

blacks it transpired later that they, and they alone, as a group, would specifically be precluded from owning the premises from which they conducted their business. Thus was emphasised once more the temporary status, in Nationalist Government eyes, of all blacks living in 'white' South Africa.

It is this Government obsession with the temporary nature of the presence of all black South Africans in 87% of the country which is the real threat to the future of the Nkomati Accord, for it is the myth which provides the rationale for refusing permanent rights to most of our people in most of our country. This is something that Africa will never be able to accept. Real change, then, means the abandoning of this myth, and the most reliable indicator of whether real change is contemplated or not will we suggest, from now on be provided by the energy with which the Government pursues its programme of removing black people from 'white' South Africa and resettling them in the homelands. So far there is no sign that its enthusiasm for it is waning.

World-wide protests did not stop the people of Magopa being moved. In the Eastern Cape the long-established, church-based, freehold community of Mgwali is fighting desperately to avoid a fate that could be worse than death, incorporation into the Ciskeian pocket-dictatorship. In Ladysmith, Natal, an umbrella organisation has recently been formed to fight the threatened removal of 100,000 black people living on freehold land in that magistracy alone. And this is only part of the story. In March the South African Council of Churches and the South African Catholic Bishop's Conference jointly issued a report on forced removals that estimated that over three-and-a-quarter million people had already been moved and nearly one-and-three-quarter million remained to be moved in terms of known government plans. They called upon the Government to 'cancel immediately any further plans for removals and relocation'.

We do too.

For otherwise the Nkomati Accord will have been built on sand. □

2. HONORARY WHITES

One of the more nauseating qualifications to rigid apartheid is surely the one which permits foreign visitors and diplomats (unless they are unlucky, like Colin Croft) to be treated, on trains and in other places, like South African whites, while South African blacks continue to be treated, on trains and in all other places, like South African blacks.

Now we see that this special status may be accorded to

the new Coloured and Indian members of the tri-cameral Parliament. Like members of the President's Council (we hadn't known about this), they will be given a special 'pass' which will enable them to 'pass' for white.

We wonder what kind of a representative it would be who would be prepared to so distance himself from the daily experience of his electors as to accept this insult? □

A MOMENT OF SELF-CRITICISM

(on learning that a friend has been charged with high treason)

You have tasted the fruits of status,
while enjoying the privilege of denouncing them.
You have experienced the full joy of marriage,
while your sisters and brothers have been forced into
celibacy and solitude.
You have allowed yourself the luxury of psychic balance,
while many of those around you have lapsed into
frustration and despair.
You have found it possible to live, and to live with a
certain confidence,
in a society which produces evil and madness.
You have stood firmly (though anxiously) beside the hard
wall against which brave men and women have beaten
out their brains.

Now you chew the cud.
You are spattered with blood.

Vortex