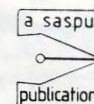


august 1980

RHODEO



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chronological events:

TOWNSHIP EVENTS

What has been happening in the Grahamstown location? There has been little news in the commercial press and Rhodeo has tried to give a picture of events in chronological order. A lot of our information has been omitted due to the fact that it was hearsay and has not, as yet, been confirmed.

- 10th -

July 10th: The schoolchildren are at the height of the school boycott. Children from various schools meet at Nathaniel Nyalusa High School. Police tried to disperse the students with teargas. They retaliated by throwing stones. Police then shot bird-shot pellets and many were injured. A woman Nolithi Violet Tsili died in the ensuing struggle.

10-18th

July 10th - 18th: Many students and others went to the Tsili household to mourn. Speeches were made and there was relative quiet.

DISCONTENT

-19th-

July 19th: This was the day of the Tsili funeral at Tanti cemetery. At 2 pm more than 5 000 people gathered for the funeral. At 3 pm police arrived and tried to disperse the crowd which had gathered to listen to the speeches.

Many people moved to Raglan Road - where they threw stones at the police. Birdshot was fired and several people were injured. In the evening people began throwing stones again. The police arrived. A 16 year old student, Boyboy Nobida (who attended Achie Moleke High School) was walking home at 7.30 pm. Bird-shot hit him in the head and he later died in hospital. Later students stoned schools and the East Cape Administration Board offices were burnt down by a petrol bomb.

20-25th

July 20th - 25: Everyday there was mourning for Boyboy Nobida which was attended by both Black and Coloured students. There was relative peace over this period but everyone stayed indoors too afraid to leave the sanctity of their homes.

July 26th: The funeral of Boyboy Nobida

Sat. 26th

SATURDAY 26th JULY 1980

All is not well ... as one would think while sipping coke on a warm, quiet day in Kaif.

Before most had aroused themselves at 5 a.m. a delivery van was gutted. The van carrying bread was on its way to deliver to Kaif.

This fated and 'peaceful' Saturday was the day of the funeral of Boyboy Nobida (Who was shot on July 19th and died later in hospital). The funeral started at 11.30 a.m. and was attended by about 2 000 people.

At 3.30 p.m. the same day students started throwing stones at the Peace-Makers. The police arrived. In the ensuing struggle two men were killed one by the name of 'Blackie' Tsili - a relation of Ms Nohthi Tsili who was shot dead on July 10th 1980.

A number of fires was started from about 4.15 to 7.30. The students were chanting Uhuru, while Rhodes students could smell tear-gas on the sportsfields.

A number of buildings was set alight

- Tanti Beerhall
- N.V. CEW Higher Primary School
- Tsiha Junior School
- Staff-Office and a classroom of
- Archie Moleke Higher Primary
- A classroom at Velem Lower
- Primary School
- Tanti Lower Primary School

It is alleged that a Mr Night Nekila Njehula died and his house was partially destroyed. His shop Tanti Cash Stores was burnt to the ground. Chief Peacemaker, Richard Mxongo's house was partially destroyed.

A lot of smoke was seen over the Grahamstown location and noise was heard through the night.

QUOTE FROM STUDENT:

"We'll never go back to school until our grievances are heard.

1. Bantu Education must be changed
2. The system of Government is bad
3. The Peace Makers must be abolished.

The Peace Makers work with the police - if my father was a Peace Maker he would be my enemy".

EDITORIAL:

Michael Bagraim

ACADEMIC FREEDOM LECTURES: Every year English speaking universities have a lecture to commemorate academic freedom. In 1980 academic freedom looks bleak. Prof. Bozzoli was invited to come to Rhodes University by Ian Phillips the chairman of the Academic Freedom Committee. A precis of his speech was sent to the Chief Magistrate of Grahamstown. Permission was not granted for the speech to be given. Prof. Bozzoli was to speak in a very liberal vein, he is a well known figure, and has always represented a moderate viewpoint. At the University of Cape Town, arrangements had been made for Martin Legassik to deliver the academic freedom lecture. He was refused his visa. He subsequently sent a copy of his talk to the organisers, but they were refused permission to read it out. Legassik represented a more radical viewpoint. The University of Witwatersrand invited Garfield Todd to give their Richard Feetham academic freedom address. Mr Todd a former Prime Minister of Southern Rhodesia was refused a visa by the Department of the Interior.

We must ask ourselves the question whether academic freedom still exists in South Africa?

CHRIS WATTERS

A final year LL B student at Rhodes was arrested at the end of the mid-year vacation. Why has he not been charged or released?

TROUBLE:

The problems in the 'location' seem to have come to a head. The violence has solved none of the real problems there must be another answer. It has become obvious something is wrong - we know that time is running out - those with political power please help us.

Arts and Sciences

The Arts and Sciences Week turned out to be very successful after a near disaster. The Pharmacy display proved to be the best. The criteria used were student participation and usefulness of the display. Thank you to all the organisers. Second place was gained by Plant Sciences. Anthropology, which had a week-long display, took third position.

S.R.C

It is that time of the year again! Last year many grandiose promises were made and none were kept. I would suggest that the candidates keep their feet on the ground and remember to fulfill their basic obligations.

AFRIKAANS IS POLITICAL

- RABIE

"The word 'Afrikaans' is political" says Jan Rabie.

The famous Afrikaans writer believes that the essence of the Afrikaner's fight for survival is his language. "You take away his language, and you take away his soul", he says, "and the present situation implicates him in politics.

"But there is no such thing as politics to the writer", he hastens to add. "If he's a good writer, he sees the world - and politics is just one part of the world".

When the church is no good, and the government falters, people turn to the writer as a prophet, he says.

"All my life I've hammered one thing: there can be no peace in this country if we don't recognise the African.

Why cling to Europe? he asks. "I lived eleven years in Europe and this taught me that I'm responsible for one part of the planet - and that's not Europe.

"South Africa characterises the world's weaknesses, left by Europe.

Thus the world is hateful toward South Africa; it is scared of the darkness within itself", he says.

It is the writer's task to "dig a pearl out of troubled waters", Rabie says. "The writer is here to witness - honestly - even if witnessing is difficult. In moments of crisis, writers are very necessary".

But Rabie is one writer who doesn't believe that the crisis in South Africa has reached a head. "People don't easily surrender", he says. "The fever has to get worse before it heals".

A QUESTION OF STRATEGY?

solving South Africa's problems



debate

South Africa today is faced with problems of increasing enormity. On the one side huddled Nats and other conformity-ridden apostles of Armageddon call out the WORMS to fight the communist border. The other crew within shout, beat their fists in ideological rage at the foolhardiness of Botha's plans. Its Total Strategy they say, not for SA but for the Nats. Liberals, left and right, spin like the Nautilus in the maelstrom of political reality, not in Verne's fiction where they'd more adequately fit. Cadres on either side, militants, revolutionaries, cranks all doing things, saying things, but do they know what to do?

citizen

In circles inhabited by rabid schlenteres, politicians or twits great play is made of the debate which rages between "revisionists" and "liberals"; radicalism versus the conventional wisdom, so-called First-year politics students get essays to write on the race/class debate; students in NUSAS referenda get bombarded with statements involving NUSAS' political philosophy; academics argue relentlessly over surplus capital, labour theories of value and state capitalism. Citizens outside university precincts carry on buying cornflakes, shares and vote PFP or otherwise. White schoolkids go to school are bored, don't want to learn; the township schools are empty, there's nothing to use to learn with. Scholars liken the boycotters to workers fighting the capitalist system or as angry adolescents against racial institutions and irrationality.

The debate has got lost in academia. Too many long hours are spent studying the one and the others response. It has become something to 'spot' during examinations, something with which to play. The full implications of the debate have not been made clear. One would suspect that they've been passed over, ignored, or consciously neglected. The result has been that the phenomena of South African Society, - Silverton, Soweto, Sasol, SWAPO, Free Mandela; bannings, boycotts, detentions - are not fully understood.

action

The debate is about political action. Put exceptionally crudely, it's all about the choice of taking up a weapon or taking yourself off to a polling booth. Let me throw a few details into the fray. The sabotage attempts, both successful and unsuccessful; the guerilla movements; black political parties and the like all drink succour from outside this country's borders. White elections, peaceful protest, judicial temperaments, federalism, only political equality, are at the centre of the internal sphere. It is more than coincidental that the stronghold of revisionism in its theoretical form of application to the South African situation is in London, whilst that of reformism is in Grahamstown, Cape Town and the other liberal institutions.

reformist

At base, the revisionist point of view is one which provides a theoretical plan or outline of what the struggle is all about. By its very nature it details the particular species of practical political action which is most suitable - and in the extreme necessary - for the correction of the misdemeanours contained within South African society. The same goes for the reformist world-view.

The above is definitely not as profound as it may seem. The crunch comes when we drop from the lofty quiet of reading rooms and seminars to the streets, cities and farms outside. For it is only when theory coalesces with action that success can be engendered. The implications of this statement become ever more clear the more closely we examine the problem.

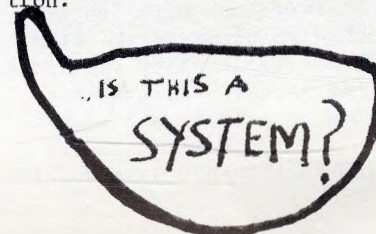
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Let us do two things quickly. Firstly, trace the connections of a political action to its source; and then, secondly, look at the process from the otherside, the academic side."But we take ourselves off to London to HO. Oliver Tembo, Reg September's there on a visit from Europe, Harold Wolpe, the Simon's couple, Legasick and a few others are present. Some mention is made about Gaddafi and Kwame Nkrumah's literary stuff.

revisionist

On their bookshelves we notice a whole lot of books, articles, pamphlets written by or ascribed to them. Cut. To take the second route, we return to our university seminar room, library or restricted reading. The essays which are presented by students are varied, but a number analyse South Africa and its problems in revisionist - albeit crude - terms. Now whether they happen to adopt the revisionist line just from its being fashionable or because it seems to describe what is going on better than the reformist or some other branch of revisionism is not unimportant. Their advocacy and for publication of their revisionist line is part and parcel of that school which for the most part seems to supply the theoretical underpinnings of the struggling parties.

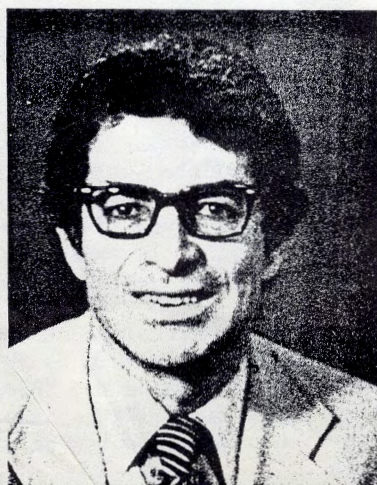
A dichotomy arises with regard to activity on a political level once we analyse why the revisionism story is adopted. There is a difference of the utmost importance between an understanding of and a belief in a theoretical point of view. An understanding can lead either to belief or non-belief and by extension active participation for or against that theory. A belief in a theory on the other hand can be insufficient if it is not based on any sound foundation of understanding, that is, if it becomes a religion characterized by irrationality. The other option left now is the all important one: a belief based on a stringent understanding of the theoretical niceties, implications and shortcomings of a world-view. It is this latter which provides the agents and not merely the instruments of revolution.



YES... I KNOW...
THE LOGIC
ESCAPES ME TOO.



LEGAL CHANGE



A Chaskalson SC, B Comm LLB (Wits) is the director of the newly established legal resources centre in Johannesburg. Mr Chaskalson is at present a member of the Johannesburg Council, the board of the Faculty of Law of the University of the Witwatersrand and of the National Bar Examination Board of the General Council of the Bar of South Africa. He is a former chairman of the Johannesburg bar council.

Advocate Chaskalson was invited by the legal aid clinic to give a lecture in the law school's moot room. Advocate Chaskalson is the director of the legal resources centre in Johannesburg. The centre has now full-time attorneys and advocates.

Students from Wits, R.A.U. and U.N.I.S.A. take part in the legal aid scheme. They can take this practical course as a credit for their LLB. degrees.

lag

The lawyer can help change society, he said. There are many ways in which a lawyer can effect this change. They can involve themselves in law-making by sending recommendations to Government Commissions. He said the lawyer was the middle man of social progress. The legal profession tends to lag behind social change, but young lawyers have the energy and idealism to change this, he said.

'we need improvement'

There are certain improvements needed, like industrial and labour law must be taught. Also the large attorney firms should employ fulltime attorneys for the advancement of public interest, rather than for material gain, he said.

Advocate Chaskalson painted a bright future for South Africa by showing us that the legal profession has not thrown up its hands in despair.

BAGS MEETS JAMES

James Michener was recently in Grahamstown as a guest of the organisers of the English festival. He has recently completed a book about South Africa which will be on sale at the end of January 1981.

The editor of the Rhodéo, Michael Bagrain, approached Mr Michener just after tea - he was reading his newspaper and appeared to be waiting for somebody.

Bags: Good Morning Mr Michener, could I ask you a few questions on behalf of the Rhodes University Student Newspaper?

J.M.: Sure, I'd love to, but when I say something off the record - I mean off the record.

sport's boycott

Bags: Could you tell me whether you still support the sports Boycott of S.A., which you advocated about 10 years ago. This is very topical at the moment with the Lions tour having just taken place.

J.M.: In 1970 it served its purpose - it made the S.A. public sit up and think for the first time. The situation was different then and South Africans thought they could carry on merrily without the help of the Western World. Today there are different factors to be taken into consideration. In 1970 one could not foresee the changes in Angola and Rhodesia; this is now history and a lesson has been learnt. When the sports boycott took-off many residents of S.A. were shocked. Sport has always been an important factor in the lives of South Africans and without international competition sport has deteriorated. However, now as we enter the 80's I feel the boycott would be useless - but who knows I might be wrong, I've been wrong many times before and it doesn't help to be dogmatic! The public is still very sports minded, but they seem to have sat up and listened. Occasionally we still see a government minister saying the Craven Rugby Week must stay white, but this looks like the exception and not the rule. A lot of sports bodies today seem to be non-racial and obviously this would be the wrong place to have a boycott.

I can quite happily say that the boycott achieved what it set out to achieve and we seem to have reached a deadlock which a further boycott will only damage. You have to agree with me when I say the situation in 1980 is very different to that in 1970.

I still think sport is a very powerful tool; today I support President Carter in his boycott of the Olympics and it looks like the majority are behind President Carter.

But to get back to S.A., the Lions Tour was very beneficial to get S.A. back into the international arena and this could only be conducive to social change in S.A.

Bags: Mr Michener bearing in mind that you vociferously advocated the sports boycott of S.A. did you find any difficulty in obtaining a visa to visit S.A.?

J.M.: Well not really. I've been to S.A. three times before this and each time I've been given my visa. I must admit that my visa was given only a day before I was due to leave, even though I applied for it well in advance. But don't get me wrong I'm not grumbling, if I was in the position of the S.A. government I would think twice about giving James Michener a visa - what, with all the trouble I've caused. What did surprise me, was the fact that many of my friends from all over the world told me not to come here.

They had heard about the school's boycott and the rioting. One newspaper even carried a very horrific report about violence in Grahamstown. To tell you the truth this only increased my desire to come and see for myself. I've been pleasantly surprised to be here and not see any of the violence that was reported. Things always look worse from the outside, especially reading the press reports. Trouble of this sort doesn't scare me, I went to Cambodia at the height of their trouble and even went to Israel during a full scale war. I would go to Iran tomorrow if I had the need to go.

Bags: Mr Michener you mentioned that you read about S.A. in the press - could you tell me if the trouble here was widely reported on and also whether you think it was biased reporting.

PRESS BIAS

J.M.: Well, to answer your first question, S.A. has always been a favourite subject of American journalists, but this is a bit unfair because journalists always look for trouble spots and then blow their stories up. One need only look at Zimbabwe and notice the attraction to the place during the guerilla war.

We will never see reporting without a particular bias. One day I would read a favourable report about S.A. and then for the rest of the week S.A. will appear to be changing in all social and political spheres. Then the following week someone will say something like 'Blacks are slow thinkers' and bang the public opinion will be deflated and everything will be back to where it started. On the whole however, it looks like S.A. is improving and hopefully these changes we read about are not superficial changes, but are for real. I don't know about this, but time will show. So one could say a lot of the reports are contradictory although sometimes we in America know more what is going on in S.A. than you know what is going on around you. I need only cite the Angolan affair to you.

Bags: We are now sitting in the Settler's Monument which has been criticised for the expense it took to build it. What do you feel about lecturing here in view of this criticism?

'CRAP'

J.M.: That's a load of 'crap', and you can quote me on this. Where would we be today without works of art, and monuments are included. One could then say that the Egyptians should never have built the pyramids because some folk were poor. This is not an argument at all. It looks like some people will never be happy whatever you do. Not building the monument would never have solved anything at all. One has to look far deeper into the underlying structures of poverty before one can talk about poverty itself.

For that matter could you give me one good reason why the Eiffel Tower was built?

ENGLISH FESTIVAL

Bags: Mr Michener a lot of money has been spent on the English festival and also for that matter on yourself. When Prof Herbert Adam recently came to Grahamstown he said that the food for the dinner given in his honour should be distributed amongst the poor. Don't you think the money now spent could have been spent in a different way?

J.M.: I don't know Prof. Adam but I tend to think his gesture was just 'showboating'. In America we find a lot of people like that - it was just an empty gesture. Sure there are better ways of spending the money, but you show me money anywhere and I will show you a better way of spending it.

Bags: Well, thank you Mr Michener. I'm looking forward to reading your book.

andré brink inaugurated

"Man exists. The world exists. And the writer cares about the relationship between them", said Professor Andre P. Brink in his inaugural lecture as head of the Department of Afrikaans and Netherlands at Rhodes.

Entitled "Why Literature?" Prof. Brink's lecture on July 23 was well attended. The famous writer is tipped by the popular French magazine *EXPRESS* to be awarded the 1980 Nobel Prize in literature.

maids & madams

MAIDS & MADAMS by Jacklyn Cock (Ravan Press, 450 pages; R13.50 hardback, R8.50 softback)

A system of racial domination and sexual discrimination has caused nearly 800 000 domestic workers to be among the most exploitable and exploited groups in South Africa.

This is the message which blasts from the pages of a new study in the politics of exploitation, by Rhodes Sociology lecturer Jackie Cock.

Based on a sample of 225 interviews with domestic workers and employers in the Eastern Cape, *Maids & Madams* is a daring exposé of a social institution which has been an integral part of white South African life for generations. Ms Cock maintains that domestic service is "the crudest expression of inequality in this society".

She found in her study that three-quarters of full-time domestic workers earn less than R30 a month - and they work for an average of 61 hours per week. They are deprived of family and social life, and lack worker rights and legal protection. "We are slaves in our own country", said one domestic worker.

Most expressed a deep sense of hopelessness and despondency about their lives, and none wanted their children to be employed in domestic service.

"Your employer looks down on you. You have to keep on saving, 'Remember that I am a woman too'", one domestic worker told Ms Cock. "The children are rude. They don't count us as people. They think we belong to their parents", said another.

Maids & Madams is not only fascinating social science. In it, Ms Cock has fulfilled her obligation "to record the cruelty, injustice and exploitation" which surrounds us all.



AFRIKAANS LIVES

LETTERS

A symposium was recently held at Rhodes, initially called "Afrikaans literature and S.A. Politics"; but because permission for the lecture was refused by Grahamstown's Chief Magistrate, the title was changed to "The situation of the Afrikaans Writer".

Jan Rabie and Jakes Gerwel were the speakers, with Andre Brink in the chair.

Jan Rabie, the noted Afrikaans author, was the herald of the renewal movement in Afrikaans literature in the Sixties. Jakes Gerwel, Professor of Afrikaans and Nederlands at the University of the Western Cape, has contributed much to the examination of the problems connected with the Afrikaans writer as affected by the colour problems in this country. His Phd dealt specifically with the problem of literature and apartheid.

JAN RABIE

"No writer has to integrate politics into his literature, nor listen to the radicals of his time he must rather love his language and the wealth of his language", Rabie said. When he spoke of Black writers and Afrikaans writers he added the imperative "A specific language in a specific situation or a specific colour intended to blot out the past."

apartheid

"In terms of our present situation, Afrikaans is identified with the Nationalist rulers of the country, who naively coined the phrase 'Apartheid'. Apartheid has been enshrined in open discriminatory legislation". It is the language of the army and the police force. Afrikaans writers are aware of the political animosity directed at Afrikaners and at their language, he said.

The Afrikaners did not invent racism although they have been blamed for it. The Afrikaans writer can react to this by defending or by turning on his authorities. He has to choose his truth. Rabie said that the truth "does not lie easily with a government, which has stayed in power for 32 years, because it made drastic laws to keep the majority of South Africans out of power. One blunder after another seems to be overtaking even the most honest nationalist. South Africa has entered an era of violent turmoil, even possible civil war. Few writers can inhabit an 'Ivory Tower' in this situation. The Dynamo of Western culture seems to be coughing and spluttering in an alarming way". Uncertainty, and a sense of failure affects the humanists working for democratic change, he said.

Writers struggle to express political thought; although normally loners, under political pressure and censorship they have grouped together in their common struggle against discrimination and oppressive legislation, Rabie said.

The Afrikaans writer in South Africa must recognize the political situation, and should be compelled to shape change. Rabie advocates four principles:

1. "To redefine and practise the concept of fellow man in all walks of life."
2. "To forget the concept of white"
3. "To surrender power over our fate, by recognizing that the majority must take over and decide".
4. "To surrender our language's right to existence as a full fledged language. Afrikaners nationalism is the only opposing nationalism to Black nationalism.

Gradually the crack between the Afrikaans Intelligensia and the political rulers, between Afrikaners and Afrikaans has widened. Hertzog said "Die Taal is heel die volk"; recently a nationalist senator stated "Van Wyk Louw is no literary person. There was a time when Afrikaans writers contributed much to the country's literature". Blatant racism has been responsible for the spiritual alienation of the Afrikaans writer, Rabie said.

In 1958 he attacked racism, in his novel "Ons die Afgod". The most consistent opponent of Apartheid is Andre P. Brink, who was the first to accommodate politics in the Afrikaans novel. However, many writers have remained silent in "a strident chorus", he said.

Radicals have asked of Afrikaans writers why they don't hate their people, why they don't "dip their pen in blood and gore". Rabie considers pamphlets as a debased form of literature.

censorship

Censorship since 1963 has muzzled writers and journalists. Its purpose - power control.

"Paper, at 2c. a sheet, is probably the best censor of all." Rabie considers that the writer is, nevertheless, affected by the security police who ask "Why write 'freedom fighter' instead of 'terrorist'"; by politicians who ask "Do you spell 'Kleurling' with a capital 'K' ". Censors, "the ghostly scarecrows are empowered to kill a book at birth," Rabie said.

In periods of social crisis, when church and state fail, people look for guidance and inspiration, to the self-conscious writer, he said.

"I am concerned with the struggle for the soul of the Afrikaans language. The struggle between the users of the language; the Government and their supporters and the intelligensia and the dispossessed users of Afrikaans who may turn against it". The historical dilemma of the Afrikaners may be likened to revolutionary struggle of the Blacks

The threat to Afrikaners is real. Afrikaans is writer's weapon in the fight against tyranny. "His shining sword of words is to be taken from him in the victory".

Rabie considers Afrikaans to be the greatest non racial achievement, up until now, in that it is spoken by all races. The Afrikaner must recognize this, or leave.

GERWEL

Gerwel attacks the prominence Rabie gives to Afrikaans, which he considers to be secondary in the struggle for change. Brink, on the other hand, shows little overt concern for Afrikaans per se.

On that scale, he rates Brink as the most radical of Afrikaans writers whose existence as a writer is not threatened by the death of Afrikaans, simply because he is able to write in English. Rabie is placed at the opposite end. C. Schoeman, he considers to be mid way between; he represents the dilemma of the Afrikaans writer today in the struggle between the Afrikaans language and the government.

- 1). What is the writer doing about change?
- 2). Can one expect of a writer a social and political responsibility? In practise, many Afrikaans writers are non-political. They have been castigated for the fact that Afrikaans novels enhance and further White supremacy. This criticism has continued, despite the writing of Rabie and Brink.

Political change would affect the medium of the Afrikaans writer. Apartheid has isolated the Afrikaner, and prevented others from inheriting his language. It has been argued that this theory is negated by the fact that Coloureds speak Afrikaans; but, because of social and economic forces, they have been forced to be only peripheral.

All writers should be involved in politics, however limited South African society is in need of drastic political change. The Afrikaans writer, because he writes in the language of the oppressor, is a vital factor in that change. Political power rests in the hands of the Afrikaner group, who read the writings of the Afrikaans writer.

BRINK

From the chair, Andre Brink, expressed the notion that the Afrikaans language need not die together with the fall of the Nationalist Government. If people continue to use Afrikaans to advocate freedom, Afrikaans will survive after the fall of Nationalism. He added that Afrikaans need not glorify the ideology of the Afrikaans ruling class. In fact, it has outgrown the stage where it glorifies the Afrikaner.

The Debating Union and Students Representative Council of Rhodes University had planned to hold the following functions on campus this term:

- 2 addresses, one by Dr. Connie Mulder, the other by Dr. Nthato Motlale.

- A debate on University Education and its role in Society. In terms of the Minister of Interior proclamation, these functions are prohibited and thus have been cancelled. The Debating Union and SRC wish to make the following points to the University and to the public at large.

1). For some years now it has been customary to condemn individual incidents of government incursion into the basic democratic right of freedom of Speech. However Freedom of Speech as normally associated with democratic countries has not existed in South Africa for many years now. This type of prohibition must be seen in conjunction with bannings, detention without trial, censorship and the erosion of academic freedom

2). The question arises as to why the state has employed such means over so protracted period of time. The answer must surely lie in the fact that the state does not enjoy the support of anything like the majority of the people.

Therefore when the state makes the dissemination of information and the circulation of ideas impossible people can be under no illusion as to the type of country we live in - one with marked totalitarian tendencies.

JOHN CAMPBELL
Debating Union President

mistake

VARSITY (UCT newspaper) wrote that Donald Rallis was the key figure in the anti-affiliation camp. Our Referendum Officer wrote to VARSITY pointing out their mistake. The letter below 'explains' the mistake.

Whatever Mr Rallis's actual time commitment to hammering Nusas, the fact remains that he, as Wits S.R.C member (on a non-anti-Nusas ticket) and supposedly "enlightened" student politician, played no small part in ensuring Rhodes's vote to stay out.

John Gultig and Andrew Borraine are, after all, Nusas Projects Officer and President, so I think this does give them a licence to orchestrate any effort to improve that organisation.

I'm in no way anti-orchestration, only anti that which leads in some way or other to the preservation of our sick and exploitative status quo.

ALWAYS PARTIAL

Dave Hill
Editor of VARSITY (UCT)