditions of work.

In the long and arduous struggle for human dignity and freedom the women of South Africa continue to play their rightful and dynamic role. The long years of suffering, humiliation, degradation and oppression has in no way dampened our resolve to struggle with greater vigour and determination for the complete elimination of racism and for the establishment of a South Africa based on equal rights for all. LONG LIVE SOUTH AFRICA WOMEN'S DAY!

\* \* \* \* \*

#### IX WORLD FESTIVAL OF YOUTH AND STUDENTS - A ROUND UP

- by Mbokoth'ebomvu

"You, I, and our youth, we are the triumvirate of hope. Hope, rising to its zenith in the conscience of humanity, which is now horrified at the blood and enmity its history

is steeped/...

is steeped in Millennium. after millennium, humanity's analysts are Death and Hatred.

Enough!

We would like to be friends, you and I. In the name of our youth.

For that, however, it is not enough for us to shake hands. We must come to know and understand each other. Only then will nobody be able to get us against each other in the name of aspiration's alien to us. Only then will creativeness become our new analysts."

Thus ran the theme of the IX World Festival of Youth and Students held in Sofia, the beautiful capital of the People's Republic of Bulgaria. For 10 days songs, music and pledges of friendship and loyalty to the struggle for the best ideals of mankind rang out over ancient Sofia. 20,000 young envoys from 143 countries took part in the Festival.

The Festival programme was rich and varied and it would be impossible to cover all what took place. Sofia for 10 days was the microcosm of the world to come. In the streets of Sofia you saw a variety of customs and colours of mankind. You saw the real meaning of unity in diversity. Each and every one who was there was appreciated for what he is and not for what we would like him to be. To embellish this unity in diversity, scores of international and national concerts and various sports contests were held in Sofia everyday.

But the Sofia Festival will remain in the memory of its participants and guests first of all for its political programme and for the deepfelt solidarity all the delegates showed to the heroic people of Vietnam. This aspect of the Festival seemed to have been missed or completely ignored by the Western press. The discussions, meetings and demonstrations held at the Festival were evidence of humanity's concern and condemnation of America's barbarous activities in Vietnam. It showed young peoples' increased political consciousness and a desire to right the wrongs of the past and to move forward to an era of friendship and mutual respect.

As already pointed out the programme of the Festival was varied and it was impossible to be where one wanted to be at any particular time. Besides seminars and public discussions there were several bilateral talks between various delegates where people with common interests or problems could state their experiences. These were the most fruitful to me and I am sure to many others. There one got to know the youth from other parts of the world intimately and to establish links which ought to make it possible for long lasting friendships to be established. It was in one of these bilateral talks that I witnessed a scene I will never forget. This was the confrontation of the American delegation and the Vietnamese youth. Among the American delegation were war deserters and activists in the anti-Vietnam war.

But the/...



But the face to face confrontation between the victims of American aggression and these young Americans who have devoted their lives to opposing the war was too overwhelming for both sides. The warmth and understanding of the Vietnamese youth, their fine distinction between Americans and the military-industrial complex that has visited all the hardship to their country and the absence of racial feelings among the Vietnamese was an experience which the mixed American delegates will never forget. Coming from a country where racism has infected the body politic to such an extent that no issue is discussed without race blurring peoples perception the political sophistication of the Vietnamese was a healthy reminder that the struggle today is not between Blacks and Whites or between yellow and White but between the decadent forces of capitalism and the growing forces of socialism. The atrocities and barbarism that is displayed by the Americans in Vietnam are but the symptoms of a system that has outlived its usefulness.

It was quite evident too that the victims of capitalism are many and of varying national backgrounds. There were the young Portuguese whose Government is victimizing the African peoples of Angola, Guinea Bissau and Mozambique who are also victimized by American and British capitalism. There were people from 20 South American Republics who are the victims of local campradore and feudal elements and American imperialism. There were the young people of Japan and S.A. The Japanese capitalists due to their trade with S.A. are strengthening the arm of fascism there, but they themselves are the victims of American imperialism that has built bases in their country to destroy the progressive forces of South East Asia.

The Festival therefore was a healthy occasion. It let loose a breadth of fresh air into the cobweb of the international body politic. It helped all of us to perceive more objectively the real nature of the forces that we are fighting. Those of us who have lived under racist regimes tend to perceive our struggle in racist terms. Such an environment leaves marks that are hard to erase. Since the Festival, however, we are more discerning, and our political consciousness has been elevated, and we can distinguish better between friend and foe.

Among the many discussions were A discussion on the individual and society. One day was declared "Girls' Day". On this day there were numerous meetings and discussions, including the Seminar on political and social rights of girls. The delegates spoke of the necessity to struggle for real equality of women in all spheres of life to achieve a guaranteed right to work, to a free choice of profession and equal pay for equal work. A "Day in the Defence of Human Rights" was held. Thousands of delegates and guests ascended the picturesque Vitosha Mt. in the vicinity of Sofia. At the summit a rostrum was built, decorated with posters and the Festival emblem. There the meeting on the defence of the rights of man was held. A day of solidarity with the struggling people of Southern Africa, Mozambique, Rhodesia, South Africa, South West Africa, and Angola was also held. Everyone who spoke agreed/...

spoke agreed that the main obstacle to the implementation of human rights in these countries was the system of capitalism. It is this system that propagated colonialism and racialism in the world. It is this system that still has a vested interest in the subjugation of man by man. The capitalist world resorts to direct military action against the freedom and independence of nations. The fighters for human rights are engaged in a bitter struggle against injustice and violence. The Portuguese colonialists are shedding the blood of patriots in Angola, Mozambique and Guinea Bissau. The racists in S.A. and Zimbabwe are tasting the harvest of their racism. Solidarity with the fighters for freedom was the main theme of the Festival.

For 10 days and nights the flags with the Festival emblem - a flower with five different coloured petals - flew over the capital of Bulgaria. The city lived in the restless rhythm generated by the young envoys from all continents. Though the lights of the Festival are out and the participants have returned to their worldwide homes, the friendship which was formed in ancient Sofia will bind the young generations together in their struggle for the implementation of the Festival's motto: "For Solidarity, Peace And Friendship."

\* \* \* \* \*

POLITICAL PRISONERS

- by Veteran

The United Nations probe into prison and trade union conditions under White minority regimes south of the Zambesi is scheduled to commence in Lusaka on August 22nd. The committee will want to discover all it can about the fate of the thousands in the prisons of Salisbury, Lourenco Marques, Pretoria, Robben Island and elsewhere who wait in the death cells, serve long sentences of imprisonment, some for life, or await trial. They are Freedom Fighters, members of the resistance, comrades of ours. We owe it to them and to the liberation movement to expose the conditions under which they are confined and to speed up the campaign for their immediate release. Anyone with special knowledge of political prisoners and their treatment should give evidence if possible before the committee. This article, written by one who is well acquainted with the position in Rhodesia, tells part of the story. We hope to publish more of it in coming issues of Mayibuye.

First, as to Rhodesia's prisoners' generally, they are classified in three grades according to the regulations. These make no mention of race, yet in practice all White prisoners are placed in Grade One, all Africans in Grade Three, while Grade Two is reserved for Coloureds and Asians. So typical of Rhodesian Settlers, to deny racialism in the letter of the law, and to practise it in the execution of the law. For there is gross discrimination as between the prisoners of different grades which, as we have seen, means/...

seen, means as between prisoners of different races.

Grade One prisoners, being White, get a 'European' diet that includes more proteins and a greater variety of foodstuffs than the diet of Grade Two and Grade Three prisoners. Grade One and Grade Two prisoners sleep on beds, between sheets and under blankets. Grade Three prisoners lie on mats and under blankets, without beds or sheets. Grade One and Grade Two prisoners wear unmarked white shirts and trousers; Grade Three prisoners are clothed in shirts and shorts stamped with the arrow sign. Grade One prisoners, when ordered to hard labour, are employed on bookbinding, carpentry and other such trades in workshops. Grade Three prisoners perform their hard labour by digging gardens, clearing ground, and doing all the manual work required in and around the prison. There are libraries and recreation rooms for Grade One prisoners, but none in the smaller jails served for Africans.

Prisoners are classified in another way, for security purposes, under Standing Orders which have not been published and are not made available to the public. The specified categories in this case are labelled A, B, C, and D. In principle, prisoners with sentences of two years or less are placed in B on admission, and can be promoted to A. Those with sentences of more than two years, or who have been convicted of violent crimes, or who are likely to attempt an escape, go into C. The D class is for top 'security risks', naturally including 'saboteurs', all 'politicals', and hard labour prisoners who try to escape or show defiance of the prison authorities.

Africans in the D class are isolated from other prisoners in Salisbury, and are not allowed to communicate even with one another. They are confined in a separate part of the prison, which has a small exercise yard attached to it, and may not enter the library, mess hall, and places to which prisoners of other grades have access. Men in class D get no reading material and spend much of the day and all of the night locked in their cells.

The D class is not only for Africans and not only for political offenders. All persons known to be opponents of the regime, regardless of race or of crime for which convicted, go in D. Let us remember then, that White and Coloured enemies of oppression also sit in prison, and that they too, like Africans, are being treated as a major security risk.

When a visitor interviews a D class prisoner, Black or White, in Salisbury Prison, the conversation takes place in a special room, intersected by two walls of fine steel mesh, so fine that it cannot be seen through. To make things worse, the walls of the grid are three feet apart, and a warder mounts guard in the corridor between them.

Visitor and prisoner are expected to look at each other through small glass panels inserted at face level in each grid, but the glass is virtually soundproof. They must shout to make themselves heard. When, as often happens, six prisoners are lined up at the same time for an interview, and all  
are shouting/...

are shouting simultaneously, the noise is both frightening and deafening. Small wonder that wives and other relatives of prisoners sometimes break down after a visit, or that prisoners themselves often find it more of a nervous trial than a comfort.

Not only convicts or awaiting trial prisoners, but also detainees are being confined in prison. There are probably more than 100 detainees in Salisbury Prison, 70 in Gwelo, 20 in Bulawayo, 12 in Connemara, 12 in Que Que and Sinoia, and an unknown number of others in the smaller prisons like Selukwe and Fort Victoria.

Most detainees are held under emergency regulations which have been in force since November 5, 1965. Some are held without trial on ministerial orders, some are being detained on police suspicion for maximum periods of 30 days at a time. Many Africans fall in the second category, and are released without charges being laid against them after being imprisoned for questioning.

All detainees are kept in prison under strict discipline, although they have not been charged, let alone convicted. Restricttees, on the other hand, are held in camps heavily guarded by the police within the restriction areas.

Restricted persons live in galvanised iron huts which they furnish, with the help of relatives; receive neither clothing nor bedding from the government; and are issued with rations which they cook themselves. There are no library or recreation facilities in the camps, and visits are usually limited to one every six months.

Most of the restricttees are imprisoned in three or four camps in the remote, hot and dry Gonakudzingwa restriction area on the borders of Mozambique, 400 miles from Salisbury. ZAPU leaders, like Joshua Nkomo, Lazarus Nkala, J. Musika and Marembo are isolated in one camp, and have not had visits for well over six months. When wives and relatives are given permission to visit restricttees, the latter are transferred to a 'visitor's camp' for 24 hours which they spend with their visitors, who are stripped, searched on arrival and departure.

Restriction can last for up to five years, but is renewable. For some persons, it means a living death. But death is closer and a more actual threat to the 75 men who now occupy the death cells in Salisbury prison. Among them are men who were sentenced to death two or three years ago, and whose execution has been stayed for the moment because of the constitutional dispute over the Royal Prerogative. With death hanging over them by day and night, they occupy cells measuring 4ft x 7ft do not work, have no occupation, receive few books if any, and exercise for about one hour twice a day in a small enclosed yard.

Prisoners, detainees, restrictees are 'security risks'; and so is the entire African population. Even Harper, former Minister of Internal Affairs, has been declared a 'security risk' by no less an authority than Ian Smith, but for a different reason. Harper's alleged affair with a young, blonde and female civil servant (supposed to have been leaking confidential caucus reports to the press) made him, it is said, a security risk. Africans have a far more valid claim to that distinguished title. They are a risk to the entire regime, to the whole system of discrimination, to every oppressor in Rhodesia.

Africans are fighting back as best they can, in the courts, in the prisons, in forests and valleys, and out of this struggle will come the end of the Smiths and Harpers, and the liberation of our comrades in prisons and camps. The success of Chief Tangwena's appeal is a great victory over the government; and so is the success of Mrs. Stella Madzimbamuto's appeal to the Privy Council. Let us look for a moment at the importance of these cases.

Chief Tangwena refused to obey the government's order, which was that he and his people should leave their ancestral land because it had been 'alienated' by the Crown in 1905 and was subsequently declared 'European land' in terms of the segregation Land Apportionment Act. The Chief was prosecuted and convicted for defying the government. But the court set the conviction aside because, it said, the Chief's people had been in possession of the land long before it was alienated, and because no Proclamation had been issued to order them off. Will other Chiefs and peasant communities follow Chief Tangwena's example?

In the case of Daniel Madzimbamuto, the Privy Council ruled that he and hundreds of other detained and restricted persons are being imprisoned unlawfully because the Smith regime is unlawful and its emergency regulations are invalid. The Rhodesian High Court judges, or most of them, will defy the Privy Council and refuse to order Madzimbamuto's release; but the prisoners, detainees, and restrictees will know, as will the entire African population, that they are being jailed, detained, and oppressed by a government that has no moral or constitutional authority, that can rely only on force of arms, and that must be swept aside by force of arms.

\* \* \* \* \*

QUOTES: Mr. Champion Mhlatni, one of the S.A. regime's African stooges which the Government relies on to carry out its policies, reported in the Ilanga Lase Natal of 20 April:-

"There is no evidence that apartheid brings peace and satisfaction among Africans. Apartheid laws have silenced the voice of the opponents of apartheid only. What happened to the ANC? What happened to the leaders of the African people? Where are the Whites and Indians that are opposed to apartheid? We ask these questions even though we know that some are in their graves killed by apartheid and other in jails. Yes, I agree with those who say there is peace of the graveyard."

\* \* \* \* \*

Military Implication

- by Anti-Pass

In Part III of this series we dealt with the Politico-Strategic implications and dangers of racist South Africa's penetration into Southern Africa. In this section we shall deal very broadly with the military implications though it must be borne in mind that in reality no such divisions exist - various considerations overlap and interlock and as in every other aspect of social life the situation abounds in contradictions.

One of the contradictions is the differences between international imperialism and the fascist South. It is true that their ultimate objective is the same, i.e. to maintain the super-profits derived from the exploitation of the oppressed Black people. The fascist White minority regime in S.A. is bent on maintaining its racist system by every means possible. Ultimately this involves military means. Imperialism has aided and abetted the racists by supplying weapons of war and the know-how to produce the most modern weapons. But S.A. would like a more active involvement by the imperialist countries. Hence the constant reference to the "communist danger", the harping on the military vacuum in the Indian Ocean created by Britain's withdrawal from South East Asia, and the persistent call for a South Atlantic Treaty Organisation (SATO) on lines similar to NATO and SEATO. The imperialists, on the other hand, are not too anxious to publicly identify themselves so openly with the racists. They have to take account of international opinion against racism and are also fearful of jeopardising their interests and investments in other parts of the world. The question for the liberation struggle is whether international imperialism will come out openly on the side of the racist South when the armed struggle reaches a scale sufficient to endanger the existence of the minority regimes.

In Southern Africa itself the kingpin of the "Unholy Alliance" is, of course fascist South Africa. Military S. Africa's chief concern is to prevent a People's War breaking out within the country; with the Portuguese constantly losing ground in Mozambique and Angola and with a weak rebel regime in Zimbabwe this danger is only too obvious. To avert it S.A. has extended its military boundaries northwards to the Zambesi. S.A. is now openly the racists' gendarme in Southern Africa. With the entry, last week, of 5,000 S.A. troops with saracens, jets and bombers into Zimbabwe the Smith rebels have become the complete puppets of the Vorster regime. S.A. troops are also active in Mozambique and who can doubt that more of them will be sent to the Portuguese colonies. In effect, racist S.A. is seeking to transfer the revolutionary war away from its own borders.

The role of Botswana, Lesotho and Swaziland in S. Africa's military plans is twofold. By having pliable regimes in these countries it is expected

at worst/...

at worst to neutralise them in the coming war and at best to have them as active allies. The connivance of imperialism is seen in the speed with which Britain scuttled out of these countries after maintaining a hold for so long and after ensuring that "friendly" regimes would take over. Botswana has already played an unhappy role by arresting and gaoling our Freedom Fighters. Lesotho's Jonathan has gone even further in declaring a cold war against the ANC and threatening to form a military alliance with racist S.A.

However, it is not to be assumed that S. Africa's military role is purely defensive. The very nature of S. Africa's armoury gives a lie to this. We have already shown that S.A. is an imperialist country in its own right. Taken side by side with the fascist ideology of its regime its aggressive character is obvious and inherent. This poses a danger to independent African countries, most immediately, Zambia. Already threatening gestures have been made against Zambia. The role and despicable actions of Israel in the Middle East are constantly referred to as examples of what can be done vis-a-vis Zambia. Zambia's territorial integrity has on numerous occasions been violated, she has been the victim of several acts of sabotage, the most recent example being the blowing up of the Luangwa Bridge. The presence of so many thousands of South African troops across the Zambesi, the well-equipped base in the Caprivi Strip and the fearful losses inflicted on the enemy by the Freedom Fighters brings the danger of aggression against Zambia nearer.

In these aggressive plans Malawi holds a geographically key position bordered by Mozambique, Tanzania and Zambia. We have already referred to the possibility of Malawi being drawn in militarily on the side of the racists in exchange for a slice of Mozambique territory. It is also known that S.A. soldiers are in Malawi.

The implications are obvious. S.A. has taken on the mantle of defender of White minority interests in the whole of Southern Africa, she seeks to involve the former High Commission Territories and Malawi in its plans which pose a danger to the peace of the whole of Africa, and ultimately of the world. By their actions Malawi, Botswana, Lesotho etc. are inviting war on themselves, a war which is not theirs and from which they can hope to gain nothing. Have they any alternative? We shall go into this question in the next article.

\* \* \* \* \*

#### QUOTES:

Helen Suzman, lone Progressive Party MP in South Africa, in a statement in the South African House of Assembly:-

"The White community should not deceive itself about the so-called peace and quiet reigning in South Africa at the moment, because it is peace maintained at the point of a gun."

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