

Welcome Back, Jomo Kenyatta

His story is the story of all Africa

IT is with a feeling of deep emotion and joy that democrats throughout the world join in the celebrations of the African people of Kenya on the occasion of the liberation of their beloved leader, Jomo Kenyatta.

The story of Kenyatta has been the story of our whole continent. Reviled, imprisoned, banished to the merciless desert, he never for a moment bowed his head.

Today he emerges in triumph from his long years of suffering and struggle to take his rightful place at the head of his people. His dignity, his iron determination to pursue the battle for the liberation of his people and his unfailing confidence in the people of his country have finally been crowned with the greatest honour which can be bestowed upon such a man—the honour of leading the Kenya freedom struggle to its successful conclusion.

The exact date of Kenyatta's birth is not known. At the time of his trial in 1952 he declared that he was more than 50 years old, while the prosecutor suggested that he had been born in 1893. He was born in Ichaweri of Kikuyu parents and spent much of his early youth travelling with his grandfather, who was a seer and magician. Although he was to spend many years abroad and to distinguish himself as a university student and lecturer, he never lost his deep feeling for his people and respect for their ancient traditions.

After receiving some education at a Church of Scotland mission school he became an inspector of water supplies in Nairobi, where, according to Segal's Political Africa Who's Who, he first received the nickname Kenyatta from the beaded belt of that name in Kikuyu which he constantly wore.

Nairobi Politics

From 1920 onwards he was active in Nairobi politics, first as a member of the East African Association, and when that organisation

was banned, as the secretary of the Kikuyu Central Association. He also edited the Kikuyu language newspaper Muigwithania and was responsible for formulating the African case against European occupation of the fertile Kenya Highlands. In 1929 he went as a part of a delegation to England to oppose further encroachment by European farmers—the British Government agreed that "not another inch of ground should be taken from the Africans," and two years later allowed



This picture of Jomo Kenyatta has appeared many times in New Age. From the start we have been convinced that he was unjustly imprisoned, and it is to the shame of other publications that we alone of all the papers in South Africa have consistently given prominence in our columns, both news and editorial, to the campaign for his release. We rejoice with the people of Kenya at the release of their beloved leader and salute the occasion as marking one more nail in the coffin of colonialism and white domination.

prospectors to dig for gold and deprived the Kavirondo of a large slice of territory.

With Robeson

In 1931 he again went abroad, where he was to stay for 15 years. For the first year he stayed at a Quaker college, where he studied English. He then moved to London, where he shared a flat with Paul Robeson and Peter Abrahams, and from 1933 to 1936

worked at the School of Oriental and African Studies as an assistant in Phonetics. In 1936 he took a post-graduate diploma in Anthropology at the London School of Economics where he studied under the well-known Professor Malinowski.

In 1938 he published Facing Mount Kenya, a study of the life and customs of the Kikuyu, pointing out how tribal life was disrupted by the invasion of the white man. Kenyatta travelled extensively in Europe and spent some time in the Soviet Union where he studied at the Moscow University. During the war he worked as an agricultural labourer and as a lecturer for the Workers' Education Association. He took a keen interest in Marxism and was a frequent speaker at international workers' conferences and at anti-fascist rallies.

HIS MAIN INTEREST, HOWEVER, LAY IN AFRICA, AND HE CAMPAIGNED CEASELESSLY FOR AFRICAN RIGHTS. IN 1945 TOGETHER WITH KWAME NKRUMAH AND OTHERS HE ORGANISED THE PAN-AFRICAN FEDERATION AND CONVENED IN MANCHESTER THE FIFTH PAN-AFRICAN CONGRESS.

Huge Crowds

Kenyatta returned to Kenya in 1946 and found that the Kikuyu Central Association had been banned. A year later he became the President of a new body, the Kenya African Union — KAU — which built up a membership of over 100,000 in quick time. A powerful orator, he drew huge audiences wherever he spoke.

The increasing strength of KAU represented a threat to the plans of the British to use Kenya as a base for colonial repression in Africa and the Middle East, while the white settlers were determined to exclude Africans from Government for all time.

In 1950 there were sporadic outbreaks of violence which the authorities attributed to a secret society called the Mau Mau. Kenyatta strongly denied that the KAU was behind the Mau Mau; he stated that it was the policy of the authorities which was fundamentally responsible for the outbreaks of violence.

On Trial

It soon became clear that the main target of the colonialists was not the mysterious Mau Mau, but the KAU. In 1952 Kenyatta and five other leaders of the KAU were detained and charged with managing the Mau Mau.

The KAU, all African trade unions and the independent schools were banned. The African people were denied the right of political protest. The acts of terrorism increased, a state of emergency was declared and the colonial authorities unleashed against the African people a rule of terror unequalled in modern Africa except by the French in Algeria and the Portuguese in Angola.

According to the official records the Mau Mau were supposed to have claimed the lives of 1,500 Africans and 84 Whites. But over 10,000 Africans were killed by the army and police and up to 100,000 interned in prison camps. Despite the brilliant defence of a team of lawyers from England, India, Nigeria and the West Indies, Kenyatta and his colleagues were found guilty of managing the Mau Mau and sentenced to 7 years imprisonment. From the start Kenyatta protested that he was a victim of colonial justice.

boetie" because he cycled behind some Coloured cyclists who were taking part in a road race recently. The white cycling association in the W.P. also gave Theunis the order of the boot for three months. You can just imagine these defenders of herrenvolk sport telling Mr. T.: "On your bicycle, chum." Sorry, I got my headlines mixed. I just thought I'd read that De Wet Nel had won the prize for the smartest hair-do. I ALSO heard that the Nats may recommend the Academy Award for their pals in the USA who threatened to bump off singer Sammy Davis Jr. for marrying blonde star, Mai Britt. LATEST Hollywood back-chat also said that Bing Crosby and Bob Hope, now doing Road to Hong Kong, have turned down an offer to come to South Africa to star in Road to La Guma.

His aims were well known, he declared, and he worked in the open to achieve his ideals. In his final address he told the court:

"I wish to say to you that we are not guilty and we do not accept your findings . . . We feel that this case has been so arranged as to make scapegoats of us in order to strangle the KAU, the only political organisation which fights for the rights of the African people.

"We wish to say that what we have done in our activities is to try our level best to find ways and means by which the community in this country can live in harmony."

Exile

Then followed the long years of imprisonment and exile. Even after his term of imprisonment expired in 1959 he was banished to a remote desert camp in Northern Kenya. Every possible attempt was made to break his morale, but Kenyatta was too strong for his jailers. Meanwhile the winds of change were beginning to blow with increasing force throughout Africa. Inside Kenya itself the British were compelled to make concessions to the Africans, though they tried desperately to build up a new African leadership as an alternative to Kenyatta.

One thing the British could not do, however, was to make the African people forget their trusted leader Jomo Kenyatta. They have never ceased campaigning for his return to political life as leader of the struggle for democracy and independence. The world-wide campaign for the release of Kenyatta has finally achieved success, and he is destined soon to become first African Prime Minister of Kenya.

Despite his long exile, Kenyatta has impressed all those who have seen him in recent months by his shrewd and knowledgeable grasp of affairs. He remains calm and dignified as ever, and his public re-emergence should act as a powerful unifying force among the African people.



The SWAZI NATIONAL ASSEMBLY at the tribal capital of Lobamba this year heard lengthy and hot debate on the relations between the Swazi National Council, the tribal and traditional Council headed by the Paramount Chief Sobhuza, and the militant new political party the Swaziland Progressive Party. Two days of the annual session of the Swazi National Assembly were taken up discussing the party's approach to the new constitution, but the debate was turned by the traditionalists into an attack on the party's so-called attitude to the chieftainship. In the picture above the party secretary Dr. Zwane is explaining that the Party supports the monarchy but wants a constitution that will give equal political rights to all in Swaziland irrespective of colour, race or creed.

(Right): KING'S DAUGHTER: One of Chief Sobhuza's daughters, Poile Mamba, attended two sessions of the SPP conference. Here she is giving the Africa salute from the platform.

SWAZI PROGRESSIVE PARTY DEMANDS ONE MAN, ONE VOTE

Fears New Constitution Will Be Undemocratic

From Joe Gqabi
MBABANE.

THE Swaziland Progressive Party's annual conference issued a clear and forthright demand for the reconstitution of the present Constitutional Reforms Committee so as to give the Party direct representation on this body.

The Party claims that the present Constitutional Reforms Committee is not democratic. Several of the members representing the Swazi are civil servants and therefore not genuinely representative of the African viewpoint.

The Party also strongly at-

tacked the expulsion from the Committee of the Party leader Mr. J. J. Nquku as illegal, undemocratic and unjust.

Those African members of the Constitution Committee who are not civil servants are answerable to the Swazi National Council which, as the recognised tribal authority, is an adjunct of the Administration.

INDIRECT VOTE?

The Party is worried at the signs indicating that the Swaziland constitution will be a copy of the Bechuanaland pattern, with African members of the Legislative Council chosen by indirect vote and equal representation for Swazi and Whites in the country.

The Party resolution says that while Whites are welcome to stay in Africa, they must "be prepared to perform the duties of every citizen and at the same time must demand no more than the rights of the average citizen."

In its second year of existence in Swaziland the Party is still fighting for its right to a recognised existence on the Swazi political scene. This figured prominently throughout the conference sessions, public and closed, and was also a feature of the debate of the prolonged session of the National Assembly where the new political and the old traditionalists debated in full hearing of the Swazi.

The Party is trying to show that like all Swazis it pays full loyalty to the Ingwenyama, Chief Sobhuza II, and wants to see him as constitutional head of a new Swaziland. But Swaziland's position as a country about to gain a new constitution and to enter upon a period of rapid industrialisation and political and economic growth needs a constitution and political life that recognises the indispensable role that a modern-type political party must play.

LAND PROBLEM

The Party will set up its own independent commission of inquiry into the alienation of the land and minerals of the territory. The Swaziland Administration has repeatedly ignored the party's request for an impartial investigation into this key problem which, the Party says, must be settled if there is to be enduring racial peace.

In his opening address to conference MR. J. J. NQUKU said "The Swazis today are on the march against the imperialists and white domination in their country. We fight for the liberation of all those who are oppressed by the white rulers of Africa. We must press forward for freedom and democracy and for government of the people by the people for the people. It should be understood, however, that we are not against the White man in Swaziland but that the White man should know that we must have a share in the wealth of our country."

Confidence was opened by Mr. T. Mushi who deputised for Mr. M. K. Mpho of the Bechuanaland People's Party who had left for a conference in Dar es Salaam. He said the struggle of the Swazis was intertwined with the struggle of Africans in South Africa as many Swazis lived and worked in the Republic.

Mr. Musi said a constitution imposed on the people should be "chucked through the window."

RESOLUTIONS

The conference welcomed the release of Jomo Kenyatta, deplored the mass extermination of innocent populations in Algeria and condemned the banning of African leaders and organisations in African countries.

The delegates also condemned dis-

crimination in wages paid in Swaziland and demanded equal pay for equal work.

It denounced separate immigration

laws for Blacks and Whites; called for pensions for the aged and hostels and institutions for the crippled, orphans and the aged.

The conference re-elected its former officials: Mr. Nquku as president, Dr. Zwane as secretary and Mr. J. Simelane as treasurer.



PARTY LEADER: SPP President, Mr. J. J. Nquku, said that since the Ghana secret conference of African leaders convened by Dr. Nkrumah, Swaziland had been placed on the map of the African Continent.



TRADITION SPEAKS: "What is this Progressive Party? We don't know this thing. We've never had such a party in Swaziland," said this tribesman at the Swazi National Assembly.

Country-wide Campaign By S.A. Communists

—Nat. Press Report

JOHANNESBURG. THE South African Communist Party is conducting a nation-wide campaign by means of pamphlets and other propaganda to win Whites and Non-Whites over to its point of view, according to a recent report in the Nationalist newspaper "Die Vaderland."

Written by the newspaper's "crime reporter," the report states: "The police are of the opinion that the present campaign is one of the most comprehensive ever conducted by a Communist organisation in the last 10 years."

"In Johannesburg alone thousands of leaflets describing in detail the history and aims of Communism in South Africa and the world in general have been distributed—apparently at night. The distributors have directed their attention especially to European areas where most Bantu gather, for example the northern suburbs, Hillbrow and Yeoville. Leaflets have been found in numbers of letterboxes in hundreds of blocks of flats."

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they will not be your slaves for much longer."

The "Vaderland" report states that similar leaflets have been distributed simultaneously in other cities and locations throughout the country.

"The leaflets contain a poisonous attack on the Government and the Republic. One sentence reads: 'The Government is controlled by "Siam-bok" Swart and Hitler-lovers like Verwoerd.'

"The Nationalist thought they could destroy the spirit of Communism in South Africa. They have failed hopelessly," states the leaflet.

"The Communists have so far contributed in a spectacular way to every struggle of the masses against the hated Nationalist regime."

Reference is also made to the supremacy of the Soviet scientists which has resulted in the shooting of a man into space.

BUILD UNITY

"An interesting paragraph is the following: 'The Communist Party worked ceaselessly in an attempt to create unity and to build the African Nationalist Congress.' The names of certain well-known Communists are named in the leaflet."

The "Vaderland" report concludes: "A thorough inquiry is at present being conducted by the police to ascertain the origin of the leaflets."

Tshombe And Verwoerd Are Buddies

From Brian Somana and Beata Lipman
JOHANNESBURG.

TWO Katanga Ministers—one of them vice-president of the country and second in importance only to Tshombe himself—have been in South Africa to do business; and to tie strong links between Katanga and South Africa; the most reactionary Black government (steered by Belgium from behind the scenes) and the most race-ridden White government in Africa.

They were Mr. Jean Kibwe, Minister of Finance and vice-president of Katanga and Mr. Gabriel Kitenge, Minister of Public Works in the Tshombe Cabinet.

OFFERED WHISKY

They were treated like V.I.P.s and the colour bar melted away for them. On the evening of our interview with them in one of Johannesburg's smartest hotels they were due to see a film in Johannesburg's Colosseum, and no social colour bar is more rigid than the one operated by African Consolidated Theatres.

Their evening out to the Colosseum, the Katanga visitors seemed to think, was a sign that apartheid must be on the way out for all! And when our African reporter was

offered whisky, Mr. Kibwe said: "The police won't do anything to you while I'm here!"

The two-man Katanga mission was here to look at roads and construction works, to meet bankers and Ministers in Pretoria. When we saw them they had met Ministers Louw, Diederichs and Schoeman but only one African: a cousin of the government-supporting Chief Cyprian.

The two Katanga Ministers seemed to like the look of the New Age delegation: two reporters, one African and one White, and a pretty French interpreter. Suave, able and alert, they chatted away vigorously in French. "We will trade with anyone who has a competitive price to offer—we are concerned only with the cheapest market," Mr. Jean Kibwe, Katanga's vice-president, told New Age.

This meant, they made it plain, that they would do business with the Portuguese in Angola, with the White Supremacists here, and with the supporters of Welensky's Federation in Rhodesia.

THE BOYCOTT

We asked: "Will your trade not be affected by the boycott of South Africa by other independent African states and the rest of the world?" The Ministers of Katanga replied "economics and politics have nothing to do with one another."

"What is your view of White supremacy?" we asked.

This question was answered with an evasive proverb that could mean anything: "If you have a wound in the foot you don't cut off the leg, you fix the wound."

Should all South Africans have the vote we asked? "We have no colour feeling or problems in Katanga," was the reply.

Mr. Jean Kibwe, Minister of Finance in Katanga said: "Although of course we are concerned with the fate of our brothers in Southern Africa we do not think we can help them by boycotting trade with South Africa. Besides, it is of prime importance that we develop our own country first."

Both Ministers were strongly critical of Dr. Nkrumah's "meddling" in the affairs of other countries while his own country was still industrially undeveloped. They showed interest in a future Federation of African states but only from the point of the financial benefit they might get out of it.

We talked about Katanga and the Congo briefly. Mr. Kibwe said Katanga was an independent state and would never rejoin the Central Government of Mr. Adoulla and Mr. Gizenga. Workers from the Central Provinces, however, were welcome to become copper miners in Katanga,

where there is a labour shortage.

LUMUMBA

Brian Somana asked why Lumumba had not been accorded a state funeral, a rite normally accorded the head of state. Both Ministers looked furious and after a short silence, said they did not know where he was buried.

However when we suggested this was strange and asked how it was they did not know, they said they did know, but that it had been 'une affaire politique'—or just politics.

Both Ministers feigned ignorance of conditions in South Africa. (The housing looks quite good, doesn't it?)

TRADE PROSPECTS

The director of South Africa's export Association has said that Katanga could be South Africa's best customer.

The two-Minister mission will certainly accelerate this process. Katanga is planning that its highest percentage of imports should come from South Africa. Apart from big construction projects in the offing, like roads and public buildings, manufactured articles are being sent in to Katanga: mealie meal, cabin trunks, spare parts for cars, shoes, soap, office furniture and much else.

The Ministers of this Belgian-financed Copper state are keen to sign agreements with anyone in the Republic who can deliver, whatever his politics.

UP MY ALLEY

I WOULD have liked to send a large, economy size bottle of kidney pills to Dr. de Wet of Vanderbijlpark as a present from the "disloyal press" but thought better of it, since he is probably suffering from a bad liver.

He would no doubt consider me a very disloyal character indeed if I were to report to you that subways may be built under Adderley Street and Heerenracht, here in C.T., to enable WHITE passengers to leave the new apartheid railway station in safety.

Or that the sun did turn BLACK the other day, when the moon passed in front of it—with-out permission of the Group Areas Board, too.

Did I hear a former Ossewa Brandwag interneer grumbling because Jomo Kenyatta is going to get a hero's welcome?

AND if you're a cyclist just watch out where you pedal, pal. A Mr. Theunis Theart received the awful label of "hotnot

BANTU EDUCATION IN DANGER

African Youth Resist Indoctrination

BANTU Education is under fire from all quarters. There is hardly a section of the African population recently which has not registered its opposition. Parents, teachers, students, the stooges and the field staff of sub-inspectors and supervisors — all have expressed themselves in the strongest terms against Bantu Education and its indoctrination practices.

By Govan Mbeki

One parent told New Age that it was not until the recent troubles at Lovedale and Healdtown that he appreciated the motives behind the Government classification of the types of schools in Bantu Education. There are seven types: (1) Government, (2) Community, (3) Farm, (4) Factory, (5) Mine, (6) Scheduled (that is, schools that cannot be classified under the above headings), and (7) Private Schools.

Pliable Tools

At the primary school level, this parent said, the Nationalist Government is prepared to satisfy the whims of all types of its supporters. The stooges who run Bantu Authorities and "moderates" in the urban areas who argue that they should oppose from inside, are appointed to the school committees of the Community Schools. Farmers who get the free labour of school children supervised by their teachers, and mineowners who want a docile African clerical staff to run the administrative machinery at the mine compounds where thousands of semi-slave labourers are kraaled, are allowed to have farm or mine or factory schools.

But the schools for the training of teachers are under the direct management of the Government. Here no criticism is tolerated. The pupil teachers must be made according to order. They must be pliable tools in the hands of the

Mantanzima Was Insulted

CAPE TOWN.

THE appeal against a sentence imposed by Chief Kaiser Matanzima in a case in which he appeared as complainant, judge and prosecutor was upheld in the Bantu Commissioner's Court in Qamata, Transkei, recently.

Chief Matanzima, presiding over a tribal court in Qamata in December 1960, sentenced Mr. G. Hani to a fine of £10 or one beast, for "insulting" him at three meetings which had been held in Cape Town.

Mr. Hani argued that he could not be tried in the Transkei for an offence he was supposed to have committed in Cape Town, and that the Chief could not appear as judge and prosecutor when he was also the complainant. Chief Matanzima, however, ignored this argument and passed sentence on Mr. Hani.

Mr. Hani's appeal to the Commissioner's court was heard last April and was upheld. He later received a cheque for £10 as a refund of his fine from Matanzima.

Nationalist apostles who run the education machine that has been created to paralyse and warp the minds of the African youth.

Worse Fear

The events of May 29-31, however, have set in motion a chain reaction that is threatening to topple to the ground the Slave Tree of Bantu Education.

The youth will no longer tolerate Nationalist indoctrination.

The second round in the grim struggle at these schools has started.

Healdtown is crumbling—some students are staying away from classes, while others are leaving and returning to their homes. This started to happen less than a fortnight after the re-opening and three months before the final exams at the end of the year.

Nine Healdtown students appeared in Court this week in connection with attempted arson after a fire broke out in one of the classrooms shortly after the students returned on July 26 last. Another outbreak of fire in the school offices was reported to have occurred this week.

Some parents were summoned to talk to students after they had demanded their railway tickets from the school authorities.

In the meanwhile the Lovedale authorities are recalling students and if all goes well that institution is expected to re-open this month for the second time this term.

But even if conditions should settle down sufficiently to enable students to get down to their work in preparation for external exams at the end of this year, the exam results are not likely to be good.

Fort Hare

Indirectly this will affect considerably the number of new students to be admitted to Fort Hare next year. As it is, Fort Hare has already lost nearly two-fifths of the students it carried when the Nationalist Government took it over in 1960.

Of the present students at Fort Hare nearly one third are Coloured and Indians whom the Government will soon throw out, in keeping with its policy of racial exclusiveness. A number of post secondary students are training as teachers. They have been transferred to Fort Hare to justify its continued existence.

If the Coloured and Indian students were to be removed, there would be less than 200 students doing genuine post-matric work.

Confronted with such a situation the Nationalist apostles are clutching at every straw. Recently African teachers were ordered to sleep in the students' dormitories to prevent students meeting and discussing plans.

The African teachers would have none of it. When greater pressure was brought to bear on them, they said they would sleep in the boys' dormitories only if the White members of the staff also did so.

The idea was then abandoned for the time being. Gripped by the fear that their schemes were doomed to failure, the Nationalist Government appealed for help to the chiefs in the Ciskei, but these are reported to have replied that since these are Government and not Community schools, they are not responsible for what happens there and are unwilling to exercise their influence.

No Solution Works

Some Government officials are now recommending that these schools should be turned into

Community Schools run by the Bantu Authorities.

Others, however, fear that the Government would not be satisfied with the remote control of such schools through the chiefs. Still others fear that the chiefs would tend to use force through their home guards and this would result in an open clash between the youth and the Bantu Authorities.

The die-hards amongst the Nationalist apostles, who have come to accept apartheid with the bigotry of religious fanatics, argue that these schools are in European areas and cannot be handed over to Bantu Authorities. In their view, the schools should be closed down completely and transferred to the Bantustans.

Searching desperately for an explanation to prop the confidence of the field staff of inspectors (Whites), African sub-inspectors and supervisors, an official from the Bantu Education offices in Pretoria said recently that the students who were now causing trouble at the boarding schools were only the hangover from the educational conditions that prevailed before the Nationalists took control.

He assured them that the true product of the Nationalist regime was still only at the Std IV level. When they reached the post-primary stage and began training as teachers, there would be ushered in a new earth and a new heaven in which the African would be a contented people under the Nationalist racialist laws.

In the meanwhile there is an increasing demand for the use of English as a medium of instruction.

The Uitenhage School Board first took up the matter, to be followed by the Transkei chiefs including Kaiser Matanzima. Finally the Government-recognised Teachers' Association—CAFU—which met recently at East London demanded the use of English as a medium of instruction in African schools.

The Nationalist apostles received their greatest shock when their own African field staff backed this campaign with facts and figures showing the harmful effect on the education of the African resulting from the use of the African languages as a medium of instruction when all post-primary examinations are written in English.

The field staff recommended that education in Standards V and VI should be completely in English except for religious instruction. So strong were their views on this matter that the Department of Bantu Education was compelled to conduct its own enquiry to ascertain the extent of the dissatisfaction. It invited some parents at the main centres to express their views and found that everywhere dissatisfaction is rife.

No miracle can save Bantu Education and apartheid. As the rotten tree topples to the ground it is sure to pull up the roots of the evil.

Tagore Evening Packed Out

JOHANNESBURG.

The tremendous interest in the Rabindranath Tagore centenary was shown by the fact that hundreds had to be turned away from the University Great Hall last Saturday night. In the words of Phyllis Altman, one of the chief speakers: "This gathering epitomises the ideals for which Tagore was famous. People of all races have come here to pay homage to his genius and have become unaware, even if only for the moment, of their different colours and cultures."

The programme consisted of excerpts from the poetry, songs and dances of this great artist as well as an acted reading of his one act play "Red Oleanders."

Ken Gampu must be singled out for his sensitive approach to the poems and his reading and acting were one of the highlights of the evening. The Kumarika and Mahila Mandals dance group gave a lovely and most graceful interpretation of Indian folk dancing in which the choreography was by Tagore. Rajanikant Master sang a moving song in Bengali "O the enchanter of the minds of the world," and Michael Coulson and Manilal Morar were delightfully humorous in the play.

Cecil Williams arranged the programme and his touch could be seen throughout, especially in the way that he used Junechabaku as the narrator to give coherence to the whole evening.

How The Communes Work — 2

CHINESE PEASANTS GET FREE FOOD

AT the end of 1958, as a result of an unprecedented harvest, communes instituted a system of distribution combining the wage system and free supply: **FREE FOOD, ABOUT WHICH EVERY PEASANT STILL SPEAKS WITH TREMENDOUS JOY, IN THE FORM OF RICE, OR OTHER ITEMS SUCH AS FIREWOOD, OIL, SALT, SOYA SAUCE, VINEGAR AND VEGETABLES, WAS ESTABLISHED.**

Families "ate without paying." In other words, they have the most important and most reliable kind of social insurance—for the peasants, an epoch-making event. This free food, in spite of a three-year drought and other difficulties, has remained, although some of the communes who in their enthusiasm thought they could issue whole lists of free products, have had to draw in their horns in other respects. The time for this had not yet arrived.

As fast as they were set up, the communes began to expand in fields of education and social welfare. They developed small, local clinics into a network of clinics with hospitals. New schools grew everywhere, sweeping into them both children and older people who had previously not had opportunities for education. In one year, industry run by the communes accounted for 10% of the nation's output.

Western Concepts

Current criticism of the "communes," wrote Dr. Needham, seems to rest, often enough, on limitations of outlook characteristic of highly industrialised Western societies. People here who dislike the idea of families eating in restaurants and canteens know only Western homes provided with

gas stoves, electric washing machines, etc.—if they had had any experience of the slavery of the Chinese woman throughout the ages to the charcoal or brushwood stove and primitive water supply, they would understand that the co-operative farm or works restaurant and the public baths today seem more like a heaven on earth to millions.

Administration

Another very important function of the communes, ignored by the Western press, is the **administration of all economic and government affairs** under their area. They are responsible to the state, but there are no state officials over them, that is, they are not run by state officials.

By MRS. HILDA BERNSTEIN

The local administration that had existed in the areas before was simply abolished, its personnel absorbed within the commune. This covers police, revenue, courts and judges.

Thus, with their direct industrial activity (which includes not only local handicrafts and industries connected with agricultural production, but activities such as producing iron and steel, mining coal, building hydro-electric stations, etc.), and their complete control of administration—including the militia—the communes are self-run, self-contained units capable of functioning under the most unusual circumstances.

Contemplate the daring and

originality of this new type of organisation, and consider whether any peasants anywhere have ever had so much say in their lives and the democratic control of their futures. People who a few years ago had never voted in an election, and had no conception of the idea of a government, now control every aspect of their lives.

The Future

The commune system is not static, but changing all the time as the whole society develops. The Chinese leaders visualise great changes in the near future.

"In a number of years to come, local conditions permitting, we should try to reduce the area sown to crops each year, say to about one-third of what it is at present. Part of the land can lie fallow . . . or be used for pasturage . . . the rest can be used for afforestation, reservoirs and the extensive cultivation of flowers, shrubs and trees to turn our whole land with its plains, hills and waters into a garden."

I have seen China, and this is no dream. Already, towns and cities, roads and hillsides, are covered with millions and millions of saplings, and flowering bushes are planted to beautify the towns. The commune-leaders to whom I spoke are confident, self-assured, happy; the people I met abounding with enthusiasm. Men and women, such a short while ago illiterate, poverty-stricken and 'dumb' peasants—now shaping their own lives.

This is very far from the picture of the mass dragooning of a nation painted by reactionary journalists, many of them Americans whose Government embargo does not even permit them to visit China to see for themselves.

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