

An end to apartheid or a new form of slavery?

This article examines the background to the talks between leaders of the African National Congress and the South African government. Based on discussions at the executive of Workers International, it was written by J.T.Barney. It was first published in *The International* no. 2, July 1990

South Africa is the leading capitalist country in Africa and a major ally of world imperialism. A successful proletarian revolution here will be a turning-point for Africa, and its effects will be felt throughout the whole world.

Thus today the main issue gripping the attention of everyone in the country is the talks that have begun between the National Party and the African National Congress. These talks are aimed at creating a climate for negotiations which are supposed to lead to the dismantling of apartheid. The unbanning of the ANC and all the other political organisations, together with the release of Nelson Mandela and other political prisoners, are steps forward which all revolutionaries support. But what is the political programme of the ruling class? Why did they unban the ANC? And why are they now willing to talk to an organisation which until recently was said to be the 'main enemy'?

The hated apartheid system has never known a time when it was not under attack from the oppressed and exploited masses. Not even the state of emergency – which has not been lifted – and the detention of tens of thousands of activists has been able to break this spirit of resistance. But as the class struggle has intensified, with the working class organised in COSATU and NACTU playing the leading role, so the pressure on the racist ruling class to change their form of rule in order to ensure their survival has intensified.

The ruling class are determined to prevent the destruction of their system of oppression and exploitation. Their political power, profits, wealth and privileges are all bound up with maintaining apartheid and capitalism. But how are they to save this system when the masses have shown so clearly that they are no longer prepared to live under it? This is the key to understanding their willingness to talk to the ANC.

To preserve their system they desperately need to co-opt a section of the black petty bourgeoisie who still have credibility among the majority of the oppressed. And the section of the section of the black petty bourgeoisie they have turned to is the ANC led by Nelson Mandela. But even before agreeing to hold these talks with the ANC, de Klerk made it clear that the only basis on which he was prepared to negotiate was the protection of group rights and the preservation of the system of private property as the bourgeois press was quick to point out:

'De Klerk spoke again on Friday [2 February 1990, in his speech announcing the unbanning of the ANC] of a "basic principle" being one of "no domination" in the new South Africa, which [means] his insistence on "group rights". That in turn effectively means a white minority veto on any substantial changes to the socio-economic system ...' (Observer, 4 February 1990). In other words, the ruling class will not be negotiating about dismantling apartheid-capitalism, but about how to extend the life of apartheid-capitalism. The bourgeoisie is talking to the ANC about how to save itself from the working masses.

How has the ANC responded to the plan of the apartheid rulers?

The ANC has nothing but praise for this plan of the ruling class. In the first press interview after his release, Nelson Mandela spoke highly of de Klerk: 'I am on record as saying that I regard Mr de Klerk as a man of integrity. And I sincerely believe in this and I believe that he himself wants to have a new chapter in the history of this country.'

But Mandela did not stop here. He went further, saying that he did not rule out 'the possibility of a future coalition between the ANC and the National Party in government ...' Why? Because according to Mandela, there was no such thing as a 'non-negotiable' issue. The ANC had to be 'flexible over fundamental issues even minority rights.' (Weekly Mail, 16-22 February 1990).

Mandela was even more positive about talking to the bosses, stressing that they would have a very important role to play in the future South Africa: 'It is a natural thing to have discussions with businessmen ... and our struggle has been supported by (some) businessmen from all over the world. There is nothing so logical as meeting them, exchanging views and trying to allay their fears. Sanctions and disinvestment were specific political tactics ... but once the situation is settled, investment in the country is the normal development which we will want.' (Weekly Mail, 23 February – 1 March 1990).

Mandela has now also dropped all talk of nationalisation of the big multinational companies, saying that this was something for the 'experts' to decide upon, and that the ANC would follow the advice that it was given. But what is clear is that Mandela will not be following the advice of the workers for workers' control of the economy.

Mandela himself made this absolutely plain in a speech to capitalists in the Transkei: 'Regarding the ANC's position in relation to businessmen, Mandela said the organisation was not anti-capitalism and rejected the commonly-held belief that the Freedom Charter was fundamentally socialistic. Mandela said the youth had perpetuated the belief that the ANC opposed businessmen.' (Weekly Mail, 27 April – 3 May 1990).

The political programme of the ANC is no different from that of the ruling class. That is, no fundamental change and no attack on the system of private property. This programme is in

direct conflict with the struggle of the working class and oppressed masses, who are seeking an alternative to apartheid and capitalism, and whose most politically conscious sections put forward a Workers' Charter aimed at ending both oppression and exploitation.

How does the ANC defend this betrayal of the oppressed masses? And how does it hope to carry out this betrayal when it knows that the masses will not accept it without a fight? To understand the confidence of the ANC and its ability to confuse and deceive large sections of the oppressed and exploited masses it is necessary to understand the role that the Stalinised South African Communist Party, led by Joe Slovo, has played and continues to play in the liberation movement.

The role of Stalinism

Stalinism has its roots in the betrayal of the Russian Revolution of October 1917. Under the leadership of Joseph Stalin, the Bolshevik Party of Lenin and Trotsky was transformed from an instrument of the working class into an instrument against the working class and for the ruling class. Using the Soviet Union's immense standing among the international working class as the first workers' state, Stalin also transformed the Third International from a world party of socialist revolution into an agency of the international bourgeoisie. Marxism was abandoned and trampled upon, and substituted by a crude and vulgar falsification of revolutionary theory.

One such theory to emerge was that the working class of the so-called 'Third World' Asia, Latin America, Africa had to subordinate their struggle against their national bourgeoisie to the struggle against colonialism and imperialism. The working class had to give up its political independence, and not only accept the political programme of the bourgeoisie but also fight under the leadership of the national bourgeoisie.

This theory was given the name 'two-stage revolution', which meant that the working class had first to struggle for democracy, and only after this had been achieved could the struggle for socialism begin.

This political strategy had disastrous and tragic consequences in China between 1925 and 1927. The Chinese Communist Party was ordered by the Stalinist bureaucracy to accept the leadership of the Kuomintang the political organisation of the Chinese bourgeoisie and dissolve their own independent political party into this organisation.

But when workers began to put forward their own demands and occupied the factories, the Kuomintang turned on them and massacred thousands of communists. Completely disarmed by Stalin's two-stage conception of revolution, the Chinese Communist Party was unable to defend itself and the masses that supported it. This theory became a central part of Stalinism. The modern examples of this theory are Nicaragua and Zimbabwe. In these countries the working class was also told: first overthrow colonialism and only then can you struggle for socialism. And with what results?

In Nicaragua a bourgeois government firmly allied to American imperialism is now in power; and in Zimbabwe the multinational companies are as powerful under Robert Mugabe's 'black majority government' as they were under Ian Smith's 'white minority government'.

The two-stage revolution has not meant an end to imperialism, but the consolidation of the power of the bourgeoisie. Today it is this very same theory that the South African Communist Party is defending on behalf of the ANC in South Africa. As the self-appointed 'vanguard' of the South African working class the SACP says to the workers:

'First overthrow apartheid. But to do this you must first accept the leadership of the ANC. You must give up any ideas of an independent political programme and an independent political organisation. Only after apartheid has been

destroyed can the struggle for socialism begin.'

But what does this mean? Is the SACP saying that apartheid can be destroyed without destroying capitalism? That there can be democracy in South Africa without socialism? These are life and death questions for the South African working class, and the fate of millions in our country and the rest of the world depends on the answers that we give to them.

Permanent Revolution and the Fourth International

The Fourth International arose as a challenge to the betrayal of Marxism by Stalinism. Its political programme is based on the continuity of revolutionary theory and practice. For this the members of the Fourth International were slandered and persecuted by the Stalinists, and tens of thousands of its best fighters were murdered by Stalin's gangs.

Its leader and founder, Leon Trotsky, was assassinated by an agent of Stalin's. But Stalinism did not succeed in destroying the Fourth International, and in May 1990 in Budapest, Hungary, a Workers International was founded with the main aim of rebuilding the Fourth International as the World Party of Socialist Revolution.

At the centre of this theory is an uncompromising struggle against the bourgeoisie and the influence of bourgeois ideology in the working class movement. The theory of permanent revolution does not ignore the anti-colonial and democratic struggle or underestimate their significance. Just the opposite.

Because the theory of permanent revolution attaches so much importance to these struggles, it insists that it is only the working class that can provide the leadership for these struggles. Why? Because the working class is the only revolutionary class in society. But to lead the anti-colonial and democratic struggle, the working class must be organised into their own independent political party, and must struggle on the basis of its own independent political programme.

The alternative to this political independence of the working class are the Popular Fronts and People's Governments that Stalinism imposed on the working class, which resulted in betrayals and bloody defeats (as happened in France and Spain in the 1930s, and in the present day is happening in countries like Angola, Mozambique and Nicaragua).

But once the working class takes leadership of the anti-colonial and democratic struggle, it will carry this struggle through to the very end. It will not stop at any so-called 'first stage', but proceed to the socialist reconstruction of society because it is on this basis that colonialism can be destroyed and genuine democracy achieved. Trotsky outlined the perspective of permanent revolution as follows:

'The theory of permanent revolution ... pointed out that the democratic tasks of the backward bourgeois nations lead directly to the dictatorship of the proletariat and that the dictatorship of the proletariat puts socialist tasks on the order of the day. Therein lay the central idea of the theory. While the traditional view was that the road to the dictatorship of the proletariat lay through a long period of democracy, the theory of the permanent revolution established the fact that for backward countries the road to democracy passed through the dictatorship of the proletariat. Thus democracy is not a regime that remains self-sufficient for decades, but is only a direct prelude to the socialist revolution. Each is bound to the other in an unbroken chain. Thus there is established between the democratic revolution and the socialist reconstruction of society a permanent state of revolutionary development.' (L. Trotsky, *The Permanent Revolution*, New Park Publications, 1997, p.2.)

The correctness of the theory of permanent revolution was proved during the October Revolution of 1917. The Russian working class showed concretely that it was only under their dictatorship, exercised through the Soviets of Workers' and Peasants' Deputies, that democracy could be won and the land

question solved. But to break the power of the bourgeoisie the working class was forced to attack the system of private property. Thus the revolution grew over into its socialist stage. The phrase that Lenin used to describe this process was 'uninterrupted revolution'.

The position of the Workers International to Rebuild the Fourth International

1. On a negotiated settlement

The ANC-SACP lies to the South African masses, saying that fundamental change can come through negotiating with the racist ruling class. The Workers' International says that fundamental change can only come through the revolutionary overthrow of this ruling class. This means the revolutionary mobilisation of the working class on the basis of its own political programme and under the leadership of its own independent political party. Why must the masses believe that their oppressors and exploiters will willingly hand over power to them? When and where in history has this ever happened?

The very nature of the talks between the National Party and the African National Congress is itself a clear indication of the kind of democracy that the masses can expect from a negotiated settlement. The talks are profoundly anti-democratic and a negation of all the democratic demands that have been advanced by the South African masses over the years.

No free and open election of delegates took place. The ANC simply appointed people to speak on behalf of the masses. The talks were closed and secret. The ANC agreed that there would be a news black-out while the discussions were still in progress. The talks went on for three days, but at the end only a one-paragraph communiqué was released. Why can the masses not decide their own destiny? Why can they not know what the ANC has been saying on their behalf? The masses have spared nothing in their struggle for democracy. They have been detained, tortured and killed. But now the ANC says to them:

'Leave everything to us. We are your leaders. We will decide for you.' To this, the Workers International replies:

The talks are a swindle. They are the main means to prevent a revolutionary outcome of the struggle against apartheid. This is the only meaning of the negotiations. Therefore the working class has to build its own party to achieve democracy. Workers have to take into their own hands the struggle for democracy that is being betrayed by the ANC.

This means putting forward the demand for a Constituent Assembly with full powers, elected by universal, equal, direct and secret suffrage, which excludes all fascists and racists. But who can convoke such a genuinely democratic and representative assembly? The racist ruling class who has no interests in democracy? The ANC that is prepared to share power with this racist ruling class? No! Only the mobilisation of the working class can lead to the convening of such a Constituent Assembly.

In Russia it was only after the working class had taken power that it was possible for such an assembly to be convened. Thus for the South African masses to convene a genuinely democratic Constituent Assembly they need to build their organs of struggle. That is, they need to build their own party and they need to build soviets (workers' councils).

But even if the racist ruling class were to convene a Constituent Assembly, which is highly unlikely, such an assembly would be powerless to implement any of the democratic demands one person, one vote; a non-racial united South Africa; the expropriation of the land and its redistribution to those who work it so long as economic power remains on the hands of the capitalists. Only the working class organised in factory committees, locals, trade unions and soviets can break the power of the capitalists and ensure an end to the injustices and repressions of apartheid perpetrated against all of the oppressed.

In Namibia it has been seen what happens when the bourgeoisie convenes a Constituent Assembly. There the Constituent Assembly did not advance the struggle of the working class against imperialism, but was used against the masses to strengthen imperialism. And the most important democratic demand of the Namibian masses the expropriation of the big landowners was not, and will not, be carried out.

In all great revolutionary struggles the masses strive to take their destiny into their own hands. This happened in South Africa during the uprising of 1984-1986 when the masses created their own street and area committees. Is it a surprise that the ANC remains silent about these committees? That any attempt to learn the lessons of these events is suppressed? For contained within these street and area committees was the germ of soviets, that is, the revolutionary councils of the working class.

To struggle for the Constituent Assembly therefore means to rebuild these organs of struggle. It means to build soviets. That is why the ANC chose secret negotiations and not the struggle for a Constituent Assembly. The ANC knows that if the working class was mobilised on a revolutionary democratic programme, it would struggle against both apartheid and capitalism. Thus the ANC presents itself as the 'saviour' of the masses, but only in order that it can prevent the independent organisation of the working class.

2. On apartheid and capitalism

Apartheid has grown up together with capitalism and is inseparable from it. It has served capitalism well by providing it with cheap black labour; dividing the working class; policing the oppressed masses; and ensuring that 87 per cent of the land remains in the hands of a small Afrikaner bourgeoisie. The army, police force, legal system and state bureaucracy are all in the direct service and pay of the apartheid system. For the whites it has meant one of the highest standards of living anywhere in the world.

The average income of a white person in South Africa is R14,000 a year, compared to R1,400 for a black person. For the blacks it has meant misery, poverty and human degradation. Out of every 1000 black children born, 63 die at birth compared to 9 white children. Over 60 per cent of black people are illiterate, compared to 7 per cent of white. Black unemployment is over 40 per cent, while white unemployment is hardly known. The racist legislation, physical separation of people, and so forth, are there to keep all this in place.

What perspective therefore can there be of eliminating apartheid without a radical change in the material conditions of life of the oppressed and exploited? But this means attacking the very foundations on which apartheid rests. That is, the capitalist system of exploitation.

On the basis of their own experience, the workers have already identified the inextricable links between apartheid and capitalism. And on the basis of these experiences, they have put forward demands which not only call for the destruction of apartheid, but also for the destruction of the capitalist system.

Thus a main demand of the Workers' Charter put forward by NUMSA was that the mines and banks had to be brought under workers' control. For the workers knew that while capitalism survives, the conditions of apartheid will survive. That is, cheap labour will remain, unemployment will remain, racism will remain, poverty will remain and the land will remain in the hands of a small minority.

The ability of the capitalist class to prevent any advance to democracy while it still owns the means of production is easily realised when it is seen just how powerful this capitalist class is. The ownership and control of the major sectors of the economy mining, finance, banking, manufacturing and transport is in the hands of a tiny number of big corporations. Close to 70 per cent of the South African economy is controlled by eight private corporations. Of these

private corporations, the biggest, Anglo-American, controls assets worth more than the combined income of the nine member countries of the Southern African Development Co-ordination Conference.

In other words, Anglo-American on its own has more assets than Zimbabwe, Angola, Mozambique, Botswana, Lesotho, Swaziland, Malawi, Zambia and Tanzania put together.

Agriculture has also been heavily penetrated by the monopolies. For example, today 80 per cent of the sugar industry is controlled by two of the country's biggest monopolies, Anglo-American and Barlow Rand. These big corporations, in turn, are completely integrated into foreign monopoly capital. Anglo-American, for example, is the largest single investor in the United States.

How then does the ANC hope to eliminate apartheid, while not disturbing the existing economic structure? A handful of monopolies control our lives and the ANC promises fundamental change without taking power out of the hands of those monopolies!

The working masses of southern Africa have direct experience of what it means not to break the power of monopoly capital. In Zimbabwe over 80 per cent of the economy is still in the hands of the bourgeoisie. This means that the bourgeoisie have the power to prevent any advance of the working class. As a result, most of the gains from independence have been lost.

Today Zimbabwe has trade union legislation which is no different from that which it had under Smith's regime. The domination of Zimbabwe's economy by the multinationals and the International Monetary Fund (IMF) has also meant that it has not been able to assist the poorer countries of the region to overcome their chronic problems. Angola is on the brink of economic collapse and Mozambique has become one of the poorest countries in the world. It is clear that while monopoly capitalism still has the economies of southern Africa in its

grip, there can be no hope of a solution to the problems in the region.

3. On democracy and socialism

South Africa is a highly developed capitalist country which has advanced to the stage of imperialism the rule of monopoly and finance capital. But capitalism has reached this highest stage of development without introducing democracy in South Africa. This indissolubly bound up with the socialist revolution is the struggle for democracy. That is, the overthrow of the apartheid state and its replacement by a democratic state based on majority rule. But the question is: how are the democratic tasks of the revolution to be solved and who alone can solve these tasks?

The working class has already made clear that the struggle for democracy is at the same time the struggle for socialism. On the basis of its own living experience under apartheid, it put forward a Workers' Charter which challenged the ANC's Freedom Charter.

In opposition to this bourgeois nationalist programme of the ANC, the Workers' Charter advanced the position that there could be no democracy in South Africa while economic power still remained with the bosses. The working class was thus consciously moving towards a socialist solution to the democratic struggle.

But what has been the response of the ANC to the demands of the working class?

Since its unbanning the ANC, with the full support and backing of the SACP, has been making every effort to take over COSATU and subordinate it to its structures. This work is being carried out mainly through the trade union bureaucracy. In Natal it is NUMSA that is used as the main recruiting agency for the ANC, and in the Transvaal this same role is being played by NUM. And this is the same ANC which only recently said that it is prepared to integrate Umkhonto We Sizwe into

the SADF.

In other words, by subordinating the trade unions into its structures, the ANC is preparing for the physical integration of the trade unions into the bourgeois state that will emerge from the negotiated settlement.

The class independence of the trade unions has always been a big problem for the ruling class. Since the formation of independent trade unions in the 1970s and 1980s, the apartheid state has used every means to break the trade union movement. It has used violence to suppress strikes; harassed and detained union organisers; bombed union buildings; and only recently, introduced the Labour Relations Act to try and curb the militancy of the working class. But every effort failed, and the independent union movement continued to grow in size and strength.

But now the ANC has come forward to do the job of the apartheid state. Through using the trade union bureaucracy, the ANC hopes to smash the class independence of the trade union movement. But the ANC can only have confidence to attempt this because it knows that it will have the complete support of the Stalinist South African Communist Party.

To dupe and confuse the working class, the SACP has put forward its own so-called 'Workers' Charter'. But this Workers' Charter is a complete fake. Unlike the Workers' Charter of the trade union movement, it says nothing about the inextricable links between the struggle for democracy and the struggle for socialism. Instead, it tries to spread the illusion among the working class that there can be democracy while economic power still remains firmly in the hands of the big capitalist bosses.

This fraudulent 'workers' charter' has therefore nothing to do with the struggle for democracy, and even less with the struggle for socialism. What it is quite simply is a Stalinist

manoeuvre to save the bourgeoisie.

Only the working class can lead the struggle for democracy. It is the only class that is able to unite all the oppressed behind it on the basis of a programme for permanent revolution. The working class has no interests in seeing any vestiges of apartheid remain.

Take a concrete example. Mandela says he wants justice for all. Everybody will support this demand. But who is to apply this justice? Who are the judges going to be? Are the courts going to remain in their present form? Who is going to be in charge of the army? Mandela says that the present executioners of the people can be relied upon to bring about this justice. But it is only the working class, by smashing the apartheid state, that will be able to guarantee justice for all.

The examples could be multiplied. How is the chronic housing shortage to be solved if the building industry is not taken out of the hands of the profit-hungry capitalists and brought under working class control. How is unemployment to be tackled if the power of monopoly capital is not broken? How is migrant labour and the compound system to be ended if gold mining is not organised on a different basis?

And the killings in Natal? The unbanning of the ANC and the release of Mandela has not brought an end to the vicious cycle of violence. Instead, Mandela has given his approval to the deployment of the South African Defence Force in the Natal townships. His only concern is that the ANC should have been consulted before the troops were sent in. Is this then the justice for all that Mandela wants?

Like every other problem, only the working class can solve the problem in Natal. But in order to do this it has to take the lead. COSATU has to set up its own peace committees in the factories which bring together all workers, and not entrust the solution of this problem to those who do not wish to see

an end to the violence.

It is only the working class that will be able to solve the land question. A minority group of private white landlords holds 87 per cent of the land. The rural working class is paid starvation wages and not allowed to organise into trade unions. Landlessness is an acute and growing problem. All the 'homelands' are overcrowded and unable to support the people living in them. In Bophuthatswana, for example, 142,000 families are living on land that can only support 26 000. Environmental problems, like soil erosion, are spreading rapidly.

How else is the land question to be solved except through large-scale nationalisation and re-distribution of the land? But the ANC has already promised the big white landlords that they have nothing to fear from an ANC government, that the ANC does not intend to take the land away from them.

But the position of the working class will be that only those farmers who work the land themselves will be allowed to keep their land, the big capitalist farms and the agribusinesses will be nationalised and the land will be redistributed to the landless. The precise way in which this will be carried out will be decided by the agricultural workers and peasants themselves in their own freely-elected organisations.

It is also only the working class that will be able to protect the small businesses and traders against the banks and the big capitalist conglomerates. By nationalising all the banks, a workers' government will be able to provide easy and ready credit to these small businesses and traders who are presently at the mercy of finance capital.

Trotskyism and Stalinism two roads

Given the betrayal of the masses that is being prepared by the ANC-SACP, what is the programme of the Workers International to Rebuild the Fourth International? The starting point for

the Workers' International is the principle that the liberation of the working class is the task of the working class itself.

This means that the working class has to build its own organs of struggle and its own independent political party. Only on the basis of its political independence will the working class be able to fight for its class interests and for the interests of all the other classes and groups who also suffer because of the control that finance capital has over every aspect of the lives of the oppressed and exploited. Thus apartheid cannot be overthrown in South Africa without the overthrow of capitalism. The working class will have to attack the power and rights of the capitalist class in order to secure its own power and rights.

But the South African revolution, while beginning on national terrain, cannot succeed as a national revolution. It forms an inseparable part of the international struggle of the working class and can only be completed as part of the world revolution for socialism. In the immediate term the South African revolution will have to be spread to Southern Africa.

While imperialism divides southern Africa, imposing austerity programmes on the working masses, the programme of the Workers International strives to unite southern Africa in a Union of Workers' States. This United Workers' States of Southern Africa will be based on the principle of self-determination of all the countries and nations of southern Africa.

The ANC-SACP turns to the world bourgeoisie and the IMF to solve the problems of southern Africa. Is this international policy of the ANC-SACP merely a mistake? To believe this would be dangerous. This policy is the other side of Stalinism's theory of two-stage revolution, that is, peaceful co-existence with imperialism. This is the logical consequence of Stalinism's abandonment of the struggle for socialism.

Today, as Stalinism decomposes under the blows of the working class in the Soviet Union and Eastern Europe, its dependence on the international bourgeoisie becomes even stronger. In fact, it is the profound crisis of Stalinism which has led to the present situation in southern Africa. To protect its position in the Soviet Union, the Stalinist bureaucracy needs the support of imperialism. But to get this support, Gorbachev has to give something in return. This Cuban troops were withdrawn from Angola, and a deal was made in Namibia. Pressure is now being exerted on the ANC to make a deal with the racist South African government that will not threaten the interests of monopoly capital in the region. That this means sacrificing the masses of southern Africa to the IMF and the World Bank is of little concern to the Stalinist bureaucracy. In a meeting with Kaunda of Zambia in November 1987, shortly before leaving for talks with Regan in America, Gorbachev made clear what his new political thinking will mean for southern Africa: 'The principle of political settlement is fully applicable to the solution of issues in southern Africa. If guarantees are needed for reaching a political solution, it might be a good idea to think of such guarantees being made by the United Nations and the permanent members of the Security Council. As for the Soviet Union it is ready to play a positive (?) role in this matter.' (Novosti Press, Moscow, p. 82)

The Stalinist bureaucracy has made it clear that socialism is not on the agenda in southern Africa, and will not be on the agenda for at least a century! Thus on the one side of the struggle in South Africa is imperialism and its main agency in the working class movement, Stalinism. Together with the ANC, Stalinism and imperialism are working to politically disarm the South African working class and smash any movement for democracy and socialism.

On the other side is the Workers International to Rebuild the Fourth International as the World Party of Socialist

Revolution with its section now being established in South Africa. The Workers International has no other interests but those of the working class, and no other class to serve but the working class. It is still weak and its numbers are still small. But the Workers International is the only international organisation that has a revolutionary programme and that is committed to an uncompromising struggle against both imperialism and Stalinism.