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AGAINST BOTHA'S PLANS!

FOR FULL DEMOCRATIC RIGHTS!

The spectre that is haunting the apartheid state today is the spectre of unity. In the 1940s, when the liberation struggle was first given a programmatic basis, those whose thinking shaped the programme realized that the essence of struggle was unity of the oppressed. The organizations of the people in the 1940s and 1950s were structured in a way that was designed to build unity. They were also designed to ensure maximum participation of their members so as to build democracy. The state sought to divide us; our organizations sought to unite us. The state sought to extend its dictatorship over us; our organizations sought to extend democracy among us.

During the 1960s the organizations of the people were crushed. The state intended to destroy unity of the oppressed before it became too powerful for the state to control. The same period saw the implementation of apartheid theory which the state had legalised in the 1950s. The separate locations and homelands were and remain an assault on the unity of the oppressed which the state fears above all else. At the same time, new and ever more repressive "security" laws sought to stifle the rebirth of organizations among the oppressed.

The 1970s revealed that not even ten years of savage repression could break the foundations of unity and democracy which the people's organizations had laid so strongly in the years before 1960. Mass struggles even more vehement than those of the 1950s advanced the liberation struggle in the 1970s and 1980s, and organizations of the people were reborn in the streets, in the factories, on the sports fields, and in the schools and universities. Basic to these struggles was the concept of unity of the oppressed and its corollary, rejection of the apartheid state and its organs, whether these were liaison committees, "homeland" leaders, management committees, multi-national sports clubs, or "gutter" education departments. It was fitting that the new chapter in the history of the liberation struggle should have opened with the 1973 Durban strike; in this period the working class has moved to the frontline of struggle. Working class organization has grown powerfully in many forms. Workers have organized in trade unions at their work places, in civic organizations in their communities, in non-racial sports clubs and in women's organizations. The sons and daughters of the working class have organized in student organizations at schools, colleges and universities.

In a hundred ways, on a hundred levels, there has been unity. There is, firstly, unity of purpose. All these organizations are committed to the national liberation struggle. There is no progressive trade union which does not insist on non-racialism as a principle, for instance. That is, trade unions insist on a political unity of the oppressed. Apartheid is rejected, together with works and liaison committees. The same commitment to the liberation struggle is found in civic organization. In the midst of their struggle for maintenance and rents we can afford, civic organizations reject management committees and community councils as dummy bodies of apartheid. Civic organizations are the local government of the people, in other words; bodies that directly represent their communities on a local level. Civics are therefore democratic structures.

There has also been unity in action, such as the support committees for the Leyland strike of 1981 or the Wilson-Rowntree strike of 1982. When the Disorderly Bill Action Committee was established in 1982, civic bodies, sporting organizations, women's organizations, trade unions and students' and youth organizations participated. Organizations have united to fight against the enforcement of an inhuman law. There is nation-wide opposition to the Koornhof bills and to the President's Council's proposals. The Labour Party has been rejected for its acceptance of the PC proposals. Accepting these proposals means accepting apartheid. Accepting the Koornhof bills means accepting apartheid. There is no question of our accepting apartheid. The rejection of these measures is proof of our unity and of our commitment to democracy.

The state knows that it has lost the battle to divide the hearts and minds of the oppressed. It sees resistance everywhere, in every organization of the people. It sees all these organizations rallying to the cause of the workers at Leyland and Wilson-Rowntree under the banner: "An injury to one is an injury to all". It sees them rallying to the cause of freedom of movement under the banner of the Disorderly Bill Action Committee. It sees them rallying to the cause of the full franchise in rejecting the Labour Party sell-out. It sees the unity in struggle of the oppressed. It sees the growth in democratic organizations of the people. The apartheid

state must engage in a fight to the death. That fight becomes more vicious as the days of its enduring grow less. The state, now desperate, will resort to desperate measures. The only road left to apartheid is the road of military dictatorship, of naked terror, of undisguised fascism. That road the state will now take.

The PC proposals and the Koornhof bills thus seek simultaneously to establish a Presidential dictator in the person of an Executive President and to increase the authority (on a local level) of collaborators. The Executive President and his nominated cabinet will extend the police power of the state to detain, ban and imprison those who resist. The state has learnt from the experience of the 1960s, however, that

entrench the collaborationist petit bourgeois layers of the oppressed "coloureds" and "indians" in the same way as the "homelands" policy has entrenched the collaborationist petit bourgeois layers of the oppressed "blacks". ALL REAL POWER REMAINS IN THE HANDS OF THE EXECUTIVE PRESIDENT AND HIS NOMINATED CABINET. He will be elected by an electoral college of 88, consisting of 50 "whites", 25 "coloureds" and 13 "indians". In fact, therefore, he will be elected by 50 "white" MPs, which represents 0,00017% of the population. So much for the full franchise!

The real function of the tricameral parliament, then, is to increase the number of collaborators who are paid handsomely to uphold apartheid, and who will prosecute their police work in matters of "coloured" and "indian" concern in the spirit of the Executive President. We see this in the behaviour of the Labour Party already, who claim that their rejection by the people is



detention and imprisonment cannot destroy resistance. It is necessary to undermine the organizations of the people by undermining their power as the voices of the people. The new "local authorities" of the PC proposals and the Black Local Authorities Act, with extended control inside the locations and ghettos, will seek to undermine the power of the civic organizations and sporting organizations of the people. The effective boycotting of community councils and management committees will become more difficult. The state knows how powerful is the weapon of the boycott. The extension of the authority of local councils and committees represents the attempt on the part of the state to disarm us of the weapon of the boycott.

On the national level, no less than on the regional and local levels, the state seeks to weaken the position of the working class in the national liberation struggle. We have seen that the dictatorial authority of the Executive President will allow for the destruction of the leadership of the liberation movement. The increased authority of local committees and councils will allow for the destruction of the organizations of the people. The tricameral parliament will

the work of a minority, soon, no doubt, to be called "a few agitators". They will continue to claim the people's support while avoiding confrontation with the people. They will continue to support the PC proposals. Has Sebe condemned the Koornhof bills? The state has long known the price of collaborators. It is a small price to pay for so great a betrayal.

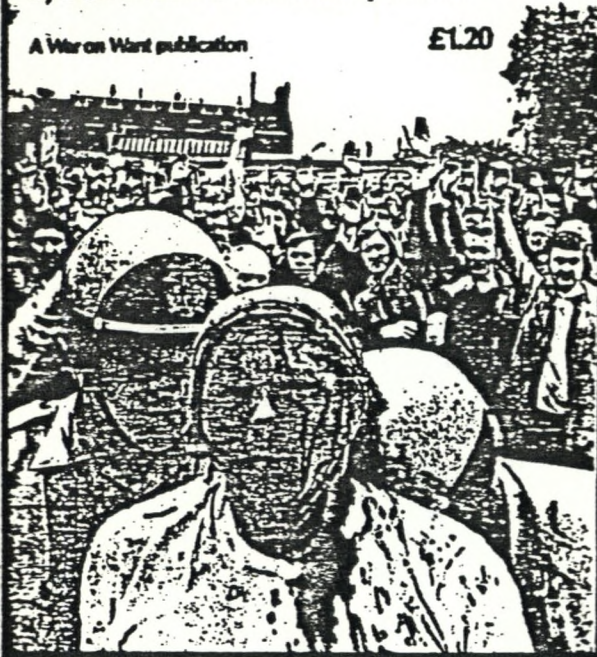
We now renew our commitment to unity in struggle. We shall uphold our principles of non-collaboration with dummy governments, whether they are part of a tricameral parliament or of a "homeland". We shall resist all attempts to buy our collaboration whether the con-men are members of the Labour Party, the Black Alliance or the S.A. Cricket Union. We shall use the weapon of the boycott against all dummy parliaments, councils and committees and we shall destroy the PC-proposed parliament and the Black Local Authorities Act dummy council as we destroyed their predecessors, the NRC, the ZRC and the CPC. And we shall stand firm in our resistance to the new dictatorship and not waver until we have won the people's democracy for which we have struggled so long.

Where were you, brother? An account of Trade Union imperialism

by Don Thomson and Rodney Larson

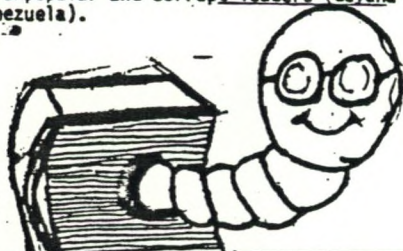
A War on Want publication

£1.20



In the previous newsletter (Sept.- Nov. 1982) the article American Assault on Trade Unions drew attention to the attempts at subverting and corrupting sections of the working class movement in South Africa. It was noted that this nefarious plot was not confined to this country alone. The book, Where Were You, Brother? tells of American multinational exploitation in Latin America and the so-called Third World.

The book gives a history of organizations such as the AFL-CIO (American Federation of Labour and Congress Of Industrial Unions), the AIFLD (American Institute for Free Labour Development) and the ORIT (Inter-American Regional Office). The link between these organizations and the CIA (Central Intelligence Agency - America's security police) is exposed. Even if the CIA isn't directly involved, its octopus arms are somewhere pulling the strings. Mention is made of CIA "action" in the overthrow of democratic governments (Guatemala and Chile), political assassinations (Trujillo in the Dominican Republic) and of the propping up and aiding of unpopular and corrupt leaders (Guyana and Venezuela).



A list of "Project Activities Expenses" of the AALC for 1975 is tabled in the book. There is also a map of U.S. multinationals all over the world. In the book we also find recorded the testimonies of those people who suffer at the hands of local and foreign bloodsuckers. A woman worker says "They call us terrorists. But they are the only terrorists. It's not the people who massacre and kill. During the last strike they came looking for me. They knew I was eight months pregnant and even went to hospital and searched it bed by bed. I was hiding in the mine, sometimes in total darkness...I was expecting twins and one of them died, killed by the gas when I was in the mine. They owe me two babies now..."

The book, then, implies that it is important to know and understand that the host of "friends" with "aid, assistance and advice" can bedevil the trade union movement and the whole battle for freedom. Chile, Venezuela, Guyana may be far away and foreign to South African workers struggling to make ends meet, but the ideas and principles involved cut across national boundaries. "An injury to one is an injury to all" is a battlecry of solidarity between workers of the world. The plight of struggling tea-estate labourers in Sri Lanka is our concern, just as the Bolivian tin-miners' hardships are the hardships of South African mineworkers.

A failure to recognize and fight the intentions and activities of Big Business and its mighty warmachine can mean losing a great number of sincere fellow rank and file workers. It can mean the setting back of the struggle for a truly human and free society - here and in the rest of the world. Before the question Where were you, brother? is asked, let us involve ourselves - in the theory and the practice - of liberating mankind.

"We have need of history in its entirety, not to fall back into it, but to see if we can escape from it."
Jose Ortega Y. Gasset

DETAINED

The recent detention of Daphne Williams, Zelda Holtzman, Hedley King and Michael Coetzee, must be seen as part of Botha's new constitutional plans for S. A. All these people were active in organizations opposed to the rulers' new schemes.

It is only through detentions, harassment and bannings that the rulers can hope to implement their fascist plans. The Federation of Cape Civic Associations condemns these detentions and demands the immediate and unconditional release of all detainees.

ANGELA DAVIS WOMEN RACE & CLASS

The saying "woman is the slave of the slave" has been refined and put into a book by Angela Davis, an American activist in the struggle against injustice. She has seen the inside of more than one jail and is a well-known campaigner on behalf of political prisoners. Her own experience and study and research into slavery, particularly as it affects "Black" American women workers, shows how sexism and racism are deeply rooted in class oppression. She sees that the struggle for women's rights is a DEFINITE PART OF ONE STRUGGLE FOR LIBERATION.

The author draws on the Vietnamese experience as an example of how racism could function as a provocation to rape. U.S. soldiers were led to believe that they were fighting an inferior race and "they could be taught that raping Vietnamese women was a necessary military duty".

South African women have to give special importance to the "politics of housework" - there they are enslaved by the system of apartheid - and are further enslaved by their men who think it is women's God-given duty to be chained to the kitchen. Even while holding a normal 8 (or more) hour job, women come home to cooking and cleaning.

These are a few thoughts on a powerful and moving book that must be read by men and women seriously involved in freeing mankind from all the forces of exploitation.

A well-documented chapter, "The Anti-Slavery Movement and the Birth of Women's Rights" lays bare the sick idea that "most women are mothers and little else", and the stirring call is for everyone to find a place in the practical job of the freedom struggle.

One should take careful note of the sections on birth control and reproductive rights, housework and rape. On rape: "In the United States today, it is one of the fastest-growing crimes of violence. After ages of silence, suffering and misplaced guilt, sexual assault is explosively emerging as one of the telling dysfunctions of present-day capitalist society.



WORDS

Words are fun
Words like "final solution" - Hitler's old favourite,
or "mopping-up operations" for the slaughter of Palestinians.

Words are nice
The Department of "Community Development" spelt out
Community Destruction from District Six to Modderdam
The "Orderly Movement and Settlement Bill" tells of arrests, fines, and of untold human misery.

Words can be so helpful ...
to those wishing to protect their riches.
Bulldozers become "front-end loaders",
Pass raids merely "inspections"
And the massacre of the innocents -
"Anti-terrorist incursions"

A hungry child begs for bread
and is labelled "agitator".
True fighters for human rights turn into
pawns and bishops of the Soviet Union".
Beware of their words - words are weapons

GLEEMOOR AREA REPORT

The Civic is involved in the Maintenance Problem in Alicedale. Meetings in November and January, the first two meetings on maintenance, drew about 250 and 150 people respectively.

Alicedale is about 43 years old, and there are problems in all the homes - enamel coming off baths, broken window frames and catches and ceiling dampness. Tenants at the public meetings voiced their anger and disgust at this state of affairs. People clearly realized that the root cause of all our problems was the lack of political rights. They felt that all residents must stand together united in the organisation. The President's Council, the Labour Party and Management Committees were slammed as dummy, useless bodies, and nobody was surprised at the Labour Party's "decision" to take part in the chambers of apartheid.

Maintenance survey forms have been circulated to build up knowledge and strength in our fight. And next door, expropriation still faces people. The battle to "Save Our Homes" is part and parcel of our maintenance struggle, and part of the struggle for full democratic rights in the land of our birth.

KRIEKET - MET

Eers die "Engelse", toe die "Sri-Lankas" en nou die "Wes-Indiërs". Die groot krieket geldtoere het die orde van die dag geword. Dit skyn asof die rassitiese Krieketunie van Joe Parnisky 'n goudmyn besit, want aan geld ontbreek hulle nie. Spelers word tot R100 000 vir slegs vier weke aangebied om krieket hier te speel. Die Engelse is met ongeveer een miljoen rand die land uit; die Sri-Lankas met 1½ miljoen rand en die Wes-Indiërs met drie miljoen rand.

Die vraag word alhoemeer gevra: Waar kom

hierdie geld vandaan? Die Engelse toer wat deur S.A. Bierbrouery geborg was het 'n verlies van R500 000 gely terwyl daar minstens een miljoen rend op die Sri-Lanka toer verloor is. Geen borg is nog bekend gemaak vir die Sri-Lanka en Wes-Indiese toere nie.

Alhoemeer mense vermoed dat hierdie geld uit die staat se koffers betaal word. Dit kom dus uit ons sak, d.w.s. ons moet betaal vir die voorreg van 'n paar krieket - spelers om internasionale sport te geniet. Die vermoede dat die regering, 'n stuiver in die armbeurs het, is versterk toe Minister Viljoen belowe het dat die regering bereid sal wees om verliese wat op die huidige toer gely mag word, te betaal.



"In South Africa we have always managed to keep politics out of sport" - Mr Vorster

Hierdie fortuinsoekers van Engeland, Sri-Lanka en Wes-Indië is niks anders as beginsellose fortuinsoekers nie. Hulle wil voorgee asof hulle teen apartheid is maar in werklikheid speel hulle saam met apartheid om hulle eie geldelike toekoms te verseker. Hulle ontvang duisende rande van 'n regering (via die krieketunie) wat miljoene mense onderdruk en burgerregte ontsê. Hulle ry op die rûe van die werkers van Suid-Afrika wat slaaf-lone ontvang en wat geen seggenskap het oor hoe hul belastinge bestee word nie. Drie miljoen mense is werkloos, daar is 'n groot behuisingstekort, busgeld en huurgeld styg alweer, maar hulle ontvang sulke groot somme geld.

Hierdie spelers het dan nog die vermetelheid om te sê dat die Suid-Afrikaanse situasie nie so sleg is as wat hulle gemeen het nie. Verder waag sommige van hulle dit nog om vir ons voor te skryf hoe om die situasie op te los. Ons daag die spelers van Sri-Lanka en Wes-Indië uit om in Suid-Afrika te kom woon sodat hulle Apartheid as "Swartes" kan ervaar. As krieketspelers geniet hulle "ere blanke" status en is dus van al die onderdrukkende en diskriminerende wette vry gestel.

Alhoewel hierdie toere 'n terugslag is vir die pogings om rassitiese sport totaal te isoleer, hoef ons nie swartgallig te word nie. Hierdie toere is moontlik gemaak deur blatante omkoperij. Rassitiese sport word nog nie op normale wyse tot internasionale sport toegelaat nie. Die Judasse van Engeland, Sri-Lanka en Wes-Indië het nie as helde na hul eie lande terug gekeer nie. Hulle is eerder deur hul nasionale krieketliggame onder straf geplaas.

Ons, die ondersteuners van nie-rassisme in

sport en samelewing, het nog 'n groot werk om te verrig. Daar is nog te veel van die onderdrukte wat die wedstryde tussen hierdie geldwolwe bywoon. Ons moet die boodskap uitdra dat rassitiese sport, plaaslik of internasionaal, nie ons besigheid is nie. Wat wel ons besigheid is, is die stryd om volle burgerskap en politieke regte in ons land. Eers dan sal ons gelyke geleenthede geniet om ten volle op sport - en ander vlakke te ontwikkel.

KRUGERRANDE ?

The Inaugural Lecture of the South African Council on Sport was delivered in Durban in November last year. The Lecture has been published in booklet form. The extract printed below, while specifically referring to the tour by Sri Lankan cricketers, applies equally well to the tour by the West Indians.

"All of these players have been called mercenaries, traitors, renegades and enemies. The terms are justified. Tonight I do not wish to deal with these wretched people. What they have done or are doing is a reflection of their own miserable moral worth. These three tours, like others, have certain common features. Firstly the arrangement and organization of these tours took place in total secrecy. Organizers and their henchmen undertook secret trips, had secret talks and finalized all arrangements not only behind the backs of all South Africans but behind the backs of all the people of the world. They could not stand up to public scrutiny and so no doubt with the blessing of the South African state or at least under the umbrella of its protection it was necessary to mount secret operations. Dishonest methods had to be used to achieve

these ends. Secondly there is the money involved. Again no doubt backed up by high finance in South Africa, the powers that be in each case had to make sure that the price was right. It is money that brought these people to South Africa. What is noteworthy for us is not only that the racist cricket and football bosses used the

power of money but the fact that this was hailed as a great success and a wonderful achievement. Not only by the government media but opposition media, racist sport persons and commentators alike. Corruption is now being held up as an ideal, as the supreme moral value in the field of sport in South Africa."

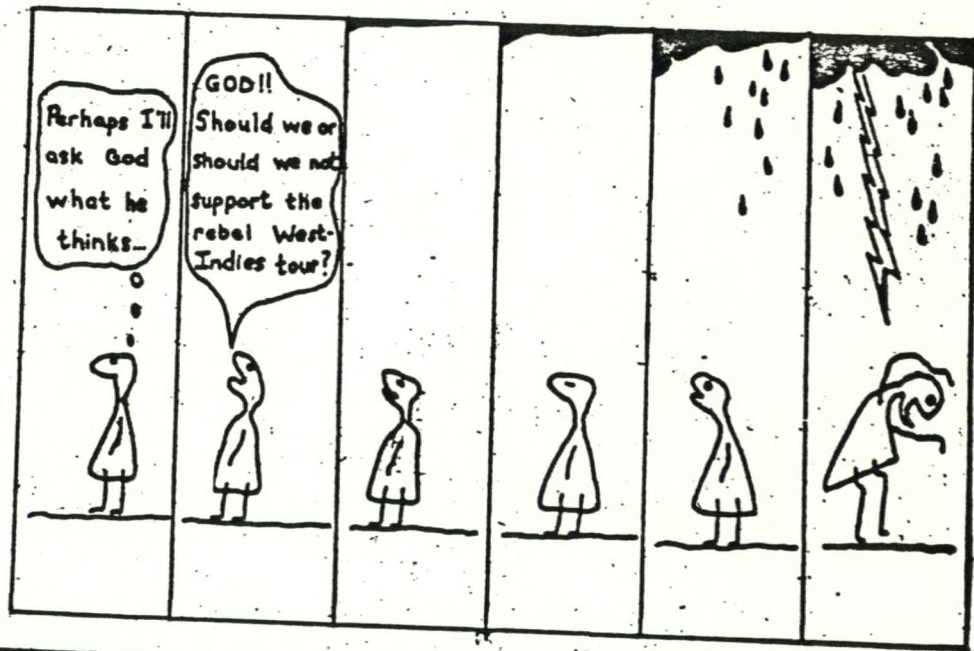
As part of its campaign against the cricket tour to South Africa by the West Indies, the Western Province Council of Sport put out a pamphlet. Amongst others, it made the following points:

Minister Gerrit Viljoen tried to say the South African Government was not financing the tour. In the absence of any sponsor where then does the R4 million come from?

These players would have been voteless and completely without rights had they been born here. For the duration of the tour, they will, however, be 'honorary whites'.

The tour is intended to fool us into accepting there is no discrimination in international sport and South African Society.

Apartheid remains. This type of tour can never bring about a society free of discrimination and oppression.



CISKEI DENIED -

A VOICE FROM WITHIN

There are those who live permanently in the Ciskei. A few are well-off compared with the majority of the inhabitants. Such are the servants of the Sebe administration - policemen, high school principals, "government" ministers. For the rest it is a matter of battling to survive. One of these told us his story. He is a driver, more than fifty years of age. He lives in a shack, in a backyard in a location in the Ciskei.

He was not born in the Ciskei, but in the Cape. He grew up in the forties in the time when the political organizations of the people were legal, but he had little contact with any of them before he came to work as a contract labourer with the South African Railways in Cape Town. He remembers the fifties - the meetings, the discussions, the campaigns of the ANC, NEUM and later, PAC. People would debate ideas throughout the night. Then came Sharpeville-Langa and the Emergency, and, at the same time, his own exile. It was as if his grief were an echo of the nation's suffering in the sixties. The days were dark then.

At this time the Administration Board told him he had no right to live in Cape Town permanently and he should return to his birthplace in the Northern Cape. But in the Northern Cape, he was told he had no right to live there as he had been working in Cape Town for more than ten years.

For many months he struggled to establish his right to live permanently in the Cape. He fought the insanity of the Administration Board, not only for himself, but also for his children and his children's children. He was offered work with the SAR, and even a house, for as long as he was employed by them. If he were to leave the employ of the SAR, or die, his family would have no home and no rights of residence. This he rejected.

Other job offers of the same kind were made to him. Always there was no security for his family, no chance of permanent residence. He was offered no assurance that his family would be safe, that his children would at least always have a home. He could not accept such conditions. He found them intolerable, and said so - to the clerks officials and under-secretaries of the Administration Board.

Eventually he saw the Director of the Board. He was told that there was a place for him, where he could buy land if he could pay for it, work for himself if he had the means to do so, build his own home if he could afford it; in short, a place where his family would be secure at last. It sounded like a dream. He accepted, and came to Dimbaza.

Dimbaza in the sixties was a resettlement camp. There were as yet none of the tokens of "independence": no brick houses, no Ciskeian Development Corporation signs outside petty industry factories, no Detention Centre. There were shacks and starvation and unspeakable misery. The substance of what had sounded like a dream in the description of the Director of the Administration Board in Cape Town was poverty, disease and hunger. These were decreed by the Bantu Self-Government Act of 1959. Apartheid was an ideology of death.

He decided to fight the deprivation he found. He understood that his fight was political. He had been deprived of his South African citizenship, together with all the other inhabitants of Dimbaza, Alice, Zwelitsha, Mdantsane.... He would oppose the lie of the Ciskeian "homeland". He would fight for the right to be a South African citizen.



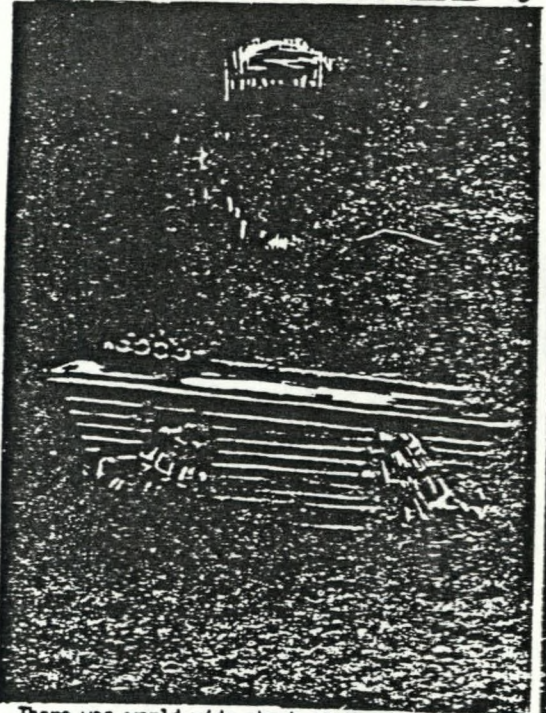
In the thirties and forties there had been the Native Representative Council. Some forces in the liberation movement called for a boycott of this body because it was created by the government to serve the needs of segregation, and not elected by the people to serve the needs of the people, but other forces had felt that the NRC should be used as a platform against the government to force the government to make changes in the country. The NRC had changed nothing, so it seemed that participation had been mistaken.

He put it to the test. Together with a group of people who had decided to fight the existence of Ciskei he became part of an opposition party to Sebe. They tried to force change from within the Ciskeian system. They wanted to become part of the system to break the system. They sought to use apartheid to break apartheid. They did not succeed. The Sebe administration used intimidation, corruption and thuggery in the tradition of Pretoria. Elections were attended by open coercion of the inhabitants of Ciskei. Only Sebe's henchmen had any hope of entering Sebe's administration. He knew now that he could not fight against the Ciskeian "homeland" within the framework of "homeland" government.

He was close to despair at that time. He was committed to fighting against the creation of the Ciskeian "homeland", but he did not know now how to conduct his fight. But a way opened in the seventies. It was the way of total rejection of the Ciskei by total rejection of the apartheid plan for "self-government" which Sebe's administration accepted. In 1976 young people all over South Africa rejected all puppet governments, all puppet councils. The Black People's Convention rejected the "independent homelands". Led by its youth, the Ciskei in 1976 was aflame with denial of its "independence". And the blaze of their young heroism lit the future path of struggle; We will not collaborate with puppet Homeland governments. No to Ciskeian independence! No to Sebe's government! One Azania, one nation!

Dimbaza, where he lives still, is depopulated by day. Most of the inhabitants are day migrant workers in King William's Town. There are a few shops, a few smart homes for servants of the Sebe administration. There are a thousand shacks. The Detention Centre dominates the main street. But in a side street there is a medical clinic. The Sebe administration runs it now, but it was not built by them. The inhabitants of the Ciskei do not forget that the clinic was built by the Black People's Convention. Those who remember, like the taxi driver, tell their children's children that independent Ciskei is a lie; we are citizens of South Africa, of one, undivided nation. The flame flickers in the dust of Dimbaza

AGGETT'S NO- ONE DEATH- ONE BLAMED?



There was world-wide shock at the death in detention of trade unionist Dr Neil Aggett, and now an inquest has found that nobody was responsible for his death.

Condemnation was widespread, from trade unions to community organisations, and even the PFP. The general feeling could be summed up in a Fosatu statement, Cape Argus of 22 December: "The verdict will give no solace to those unfortunate enough to have been taken into police custody and we fear that until the present system of detention without trial is abolished, no inquiry or inquest after the fact will satisfy us that detention without trial and the conditions arising out of detention without trial are just."

We must go on protesting to seek total abolition of the system of repressive machinery that has already taken the lives of so many people. We note, also, that veteran trade unionist Mr Oscar Mpetha and other young people are still in jail, after two years of an on-and-off trial. And we say that only when the people of this country have a say in the running and day-to-day control of South Africa's affairs will there be a system of human justice.

HULLE HANDLANGERS

Die regeerders van hierdie land het 'n wedloop aan die gang om beheer te kry oor die denke en handeling van die onderdruktes. Hulle besef dat as hulle hierin slaag, kan hulle effektief en vir altyd regeer. Hulle maak van openlike metodes gebruik soos die propoganda op radio, T.V. en die pers. Hulle maak ook van meer subtiële metodes gebruik deur middel van agentskappe soos SHAWCO (U.C.T.) en USKOR (Stellenbosch). Hierdie organisasies, wat onder die dekmantel van welsyn werk, put die energie uit op aktiwiteite wat die regeerders se stelsel bevorder in plaas van teenwerk. Hulle doen hulle voor as behoeders en beskermers van die onderdruktes maar hulle is niks anders as wolwe in skaapklere, nie. Hulle "beveg" die simptome van die apartheidsiekte, waarvan hulle eintlik die oorsaak is.

USKOR is 'n studente-welsynorganisasie, verbonde aan die Universiteit van Stellenbosch. Hierdie studente is meestal die seuns en dogters van die Nasionale Party, wat grootliks verantwoordelik is vir die apartheidswette. Hulle ouers is die eienaars van plase, waar wyn deel vorm van slawerny-lone wat aan die werkers betaal word. Dan wil hulle voorgee asof hulle drankmisbruik in ghettos en lokasies wil bestry.

USKOR is veral bedrywig in die Noordelike voorstede soos Kraaifontein, Macassar, Eersterivier en Stellenbosch. Hulle infiltrer die primêre- en sekondêre skole onder die voorwendsel dat hulle wil help met

sportafrigting. Hulle maak dan van hierdie geleentheid gebruik om leerlinge vir veelvolkige (rassistiese) sport te werf.

USKOR is veral baie bedrywig onder die jeug. Jongmense word na jeugverenigings gelok, waar hulle maklike rekrute vir veelvolkige sport word. USKOR werk hand aan hand met die Kaapse Korps (Weermag) en die jeugverenigings dien as werwingsterrein vir die Weermag. USKOR en die weermag reël jeugkampe, waarin jongmense onthaal word en terwyl hierdie jongmense die "gasvryheid" van die Weermag geniet, ontvang hulle lesings, waarmee gepoog word om hulle vir die Weermag te werf. Die slagoffers van die apartheidstelsel word nou gereed gemaak om hierdie stelsel te gaan verdedig. Terselfdertyd word hulle voorgestel aan persoonlikhede en leesstof wat hulle vir apartheidsport gereed sal maak. Die Weermag, in samewerking met USKOR, publiseer en versprei ook 'n nuusbrief, genoem "Kontak" wat 'n blatante poging is om onskuldige kinders in die skole en ghettos te indoktrineer.

Dit is duidelik dat die Weermag alles in die stryd werp om beheer te kry oor die denke en handeling van die onderdruktes. Die bedrywighe van hierdie agente verhoog ons taak om die gedagtes van die onderdruktes van verslawing vry te hou.

In die gemeenskap is hulle kwansuis baie besorg oor die armoede en ellende waarin die slagoffers van hulle sisteem verkeer. Die mense besef dikwels nie dat dit juis hierdie "weldoeners" is wat vir hul armoede en ellende verantwoordelik is nie. Soos te verwagte werk hulle in noue samewerking met regeringsmasjinerie, soos bestuurskomitees. Selfs padveiligheidsverenigings word deur hulle vir hulle doel misbruik.

LABOUR PARTY REJECTED

Throughout the country, from Reiger Park in the north to Cloeteville in the south, the response of the people to the Labour Party at its own meetings has shown one thing - a complete rejection of any form of collaboration with Botha's new "Parliament".

In Cloeteville, David Curry and his cohorts were treated as traitors on territory which is supposed to be Curry's home ground. We must all follow the lead of the young and old of Cloeteville, for these Labour Party stooges are nothing less than traitors. And what about the violence that erupted at the meeting? The press-statement by the U.W.C. SRC put on its place the official lie that students deliberately started the violence. We all know that it was not the few students who started the chairthrowing, but probably the hired thugs who are normally brought into such meetings to protect the stooges on the platform. There is no doubt in people's minds about which party is ultimately responsible for such violence and, in fact, all

violence in this country. We only have to witness the rows of riot police armed with rifles and tear-gas standing guard outside the Labour Party's Reiger Park meeting (to keep the unanimous rejection of its policies outside the meeting!). This alone tells us who is on our side and who stands with Botha.

The young and old of Cloeteville have expressed the sentiments of the majority of oppressed towards the Labour Party and Botha's updated strategy of divide and rule. That is, we all say NO to collaboration with the oppressors and their dummy parliaments and homeland system. One feature of the meeting however shows that our common demands have not yet been clearly formulated. For we must at all times couple our rejection of the present system with clear and precise demands. When we reject the Labour Party, we must at the same time call for nothing less than full democratic rights for ALL South Africans.

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UNEMPLOYMENT — we can live without it

"There will always be poor people" is the tune "economists" and "industrial experts" throw around. And the latest excuse for unemployment is that it is a "necessary evil" of the "free enterprise system". This we hear from those who have long been making profits on the backs of exploited masses of the country.

"Economists" now tell us that the South African economy is threatened with the most serious unemployment problem since the end of World War II. Since the beginning of 1982 the motor industry has laid off 2 084 workers; the South African Transport Services (SATS) some 24 000; the textile industry 13 000; and further retrenchments took place over the Christmas holiday period (e.g. Good Hope Textile plant in King William's Town). Registered unemployment is +456 600, but figures could be about 3 million because the bulk of the unemployed, the "blacks", are not registered and the rate in the "independent states" has never been properly documented.

An unemployed man or woman is plagued by one hundred and one serious problems:

- losing a home because payments cannot be kept up
- the children are forced to leave school
- the degradation of endless job-hunting and begging for work; and

- taking work for slave-wages, or for mere scraps
- not knowing where the next meal is coming from
- increasing sickness from being unable to buy "luxuries" like milk, bread and vegetables
- frustration and often despair.

The past year has seen strikes for decent wages and various other demands, - from the E. Cape motor workers' deadlock in July, the General Workers' Union struggle for recognition (in the docks), the East Rand metal industry where 10 000 workers downed tools in the space of a few weeks over pay and retrenchments.

Various unions, including the Metal and Allied Workers' Union, the General Workers' Union and the National Automobile and Allied Workers' Union have devised retrenchment procedures to protect workers from the worst effects of the "recession". This is a step forward. But is that all that we want? Shouldn't we remind ourselves that we did not create this system of rich and poor. We had no part in making the rules and regulations of this system of inequality.

We should concern ourselves with building a system where there is no unemployment, recession, inflation and exploitation. The Federation's newsletter of March-May 1982 (Vol. 1, No. 6), in "Inflation - The Real Cause", made it clear that WE can control our destiny, and that WE can work towards a system of mutual benefit and happiness for all. We don't have to wait for the Oppenheimers and Ackermans to hand out meatloaves. It is only through the hard political work of every sincere and honest fellow human that we CAN one day enjoy the fruits of our sweat and blood. Only a new political and economic order can rid us of the evils and the misery that the present system has brought on us.

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world

(John Lennon)



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