

Internal Corruption

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Today we commemorate, if I am not mistaken, the ninth anniversary of the Mueda massacre.

I believe that those who spoke before me have already mentioned its importance, and the important lesson which we have gained from it. For this reason, I will refrain from describing once again what happened on June 16, 1960, in the district of Mueda. The comrades all know that over six hundred Mozambicans, who were asking for freedom, who were asking for dialogue with the Portuguese, know what kind of answer they got because they were unarmed. We do not need to describe these events because you are all aware of them. What we shall try to see here, to understand here, is the lesson it teaches us, the lesson we have learned since June 16, 1960, when the Mozambicans started to understand the necessity of organization in order to be able to face in an efficient way the forces of repression, the Portuguese colonialist forces in Mozambique. . . .

You know that, ever since the beginning of the armed struggle, the Portuguese have intensified their attempts to keep the Mozambican people divided, using various manoeuvres, including the use of Mozambicans themselves. In the zones where we are fighting today, the first enemies which we encounter in the interior of the country are the Africans being used by the PIDE. This is possible because it is easy for an African to infiltrate himself among us, because they have the same face, they use the same expressions, the same language as we do, manifest the same wish for freedom. This is the present tactic, the fundamental weapon which the enemy uses and will continue to use Every time we attain a new stage of development, there is a necessity

of clearly defining who are the enemies of the revolution, of FRELIMO, of independence, the enemies of the struggle for Mozambique.

It seems that the experience acquired in four years of war in Mozambique have already proved that we need to analyse, that we ourselves must attempt at organizing better, in order to confront the sly tactics which the enemy uses to disorient our peoples. That is what each of us must keep in mind, these manoeuvres which the enemy utilizes among us, inside our ranks, certain that he will thereby paralyse our war. He uses many methods; at this very moment he is using corruption. There is material corruption, there is spiritual corruption, there is ideological corruption. In the long run, ideological corruption is stronger than material corruption. We are familiar with the deserters from Mozambique who are to be found all over the place in Dar-es-Salaam, or near the borders, and who say, 'We do not want to fight because in Mozambique we are not fighting the Portuguese, but only each other'. Is it not what the deserters say?

This is the enemy's watchword. Recently they have been saying, 'The leaders of FRELIMO stay in Dar-es-Salaam, having comfortable life, a good life, while you who are here in the jungle eat rotting monkey meat'. And some accept this, and believe that the enemy is right. — 'Our leaders really do enjoy a comfortable life.' Some of us accept this theory of the enemy. To accept this idea of the enemy introduced amongst us is to accept corruption, to accept that we shall be corrupted. That our leaders lead a comfortable life, that they eat well, and dress well, these are the enemy's watchwords. These are words from the mouths of our enemies, or from those who want to cooperate with the enemy. What kind of life did we lead in Mozambique before we started the war? Did our enemy speak of what we had to suffer? Why does he say what he says today?

The enemy's tactics are clear enough. He wishes to destroy the nationalist spirit, the revolutionary spirit, because he is convinced that on the battlefield, in real combat, he is unable to defeat the organized force, the armed forces of FRELIMO. Thus today subversive methods are used by him more frequently in order to divide the Mozambican people, in order to weaken our struggle, since once this unity ceases to exist we will be easily defeated by the enemy. These watchwords are not only in the minds of those who are in the interior of the country, but also among those who are in the schools, right here in Bagamoyo, in the Mozambican Institute, in Tunduru, where the enemy knows FRELIMO is training its cadres to struggle and become leaders in the war, to know how to organize the people in a scientific way, to be able to instil in the people a revolutionary spirit. This is where the enemy is strongest — here, in Tunduru and in the Mozambican Institute, seeking to divide our people.

He was able to massacre our people in 1960, because our people were not armed, because we were not united. Because our people were divided, he was able to massacre over 600 people in less than half an hour. If we are still going to accept these watchwords today, such as that there are people who are living off the revolution, the enemy will easily defeat us again. But now it will

not be a few people or a sector of the population, it will be the whole country, and we will never again be able to fight our war in Mozambique. We must take care to preserve this unity, a unity which unites us, directs us, which is an encouragement for each one of us here. It must be the daily preoccupation of each of the comrades here to defend our unity so that our struggle may live in the interior, for our basic weapon is *unity*.

This is why the enemy continues to try through subversive methods, mainly in the educational sectors, to corrupt us ideologically, to corrupt us materially, to corrupt our spirit. An individual without an ideology, an individual without a spirit, is nothing. He is like a rag, and has no strength to resist the enemy's tactics. The comrade who likes material wealth will be easily separated from the people and from its organization, FRELIMO, which defends the people's interests in Mozambique, from the Rovuma to the Maputo. This must become the current preoccupation of all of us here. And each one of us must realize and accept in his heart that wherever he may be, he is on a mission for FRELIMO. We are all on a mission for FRELIMO. We are on a mission for the people, a mission of the struggle. We are met here today, we are able to meet here today, because there is going on an armed struggle in Mozambique which defends the people's interests from the Rovuma to the Maputo. This is why the enemy finds himself impotent, unable to defeat FRELIMO on the front of battle, because we are united, because we are true defenders of the masses of Mozambique. Each one of the comrades here is on a mission for the party. This is all I have to say today on the importance of our unity, and on the lesson which we have drawn from the massacre of Mueda.

Long Live FRELIMO!