The Essential Duplicity of Apartheid

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The "Diploma Legislative" No. 36 passed in Lourenco Marques in 1927 by the white members of the Mozambique Legislative Council, created the "Law of Assimilation", which is a system of assimilating African peoples to the Portuguese Colonial Government.

Any African who satisfies the following requirements becomes a "Portuguese Assimilado"—

1. Must be proficient in the Portuguese language.

2. Must not adhere to the customs of the indigenous people.

3. Must hold a professional post in commerce and industry, and earn enough money to be able to lead a decent life.

These three requirements form the basis of conditions one must satisfy before he can be assimilated, and this system leads Mozambique to a new form of neo-colonialism.

It was not until 1940 that the oppressed Africans started to engage in movements which aimed at overthrowing the Portuguese imperial government.

From 1940 to 1950, there was a total of about 4,349 Africans who opposed the policy of assimilation which gave them 'Portuguese' rights and privileges which differed from those enjoyed by the Mulattoes.

People of Asian origin, Portuguese, and all the Mulattoes are not expected to satisfy the above mentioned conditions as they are by law not affected by the system of assimilation.

Asians together with the Portuguese control the country's economy along a tight system of capitalist monopoly backed by the English, Americans and Germans. The 1955 official records indicated that the biggest agricultural enterprises amounted to about 1,283 and that of this total, 1,088 belonged to the Portuguese colonial masters, 9 to Indian, 34 to the Germans, and 14 to the Pakistanis.

In accordance with the rules of Assimilation, all Africans who have undergone this process, are regarded not as Africans but as 'Portuguese', and yet not a single one of these people is in possession of a farm. This applies equally to the Mulattoes.

The Portuguese and the Mulattoes number about 55 million against 65 million Africans. The chief occupation of this minority group is to execute Portuguese colonial law, which compels Africans to work under slave conditions in the plantations.

These people are beaten in a savage manner while they toil in the plantations.

The Assimilados and the Mulattoes act as a medium through which the Portuguese slave owners impose their will on the oppressed and humiliated Africans who have not qualified to be regarded as Assimilados.

The 1954 statistical records showed that the Portuguese slave owners earned about £25 a month through agriculture and allied pursuits. The Assimilados earned about £11, while the Mulattoes got a little over £17, and the Africans who worked under the system of forced labour received only £1 19/-, and no allowance was made for the basic necessities of life—shelter and food.

The people of Mozambique are clearly aware of the fact that Mulattoes and Assimilados are puppets who execute Portuguese colonial instructions of slavery without question. One Mulatto or Assimilado can take charge of about one hundred African plantation labourers.

This arrangement, has created animosity between the African labourers on the one hand the Mulatto-Assimilado group on the other.

Is there any cooperation between these groups which only work together when they have to create effective measures over the African labourers. The Mulattoes still continue to look down upon the Assimilado because of the difference in salary scales, for Mulattoes get more than the Assimilados.

There is social discrimination, too. All so-called Assimilados must produce identity cards and certificates of exemption before they can be admitted into cinemas and dance halls. This does not apply to Mulattoes who have free and unrestricted entry to all the places in the country. The fact that the people do not
**Education**

Discrimination in education is worse than anywhere else in Africa. Life in Mozambique.

Only Portuguese children can acquire secondary and high school education, with a small number of Malato and Assimilado children who must give an assurance before they are admitted into schools that their education is not paid for. Portuguese children and students after completing their studies, But even at one time of a single university graduate in Mozambique, with the exception of a few Portuguese Malato and Assimilado children who have completed their secondary school education.

Immediately after completing the secondary or high school education, these people go to Portugal where they undergo a thorough training as future Portuguese spies and stooges in Mozambique.

Education for African children is limited to Primary Catholic Mission Schools that teach Portuguese language and catechism. In 1954 only 400,000 of this children were attending the mission schools. Protestant missions produce better results than the Catholic ones.

Assimilados and Mulatos attend their own schools. This arrangement allison is fraught with danger for the ultimate liberation of the people of Mozambique due to a feeling of hostility and racial superiority between them.

Africans and hospital authorities reject all the education of Portuguese children, but this class is rigidly applied when it comes to African children.

The reason is simple. At the age of 13 in 1952, I was already working at the forced labour. I worked with about 700 senior forced labourers and as the only white girl, I used to render them some assistance by writing their letters and giving them an idea of the colonial problems confronting them.

As a result of this, I was thrashed every single day and imprisoned on a number of occasions. At one stage I was sentenced to seven years imprisonment, but the labours were able to raise a sum of £25 for me which was paid to the goal guard and I was released.

Two members of our Party's National Executive have also worked for having a Portuguese under such difficult conditions.

We get help and messages of solidarity from some of our old friends who had seen our picture in the newspaper. This resulted in many people from Mozambique writing tremendous letters to our Party.

From my own experience I have realised that there is a need for a more educated leader but just a determined and dedicated leader armed with the principles of Nationalism, because the political leadership of the Malato-Assimilado group was rejected by the people of Mozambique.

Nothing can shake us from the conviction that the policy of Multi-racialism would lead Mozambique to its downfall. Multi-racialism is, in fact, Neo-colonialism.

The leaders of neo-colonialism in Mozambique became clear recently when a Portuguese Minister of so-called Overseas Provinces made a declaration that all Africans in the Portuguese colonies are citizens of Portugal. This means that the Portuguese chiefs who have always been dominating the legislative Council will still be regarded as the representatives of the oppressed people.

The National Democratic Union of Mozambique rejects any type of government or representation in the Councils of State if such representatives were not democratically elected by the majority of the people in the country.

Our aim is immediate and unconditional national independence with a government democratically elected by the working class majority.

The National Democratic Union of Mozambique draws tremendous support from all Africans working in the country, i.e. mines, plantations, farming industries, railways, mining, and docks.

The movement is determined to resort to any measure which will result in the overthrow of the Portuguese colonial government and will result in the country attaining national independence.

We make an open declaration to all people that we are fundamentally opposed to the rule of the groups that has been in power in Mozambique.

Some people, put on guard by the unpleasant memory, or the depressing activity, of the exaggeration of different differences to the point of unbearable tension or even exasperative violence, instinctively shrink from recognizing the existence of any diversity in the basic ways of living of the different ethnic complexes of the world. We on our part, however, submit this that the events in the world, be it today or another, are instrumental and fundamental.

There is no doubt that the world of today bears the image of Europe. Under Europe I subsume the Americas, Canada, and Australia. The European Way is, therefore, still the way. But nobody need idealize this image, because what the world really needs is the complete image of humanity, a united, of thought and forms of culture of the diverse ethnic complexes composing the human family.

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One of the conditions for fruitful co-operation is that each group should know what values the other groups contribute or can contribute to the universal cultural treasure.

But to arrive at the proper estimation of the cultural values of any society, it is necessary to grasp first the philosophy or rather the metaphysical attitude which underlies those values. History and archaeology show that there has been in Africa a Civilisation which extended from Egypt to Angola, through Zimbabwe to Mozambique, the Civilisation consisted of a complex of cultures which in their structure showed a remarkable formal and thematic uniformity to be observed in their literature and mythologies, imaging historians and ethnologists of the calibre of Gabriel Hanotaux, Historien de la Nation Egypitienne; Cheikh Anta Diop, Nations noires et civilisation d'Afrique; A. E. Wallis Budge, A History of Ethiopia, vol. 1, 1925; Eugene Guernier, L'Apprt de l'Affrique a la Peninsule Hannon; we have proved beyond doubt that Egyptians themselves were purely African. The historians also show clearly that