GIL FERNANDEZ, PAIGC LEADER EXPECTED IN MADISON BEFORE THANKSGIVING

Gil Fernandez, the representative of the P.A.I.G.C. at the United Nations, has indicated a likelihood that he would be able to visit Chicago-Milwaukee-Madison before Thanksgiving. Chicago wants him November 19 for Africa Day. He may well be in Madison November 20 or 21 or possibly before the 19th. Watch for posters, check our office, or call for exact time and place. Save time to come. We have never before had an opportunity to hear a PAIGC spokesman in Madison. See the long article in this newsletter about the PAIGC, the Guinean people, and theory in their struggle as preparation for his visit.

ARE YOU A SUBSCRIBER TO MACSA NEWS?
or
ARE YOU ABOUT TO BE CUT FROM OUR LIST?
See back page.

CALENDAR

Nov. 12 - 2:30 General MACSA Meeting, 731 State Street: Reorganization of anti-corporate subcommittee; Slide-tape show on U.S. Business Involvement in Southern Africa just completed by Southern Africa Committee (NYC) - (not yet confirmed)

3:30 Convening of anti-corporate sub-committee - everyone interested please come

Every Thursday, 8:30 p.m., 731 State St. Political Education Subcommittee, Steve Vogel, convenor, 238-7587

Before Thanksgiving - watch for further notice - Gil Fernandez of PAIGC speaks

Nov. 24 - Deadline for articles for next newsletter

Every second Sunday of the month, 2:30, 731 State - MACSA meeting & program

Irregular - Fundraising Subcommittee, Bill Hinter, convenor, 241-112?
As of Sunday night, October 25, Copps Food Market on Whitney Way were still carrying South African lock lobster tails. It will be remembered that while Selina Munene and Orlean Hoyt were handing out "KwaXir Toa" leaflets outside Copps on October 7, two men (presumably from the store's management) came out and talked to Orlean expressing "concern" that they were carrying such products, and promising to take them off the shelves. It appears they forgot their "promise" as soon as they got back into the store.

Other leafletting has been done at IGA-hidrave, A & P-hidrave, Kohls-S. Par, and Miller's on State. Several persons have also come to the LACSA office to report restaurants actively advertising South African lobster tails. One manager said he thought Australian tails were better but "South African lobster tails" sold better. So far our boycott group has focussed on stores, but clearly restaurants are another major potential target. People who can help with leafletting should contact Selina Munene at 230-0505.

VISIT TO SPARTA

On Sunday, October 15, Dan and Selina Munene went with Fred and Joyce Brancel to address combined congregations of several churches in the Sparta area, about 115 miles northwest of Madison. The service was held in the First United Methodist Church in Sparta, and our hosts were Rev. & Mrs. Stanley Wise.

At Fred Brancel's suggestion, and with the concurrence of Rev. Wise, Dan Munene was given 30-40 minutes to deliver the charge whose theme was the South African apartheid system and the conscience of the church. The audience was very receptive, and many commented afterwards on the speech and their own awareness of the deplorable conditions of the Blacks in South Africa.

After lunch, those who remained for the afternoon were divided into three groups for further 30-40 minute discussions in rotation in three separate rooms. With the help of a map, Fred Brancel spoke on the new philosophy of missions, namely to train the people for self-determination. Joyce Brancel showed slides and spoke on family and culture in the Congo.

Dan and Selina Munene, in their third room, shared their talk: first Dan picked up from where he left off in the service, to speak briefly on American involvement in South Africa, emphasizing that during the Sharpville aftermath, American intervention had been in the form of dollars, but that situation might arise in the future when other means of intervention would have to be explored. After that, Dan gave a general historical background of Portuguese domination and eventual colonizing of Mozambique, Angola, and Guinea-Bissau. Selina picked up from there to talk on Portuguese colonialism and the churches.

The audience was very receptive, many of them immediately seeing parallels, such as the middle-aged gentleman who said 'another Vietnam' when the question of intervention was touched upon; or the lady who wanted to know how a war-torn, poor nation like Portugal, managed to sustain three colonial wars at the same time; which made it possible to mention further the involvement of American and other NATO powers.

We gave out the Tiger, Guinea--Under NATO Boats and the "KwaXir Toa" leaflet. A high school student promised to publish the latter pamphlet in his school paper. The Brancels had brought several African art pieces, mostly from the Congo, which were put on display. They also displayed a wooden instrument used by the Portuguese to administer corporal punishment to the Blacks for whatever "offence." It was an enjoyable and profitable experience.

SEND YOUR CONTRIBUTION TODAY
FOR THE LIBERATION MOVEMENTS OF SOUTHERN AFRICA

To: LACSA, Liberation Movement Fund, 721 State Street, Madison, Wisconsin 53703
(please specify what the check is for so we don't confuse it with subscription money)
The Guinean struggle for liberation and collective economic and political determination has been in progress for ten years. At this point the Guinean people have liberated close to 80% of the territory, setting up non-exploitative social institutions in the free zones. The P.A.I.G.C. - the liberation party and movement in Guinea-Bissau - has been recognized by the Decolonization Committee of the United Nations as the 'only and authentic representative of the people of the Territory.' The war continues, prolonged in part through NATO aid to the Portuguese colonizers, but it has by now advanced to the point where the Portuguese are mainly confined to a few urban areas within the territory.

The revolutionary struggle is sustained by the coordinated action of a people who have identified the source of their oppression in the structures and reality of imperialism and its agents - the Portuguese administrators, military, and settlers. Anilcar Cabral of the PAIGC leadership has verbalized much of the understanding and analysis of the Guinean people. He has repeatedly emphasized the need for analysis of the historical conditions which have shaped the present experience of colonial domination, the need for analysis of the particular developmental process under colonialism in Guinea and of the class divisions which the intrusion of capitalism has initiated (even though these divisions may yet remain embryonic). What is required is knowledge of the social structures which prevailed before the oppressive advent of colonialism and of the manner in which colonialism distorted, destroyed, or partially preserved that prevailing structure. For it is important in any arena of struggle to have both a clear understanding of the forces which are being opposed and of those groups whose immediate political awareness (conditioned by their position in the social structure) allows them to be drawn into and to initiate revolutionary action. Such an understanding, such an identification of what Cabral refers to as the 'foundations and objectives of a national liberation in relation to the social structure' is made possible through the 'weapon of theory.' "We would recall," says Cabral, "that every practice produces a theory, and that if it is true that a revolution can fail even though it be based on perfectly conceived theories, nobody has yet made a successful revolution without a revolutionary theory." But theory is never divorced from action, nor from the specifics of a given situation. Use of the weapon of theory informs a people of what action to take at what time; their subsequent practice acts back upon the theory, to enrich it and increase its utility in the formation of more detailed and more effective strategy and tactics.

The form which the analysis of the Guinean situation takes and the conclusions which follow from that analysis are suggested by Cabral in the following:

"We therefore see that both in colonialism and in neo-colonialism the essential characteristic of the imperialist domination remains the same: the negation of the historical process of the dominated people by means of violent usurpation of the freedom of development of the national productive forces. This observation, which identifies the essence of the two apparent forms of imperialist domination, seems to us to be of major importance for the thought and action of liberation movements, both in the course of struggle and after winning of independence."

On the basis of this, we can state that national liberation is the phenomenon in which a given socio-economic whole rejects the negation of its historical process. In other words, the national liberation of a people is the regaining of the historical personality of that people, its return to history through the destruction of the imperialist domination to which it was subjected.

We have seen that violent usurpation of the freedom of the process of development of the productive forces of the dominated socio-economic whole constitutes the principal and permanent characteristic of imperialist domination whatever its form. We have also seen that this freedom alone can guarantee the normal development of the historical process of a people. We can therefore conclude that national liberation exists only when the national productive forces have been completely freed from every kind of foreign domination."
That is, compromises with imperialism do not work. Not only must the Guinean people extricate themselves from the forces of colonialism; they must carry the struggle beyond independence in order to avoid the domination of neo-colonialism. But given the immediate condition of colonialism, the conclusion is that "the normal way of national liberation, imposed on peoples by imperialist repression, is armed struggle."

Cabral continues:
"
"...if we accept that national liberation demands a profound mutation in the process of development of the productive forces, we see that this phenomenon of national liberation necessarily corresponds to a revolution. The important thing is to be conscious of the objective and subjective conditions in which this revolution can be made and to know the type or types of struggle most appropriate for its realization."

Part of the analysis of conditions raises the question as to which segments of society have the immediate capacity for initiating the struggle and what the strategy must be for enlisting the remaining segments in order to carry out the liberation of the entire people. Cabral addresses this question as follows:
"The colonial situation, which does not permit the development of a native pseudo-bourgeoisie and in which the popular masses do not generally reach the necessary level of political consciousness before the advent of the phenomenon of national liberation, offers the petty bourgeoisie (in this case the service class, composed largely of civil servants) the historical opportunity of leading the struggle against foreign domination, since by nature of its objective and subjective position (higher standard of living than that of the masses, more frequent contact with the agents of colonialism, and hence more chances of being humiliated, higher level of education and political awareness, etc.) it is the stratum which most rapidly becomes aware of the need to free itself from foreign domination.

But however high the degree of revolutionary consciousness of the sector of the petty bourgeoisie called on to fulfill this historical function, it cannot free itself from one objective reality: the petty bourgeoisie, as a service class (that is to say a class not directly involved in the process of production) does not possess the economic base to guarantee the taking over of power. In fact history has shown that whatever the role - sometimes important - played by individuals coming from petty bourgeoisie in the process of a revolution, this class has never possessed political control. And it could never possess it, since political control (the state) is based on the economic capacity of the ruling class, and in the condition of colonial and neo-colonial society this capacity is retained by two entities: imperialist capital and the native working classes."

The historically conditioned position of the petty bourgeoisie in the social structure of Guinea is such that, in Cabral's analysis, it has developed the awareness necessary for initiating the struggle. Yet that position also impeded it from establishing itself in a position of eventual control if objectives of revolutionary action are to be met. The role of the petty bourgeoisie is thus as follows, according to Cabral:
"In order not to betray these objectives, the petty bourgeoisie has only one choice: to strengthen its revolutionary consciousness, to reject the temptations of becoming more bourgeois and the natural concerns of its class mentality, to identify itself with the working classes and not to oppose the normal development of the process of revolution. This means that in order to truly fulfill the role in the national liberation struggle, the revolutionary petty bourgeoisie must be capable of committing suicide as a class in order to be reborn as revolutionary workers, completely identified with the deepest aspirations of the people to which they belong."

Cabral spoke these words relatively early in the course of the struggle at a third world conference held in Havana in January 1966. The success of the struggle itself testifies to the effectiveness of the strategy which the weapon of theory prompted in Guinea. Whether this struggle will lead to total extrication of the Guinean peoples from the web of imperialist domination remains to be seen. Yet indications
are that the struggle is moving steadily towards achieving such a socialist transformation.

Detailed analysis of the Guinean situation by the people themselves has led to a clear understanding of what their practical response must be to the domination of imperialism. As Cabral comments:

"An African saying very common in our country says: 'When your house is burning, it's no use beating the tom-toms.' On a Tri-continental level, this means that we are not going to eliminate imperialism by shouting insults at it. For us, the best or worst shout against imperialism, whatever its form, is to take up arms and fight. This is what we are doing, and this what we will go on doing until all foreign domination of our African homelands has been totally eliminated."

And as the Guinean people act, their action transforms the situation. Again Cabral:

"the political conditions in our country before the beginning of our struggle - nationwide oppression, absence of even the most elementary freedoms, police and military repression - determined our actions, forcing us to start the armed liberation struggle. Now it is the latter - as the expression of our determination to free ourselves from the colonial yoke, and thus of our fundamental political choice - which is determining the enemy's political behavior."

How does the analysis of Guinea, as a social formation embedded in a larger international structure, concern those outside of Guinea who want to respond practically to the imperialist oppression of the peoples of that territory? Cabral has addressed this question as follows; though speaking to a European audience, his words are certainly appropriate for those in North America as well:

"...the European left has an intellectual responsibility to study the concrete conditions in our country and help us in this way, as we have very little documentation, very few intellectuals, very little choice to do this kind of work ourselves and yet it is of key importance: this is a major contribution you can make. Another thing you can do is to support the really revolutionary national liberation movements by all possible means. You must analyse and study the movements and combat on the spot in Europe by all possible means everything which can be used to further repression against our peoples. I refer especially to the sale of arms.

If, as would seem from all the evidence, imperialism exists and is trying simultaneously to dominate the working class in all the advanced countries and smother the national liberation movements in all the underdeveloped countries, then there is only one enemy against whom we are fighting. If we are fighting together then I think the main aspect of our solidarity is extremely simple: it is to fight - I don't think there is any need to discuss this very much. We are struggling in Guinea with guns in our hands, you must struggle in your countries as well - I don't say with guns in your hands, I'm not going to tell you how to struggle, that is your business; but you must find the best means and the best forms of fighting against our common enemy: this is the best form of solidarity.

There are of course other secondary forms of solidarity: publishing material, sending medicine, etc.; I can guarantee you that if tomorrow we make a breakthrough and you are engaged in armed struggle against imperialism in Europe, we will send you some medicine too. I don't wish to say that it is not up to you to decide whether peaceful coexistence is a form of struggle or not - it is very much up to you; all we ask you is not to confuse the general strategy of the struggle with the tactics of the struggle."

With respect to those secondary forms of solidarity, clearly essential to the struggle, the Afro-American Community Services Center, the Madison Area Committee on Southern Africa, and the Movement for Political and Economic Democracy are joining this fall in general fundraising for the support of the Guinean Liberation movement, the PAIGC. Clearly designated contributions may be sent to NACSA, 731 State Street, Madison, Wisconsin 53705.
MACSA OFFICE AND READING CENTER

Office in basement of 731 State Street is now open regularly for people to drop by to read new publications, talk, buy literature, use films for research, help with work and organizing. Exact schedule is posted on the door with names of the volunteers expected to be present and their phone numbers in case you want to be especially sure that they will show up when you need them. Hours are approximately 11-2 Mon-Sat except that a few hours still lack volunteers.

INTERIM AT WEST HIGH

The course to be given by Dan Kunene during West High School’s Interim in January 1973 is taking shape. It is entitled South Africa - A Study in Human Degradation, and will include a section entitled “What can Americans do to help end this system?”

There will be either one or two sections, depending on enrollment. Each section will have a minimum of 10 and a maximum of 20 students, with a possible maximum total of 40 students, therefore.

Classes meet from Wednesday January 17 for one hour per section per day between the hours of 6-9 p.m. up to Thursday, January 25, and between 3-6 p.m. on Friday January 26 (the last day of interim). Wandile Kuse has tentatively agreed to help. There might be need for more help.

PAIGC FUND GROWING - SEND 33% PLEASE

The films on the PAIGC which MACSA rented for 10 days in October were shown at East High School, West High School, Middleton High School, 1st Congregational Church, Dale Heights Presbyterian Church, the Afro-American Community Services Center, Eagle Heights Community Center, Wisconsin Film Society, Union Film Committee Political Film Festival, a MACSA meeting, and a showing sponsored by the African Studies Program.

We regret that we did inadequate publicity on them and some of you may have missed them. However, at these showings a number of people did become a little further exposed to the struggle against the Portuguese in Africa, in particular Guinea, and know of our campaign for funds for medical and educational aid to the PAIGC.

Contributions to the PAIGC now total near $250, a good start but nowhere near our goal of $2000. SEND YOUR CHEQUE in before you set this newsletter aside and forget. Be sure to clearly designate what the money is for, using the form on the next to last page of this newsletter for convenience if you wish.

OCTOBER ADDITIONS TO LITERATURE AVAILABLE FROM MACSA

South Africa, Apartheid, and Britain (LRD & ANC) 0.25
Guerrilla Warfare (J1 in So.Af. Studies by ANC) 0.50
Forward to Freedom (Strategy, Tactics, Prog. of ANC) 0.25
ANC, South Africa: A Short History by ANC 0.25

NOTES FROM PORTUGUESE MILITARY MEN

Jeune Afrique recently published an article by Bruno Crimi based on interviews with Portuguese draftees and officers. A portion of it follows:

--from a former captain in Angola: "The commander of the military region had sent me out to reconnoiter with a hundred men or so...According to our orders we were to go some 20 kilometers into the bush of Blie and return the following day. It was certainly a dangerous mission; we guessed that MPLA guerrillas were in the area...Personally I had no desire to risk my life and those of my men for the sake of reconnaissance. What was I to do? - what almost all reserve officers do. Say "Yes Sir," strike out from the fortified camp that was our base, go several kilometers into the forest, stop in a safe place, station the sentries, return to camp the next day and note in the report that reconnaissance revealed nothing."
RESIDENT IN SOUTH AFRICA
by Brian Todd

South Africa's system of apartheid means separate development. It is the system by which 'Afrilander Volk' were chosen to lead the way to a permanently entrenched racially pure White state,' i.e. it is a system of White supremacy. It is based on five major points: 1) to have separate territories from the Whites for the 'Bantu' (Africans) which are called 'homelands' or 'Bantustans'; 2) to establish border industries to draw labor from the 'Bantu' creating a migratory labor force; 3) to clear the 'Black spots' - land Blacks are on which Whites want; 4) to reduce the number of Blacks in the urban areas, and 5) in general complete segregation in all aspects. The poverty, starvation and misery of the people who are resettled is a very deliberate act showing to what extremes the Government will go to carry out its policies of apartheid, as part of the price for White wealth. The rationale used is well stated by Dr. P. Koornhof, Deputy Minister of Bantu Administration and Development, explaining the Bantu Citizenship Act of 1970, "I am afraid to say that the... African male from the homelands have no rights whatsoever in South Africa. Their rights are in their own homelands, and they are in South Africa only to sell their labor." The Government policy has been to divide Africans up by tribes, declaring them nations and giving them their 'rights' only in the 'homelands' which are economically unviable.

Resettlement is the policy of removing the aged, unfit, women with dependent children, families who don't qualify for accommodations in the cities, black professionals such as doctors, traders, industrialists and attorneys, (i.e. all who are non-White and are 'unnecessary' or 'useless' for the White economy) from the cities into camps within the 'homelands.' There are four and a half million Blacks in the cities who are considered temporary residents of the cities, only there to provide their labor. The Government is aiming at total removal of the Blacks and creation of a migratory labor force. Why are they moved? According to Cosmos Desmond (a Catholic priest who visited the camps), "the removals policy is inextricably bound up with the treatment of Africans in every sphere of the South African system - in ensuring white economic supremacy and political domination, in job reservation and ensuring the control of African labor, in maintaining 'law and order.'"
The Government is moving them to land which is usually dry, unfarmable hard ground where water is scarce. It is evident from the names given to some of the camps (Limehill, Stin'water, Place of Weeping, etc.) that the land is fairly useless. The camps are usually put near good transportation routes.

The Government can say that everyone in these camps is there voluntarily since by some means or other they signed away their old homes and gave permission to the government to resettle them. Some signed these documents not knowing what they said, others were told dogs would be set on them if they didn't sign. In Dimbaza (Nknesha) the people had been told that at Dimbaza there were already proper houses with a bath and a stove, and that there would be shops with their own kitchens and cooks - all of which was a lie. The Government also used the tribal chiefs as middlemen which created great tribal disunity. This directly opposed the Government's saying that its policies were to create tribal unity. If the chief represents his tribe's wishes, he is removed by the Whites, for whom therefore he must be a puppet, protected by the police, and used to sign documents giving the government the rights to move the tribe. Force, or the threat of force has also been used to make people move and to sign the documents. The result of this program of removal has 'legally' uprooted thousands of people and moved them to wastelands.

The Government came into the areas the Whites wanted and simply bulldozed, as in Sophiatown (Johannesburg) to build the White township of Tricom. The people were then moved into places like Dimbaza where there were wooden huts 10' by 16' by 10' high with zinc roofs - but no ceilings or floors. It gets extremely cold in winter, extremely hot in summer, and damp or wet in the rainy season. Ninety-nine of these are still in use. Now the bulk of the housing consists of two rooms, cement under asbestos structures, still without floors or ceilings. Cosmas Desmond describes them: "Many, if not all, of the houses are grossly overcrowded. In one of them there were thirteen children whose mother was working in Cape Town."

When they got to Dimbaza, there were no jobs, the closest town being Kingwilliamstown 12 miles away (and a 54 cent bus fare which is deducted from the workers pay) The Bantu Administration Department said the men would be able to work in the mines, and that border industries were being looked into (March 1969), however there have been no industries created in or near the camp. Half the men are migrant workers getting paid $20.65 a month. Some women in the camp get paid $7.50 a month for planting grass on the settlement. The men in the camp had two jobs - one was housebuilding which stopped when the Government got embarrassed by publicity about Dimbaza, which left grave-digging as the only source of work in the camp. Cosmas Desmond in his book The Discarded People says about jobs, "Apart from the people in a few African 'towns' in the homelands which are still comparatively near a White urban area or a border industry and are in effect the workers' locations for those areas, I have not met one man who, after being endorsed out (official term for removal) of an urban area, has been able to settle in the 'homelands' and earn a living there."

Until mid-May 1972 the unemployed people in Dimbaza were receiving monthly rations of: 20 lbs mealie (cornmeal); 8 lbs. mealies (grits); 5 lbs. beans; 1 lb. margarine; 2 lbs dried milk; 1 1/2 lb. salt. B.A.D. (Bantu administration Department) cut off these rations because the people were given an additional grant of $3.35 a month, which is what they're living off now. Malnutrition is very obvious within the settlement. In January there were a total of 337 graves, by March 52 more children died of malnutrition making 389 graves, by mid-May the total was 404.

Water is scarce in almost all the camps; it has to be either 1) brought in, which is very scummy and unsanitary, and only people who can afford to build fires can boil it, or 2) digging i the hard earth as is done in Vulamehlo where there is a muddy waterhole coming from an unknown spring. People come at 3 or 4 in the morning to stake their claim, while others try the flinty soil.
Living in these conditions has brought many diseases diagnosed as: Diarrhea-with or without vomiting, typhoid, pneumonia, pellagra, kwashiorkor, cystitis, scurvy, worm infections, and tuberculosis. Until May '69 health care was non-existent in Dimbaza. Then a qualified nurse was appointed to run a free clinic with a doctor coming once a week, and a tuberculosis clinic also once a week. There is a free clinic in Kingwilliamstown, however the bus fare is prohibitive. Three miles away is the district surgeon who charges $1.87 an adult and $1.25 per child, which is beyond the means of everyone in Dimbaza.

The family is being totally disintegrated since Government policies allow the men working in the cities only one month out of thirteen with their family. The crime rate for youths - especially assault - is halved on lack of parental care. Women become prostitutes to survive, while men in the cities may take another wife. The inhumanity of the removal policy is described by Daniel Kunone's statement before the Subcommittee on Africa of the U.S. House of Representatives Committee on Foreign Affairs, talking about the value of a Black person's life: "A tool or vehicle or any property that you own and over which you have absolute power, is discarded without any qualms once its usefulness to you has ceased. The automobile dumping grounds that are dotted all over this country testify to this fact: If you need a new car that will serve you better than your old one - you have no feeling toward it - you junk it. There are dumping grounds like these in various parts of South Africa. The difference is that here it is human beings who are dumped; namely, black people who have ceased to be of any use to the white man, against whose names in the record books of South Africa must surely be written something very much the equivalent of 'junked.'"

The population of the 13% of the land allotted to Africans is way overcrowded. In Dimbaza alone live 10,000 people who came from Capetown, Middelbury and Burgersdor. The Tomlinson Commission of 1954 whose purpose was to discover the potential of the Bantustans found that the reserves could support 2,142,000 people. This they claimed could be raised to 7 million by 1961 if between 1954 and 1961 50,000 new jobs were created each year (this hasn't happened - it has been only 6-7 thousand per year) which would mean possible support for 9 million Africans including the 2 million in the migratory labor force. This however is far fewer than the growing population will actually number.

South Africa is receiving more and more publicity about its camps although this affects them very little. Cosmas Desmond was placed under house arrest after his book was published. Rev. David Russell for six months lived off government rations in Dimbaza before they were cut, which means $6.65 per month. He almost starved in the process and saw no way in which Blacks could carry on at all. There have also been small uprisings which the government puts down and passes off as tribal feuds.

It is incredible to me that a government can as a policy, force people into extreme poverty and destroy their families and all other natural groupings. These policies are part of the price of white man's wealth. South Africa probably enjoys the highest standard of living in the world, if you discount the non-white population. But the people who have been sent to the resettlement camps find they are treated worse than any animal would be. The Government has clearly shown them that they are not people but things, junked away since they cannot be used for their labor power. The government is hiding under the guise of 'separate development,' but how can they be separate and yet totally dependent on the labor power of the Blacks? The camps are getting worse and will not improve under apartheid. The only way things are going to change is when the system goes and a Black majority nation is no longer run by a white minority.

FURTHER READING: "Resettlement" - The New Violence to Africans (a Defense and Aid Fund booklet available from NACBA for 0.50)

BOOK REVIEW

Basil Davidson, In the Eye of the Storm: Angola's People (Garden City, N.Y.: Doubleday & Co., 1972), Hardcover, $7.95.


If you only read one book on Angola make it In the Eye of the Storm. In it Basil Davidson combines history with contemporary political journalism to give a picture of Angola's liberation struggle and the context in which it takes place. There is detailed description of his own trip inside liberated eastern Angola, with MPLA, in 1970. In "Documentaries" included there are extended quotes from Angolan Africans, and documentation of NATO involvement in Portugal's colonial war. There is an account of the African history of Angola, of African resistance and of the Portuguese colonial system. There is an account of the development of the liberation struggle, and of its difficulties. There is reflection on the example liberation movements such as MPLA, PAIGC, and FRELIMO may set for African countries still under the bondage of neo-colonialism. In short, this is the first comprehensive book in English on the Angolan people's journey toward liberation.

A second good recent book is The Revolution in Angola by Don Barnett and Roy Harvey. In format it consists of interviews with MPLA leaders, many of which have appeared already in the pamphlets produced by the Liberation Support Movement, and four life histories of participants in the guerrilla struggle. These life histories are the heart of the book: the personal stories of Economia de Pais, 52 years old; Maria, 14 years old; Paulo Cardonga, 21 years old; Kula Kua Angola, 26 years old. Their stories reveal much about both Portuguese colonialism and the development of the struggle against it.

Other previous books with some detail on the liberation struggle in Angola include: Robert Davezies. La Guerre d'Angola (1968) and Les Angolais (1965).

Personal stories from both MPLA and UPA.


Includes information on early nationalism.

SOUTHERN AFRICA SOLIDARITY DAY

CHICAGO, SUNDAY, NOV. 19

Conference 1:30 p.m.

Speakers, films, workshops on the struggle for liberation in Southern Africa

Sharifudine Khan - U.S. representative of Frelimo (Mozambique Liber. Front)

Gil Fernandez - U.N. representative of PAIGC (Guiné-Bissau Liber. Movmt)

Bob Van Lierop - Afro-American lawyer traveling with FRELIMO 1971

Dance 8:00 p.m.

African Music

A benefit for the Organization of Angolan Women (51 donation)

(some food first)

BOTH AT:

600 W. Fullerton, Chicago (Lincoln Pl. Presbyterian Church)

(Co-sponsored by 15-20 Chicago organizations - see poster at MACSA office)

Several MACSA members have been asked to attend and help with workshops at this Africa Day. There will therefore probably be at least one car going. If you would like to go and ride with us, call Ruth Winter 241-1137)

In Chicago, for further information call 340-3370.
WHAT COLOR MAILING LABEL DO YOU HAVE ON THIS NEWSLETTER?

BLUE LABEL: You forgot to send in your subscription last month. Please use form at bottom of this page and send $2 immediately to stay on the list or else check the box to give time and effort rather than money and we will call on you for help. But let us know what to do with your name or you will be cut off our list. (Some of you in this category are already helping MACSA with time but we are unsure whether you also intend to pay for the subscription or can’t - please say)

YELLOW LABEL: Your subscription is paid. Thank you, and thanks also for the additional contributions you sent either to the PAIGC or to MACSA. It helps.

GREEN LABEL: You are receiving a COMPLIMENTARY SUBSCRIPTION. If you are an organization please reciprocate with your own publication. If you are an individual and could send the $2 rather than receiving this gratis, please do.

ORANGE LABEL: INTRODUCTORY COPIES. You are new on our list and will receive several issues as an introduction to MACSA and Southern Africa and what we are about. Please send $2 to cover the October to October subscription as soon as you can.

REMINDER: MACSA NEWS NOW ON SUBSCRIPTION BASIS

As announced last month, because of finances, MACSA News has had to stop being a totally free publication. MACSA News subscriptions will be October to October. Individual subscription $2 a year. Libraries and Institutions $5 a year. Supplementary contributions will enable us to send Complimentary Subscriptions to persons who really don’t have the $2, to organizations with common Africa concerns with us, and to persons such as Congressmen from Wisconsin whom we want to have receive it. We intend to publish monthly, with the issue arriving the first week of each month, just before the monthly general meeting of MACSA. Even retaining a mimeograph format, we anticipate a $40-50 cost per month for MACSA News, including postage.

SUBSCRIPTION AND CONTRIBUTION FORM

Return to: Madison Area Committee on Southern Africa
731 State Street
Madison, Wisc. 53703

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Zip Code: Date:
Address good until:

I enclose: $2 for one-year of MACSA News
Contribution to MACSA
Contribution to PAIGC
Undesignated Contrib. to liberation movements

TOTAL

I can’t spare $2.00 but intend to be active on southern Africa issues and want very much to stay on the MACSA News mailing list.