

Stalinist witch-hunt paves the way for violent repression

[threecolumns]Commemorating the 20th anniversary of the death of Joe Slovo, South African Communist Party General Secretary Blade Nzimande evoked Slovo's memory ("... a living embodiment of our Alliance!") on January 6th this year as a stick to beat political opponents in the working class movement, whom he accused of wanting "to become media heroes through unprincipled attacks on the ANC".

"The good example set by Slovo epitomises the importance of unity in the struggle for liberation, the unity of our Alliance; the unity of our broad movement; the unity of the working class; the broad unity of our people!"

(To what extent this Alliance is really "united" is described in detail in other articles in this dossier.)

Nzimande quoted from Slovo's "seminal work" *The South African Working Class and the National Democratic Revolution*:

"The classes and strata which come together in a front of struggle usually have different long-term interests and, often, even contradictory expectations from the immediate phase. The search for agreement usually leads to a minimum platform which excludes some of the positions of the participating classes or strata."

(We also look in detail in another article at the way the leaders of the "Great October Socialist Revolution in Russia in 1917" saw the active and leading role of the working class in revolutions in which other oppressed labouring classes were involved, and indeed how their views on this really developed

alongside their growing understanding of what was then the early decades of imperialism.)

Nzimande carefully skirted around the fact that the “classes and strata” with whom the SACP/ANC leaders made a common front at the beginning of the 1990s included the big international mining corporations and people like the billionaire participants in the Bilderberg conference. He glibly asserted: “As Slovo states ... the working class did not simply melt into the Alliance once it was created. The working class did NOT ‘abandon its independent class objectives or independent class organisation’.”

And it is true that the working class has not “abandoned its independent class objectives”, but it has had to turn to its militant trade unions to fight for them, since the SACP is not an “independent class organisation”. The SACP certainly does not fight for real “independent class objectives”, as the reply of COSATU General Secretary Zwelinzima Vavi to SACP Deputy General Secretary Jeremy Cronin (also discussed in another article), for all its very diplomatic language, makes abundantly clear.

Nzimande continued: “Worker participation in the ANC is one of the important ways in which our working class plays its role in the democratic revolution. But above all, the tripartite alliance, moulded in the revolutionary underground, between the ANC, the South African Congress of Trade unions (SACTU [now Cosatu]), and our SACP, represents a framework which expresses the political interests of our working class in the broad front of struggle”.

His problem is that 20 years on from the end of the apartheid regime, and following the police killing of 34 platinum miners at Marikana, this assertion has become threadbare. No wonder many of the more thoughtful workers, even if they still think the “National Democratic Revolution” was a valid way forward, have now reached the conclusion that to say the least “the

Alliance has been captured and taken over by right-wing forces”.

So where does this leave Nzimande and the SACP leadership? They can only respond as every Stalinist leadership has responded, with slander and libels, preparing the way for attempts at physical repression.

Nziomande’s speech repeats Slovo’s slander of “workerism” against the many workers, who actually built the mass trade union movement in the decades leading up to 1990, and who believed that “inter-class alliances lead to an abandonment of socialist perspectives and to a surrender of working-class leadership”.

But “the abandonment of socialist perspectives and ... a surrender of working class leadership” by the SACP leadership is precisely what Zwelinzima Vavi describes at length in his letter (discussed elsewhere in this magazine).

And since the SACP is clearly (in deeds if not in words) completely untroubled by any “socialist perspectives” of any sort, but in practice supports an ANC government which pursues capitalist policies in alliance with major imperialist interests, the struggle between them and the workers in NUMSA is the form the class struggle in South Africa takes.

Talking to Young Communist League members on 12 December, Nzimande made an amalgam of NUMSA with a “wave of demagoguery”, an “anti-majoritarian, often racist, liberal offensive whose object is regime change to dislodge the liberation movement from power”.

He linked the NUMSA leadership with the “neo-fascist, demagogic and populist” Economic Freedom Fighters, “a party which only brought hooliganism to Parliament”, and the “deeply divided” *Democratic Alliance (DA)* with a “white brat-pack”, and “our own factory faults”, i.e former members who have abandoned the SACP. At other times the leaders of NUMSA have

been accused of wanting “regime change”.

The amalgam is one of the fundamental methods of Stalinist terror. Political opponents (and sometimes loyal servants who happen to be expendable) have ever since the 1930s been systematically slandered by association before being subjected to show-trials, attacked, detained or murdered.

A recent article in the *Mail and Guardian* newspaper made disturbing reading(*Mystery document alleges Numsa is bent on regime change*, by Sarah Evans, 1 December 2014).

“As the National Union of Metalworkers of South Africa (NUMSA) prepares to launch its United Front,” the article starts, “a document accusing the union and individuals associated with it of plotting against the South African government to secure regime change has surfaced.

“The document, titled *Exposed: Secret regime change plot to destabilise South Africa*, has apparently been circulating since November 20. It is supposedly written by ‘concerned members within NUMSA’ who disagree with the broader union leadership’s plans to form a United Front.

“The alleged plot” (alleged by shadowy government supporters claiming to be members of NUMSA) “is led and facilitated by key leaders within various political organisations, institutes of higher learning, international companies and civic groups, both locally and abroad.

“Some of the people named in the document as ‘plotters’ include former intelligence minister Ronnie Kasrils, Professor Chris Malekane, Professor Peter Jordi and Moeletsi Mbeki, brother of former president Thabo Mbeki. Various international “plotters” are also named, from countries including Germany, Venezuela and the Philippines.

“At least two individuals named in the document, Professor Patrick Bond of the University of KwaZulu-Natal and Azwell

Banda, a former Zambian trade unionist, have been the victims of crime recently, in what appears to be attempts to intimidate them.

"Banda's car was broken into last week and Bond's office was ransacked and his hard drive was stolen last Sunday. It appears as if a second break-in was attempted, but this time only the lock to his office was damaged."

Fears on the part of NUMSA supporters are not fantasies or idle threats. Nzimande told the rally at Slovo's graveside:

"The strategy to divide Cosatu, including attempts to separate it from the Alliance" (it is the SACP which sent its supporters into Cosatu to expel NUMSA, as Vavi complains!) "represents a classic imperialist strategy to defeat revolutionary movements ... The initiative led by the Numsa leadership fits perfectly into the same imperialist strategy to try and dislodge the ANC-led Alliance from power. It is therefore important that we understand the idea of a 'united front' and 'workers' party' from this political angle."

It will soon become urgent to build international capacity to defend NUMSA, its leaders and members and the United Front it is establishing from a state-inspired Stalinist witch hunt. Fortunately the United Front provides an excellent framework for explaining and mobilising such support and discussing the way forward. Real unity between those who struggle in a principled way for the interests of the oppressed (and not unity with the imperialist exploiters) can and must contain and accommodate real diversity as activists and organisations establish a clear understanding of their past, present and future while struggling together for that future.

Millions of trade unionists and socialists in the UK, the United States and elsewhere supported the resistance to the apartheid regime and support the aim of a socialist South Africa. It will become essential once more to inspire a great

and powerful international movement in working class organisations around the world in defence of the South African working class. We in the UK have a central responsibility in this as subjects of the former colonial power.

At the same time it is essential to mobilise all possible support for the work that NUMSA is promoting, and the United Front that is developing in South Africa itself.

Beyond that it is vital to extend this work beyond the borders of South Africa, initially into neighbouring countries in Southern Africa and subsequently across the whole continent.

Bob Archer, January 2015[/threecolumns]

Two opposed conceptions of the socialist revolution: A response to Irvin Jim

[threecolumns]A fresh wind really has started to blow from South Africa, where the leadership of the National Union of Metalworkers (NUMSA) has responded positively to the growing resistance of the masses against the African National Congress (ANC) regime and the situation following the massacre of platinum miners at Marikana in 2012.

NUMSA proposes to:

- (1) Break the trade unions away from the ruling alliance with the ANC and the South African Communist Party (SACP) because that alliance has been “captured by hostile forces”
- (2) Commission an international study of the history of

previous attempts to establish working class political parties in different parts of the world in order to prepare to form one which can defend the interests of working people today

(3) Establish a united front of struggle with all who are suffering and resisting under the present pro-imperialist government.

In a few short months since taking these decisions, NUMSA has successfully organised political schools for its militant activists and also held an international seminar attended by a range of left-wing political and trade union activists from different parts of the world. More recently they have managed to achieve united-front actions to defend manufacturing jobs and employment in the country and made great progress towards organising an actual united front as an instrument to take forward the struggle of the broad masses of South Africans.

The NUMSA website and other sources now provide a rich stream of material in the discussion arising from this turn.

The union is at the heart of an increasingly fierce political and organisational struggle as the panicking supporters of the ANC-SACP alliance use a familiar range of strategies to silence and isolate this threat to their class-collaboration with the imperialist interests which are bleeding South Africa and her human and material resources.

Late last year they bureaucratically forced through a decision to expel NUMSA from the Confederation of South African Trades Unions (COSATU) – a body which NUMSA activists helped to establish in previous decades in the teeth of apartheid oppression! Workers' International stands foursquare with NUMSA and her allies against this undemocratic move to silence her.

A campaign of slander and intimidation against NUMSA and her supporters is now developing (cf. "Reinstate NUMSA in its rightful place in the leadership of COSATU" in *Workers*

International Press no. 9.)

This present article seeks to contribute to the discussion NUMSA has forced open, with particular reference to two speeches by union general secretary Irvin Jim: his introduction to the NUMSA political school last January and the lecture he gave at Witwatersrand University in commemoration of the SACP activist Ruth First, murdered in 1982 by terrorists in the pay of the apartheid state.

(The text of Comrade Jim's address to the NUMSA Political School on 26 January 2014 is available at <https://www.facebook.com/polotiking/posts/691125047574724> . His Ruth First Memorial Lecture of 15 August 2014 can be read at <http://www.cosatu.org.za/show.php?ID=9329>).

A major strength of Comrade Jim's speeches is his excoriating critique of how the ANC/SACP regime has failed to deliver on the promises it made to the masses when it took office in the early 1990s ("the 1994 democratic breakthrough" according to ANC legend). It bears constant repeating: The ANC/SACP made certain very specific promises when it persuaded workers in NUMSA to shelve socialist aspects of their programme, including nationalisation of industry under workers' control; **it has not delivered**. Read these explosive speeches and form your own conclusions.

A necessary discussion

South African workers and their own leaders in the organisations they control, such as NUMSA, have been trying to force the leaders of the SACP and the ANC to make good on the promises they made in the early 1990s, when government rule in South Africa was peacefully handed over from the apartheid Nationalist regime to the Alliance. The hope was dangled that the constitutional handover would start a National Democratic Revolution (NDR) which would gradually pave the way for a more radical socialist transformation of society. It seems

inevitable that the present positive and necessary flowering of political discussion in South Africa should take the form of trying to hold the political leadership of the movement around the SACP to make good what it promised then.

The conception of the NDR was rooted in the Freedom Charter adopted by the SACP and the ANC in the 1950s. But long before that they were the conceptions of the “official” Communist movement which dominated working class politics around the world for a very long time.

There are great and profound issues to air and clarify. What is special about the “NUMSA moment” is the union’s determination to mobilise on a mass basis to engage in this process at the highest political level possible.

At stake are two conflicting views of the way forward for the working class and broader masses in colonies and former colonies like South Africa. (But a further note is necessary here. The Stalinist view already separated such countries off from the rest of the world in a “Third World”. The opposing, Marxist, view is an internationalist one which sees capitalism in its imperialist phase as an international phenomenon and the working class as an international class, while understanding that each country embodies a unique combination of the system’s essential features.)

One strategy, the “two-stage” theory, explained that the first stage was for the country to achieve its independence. In the case of South Africa, which was independent but ruled by a White minority apartheid dictatorship, the first stage was to achieve majority rule and remove the various forms of discrimination under which the Black majority suffered. Action on a “second stage” of carrying out a socialist transformation of society was to wait until the newly-liberated nation could build up the economic and social resources needed for that task. The Freedom Charter adopted in the mid-1950s lays out this view.

The theory of permanent revolution, on the other hand, explains that the two stages are in Lenin's word "entangled", that although they are different, they are carried out in an uninterrupted process.

Unless working people organise and play the decisive role in dismantling imperialist rule in its various guises, the job will be botched and incomplete and dangerous remnants of the old oppression will remain.

Meanwhile, the conditions of world imperialism mean that most countries cannot hope to replicate the way capitalism in Western Europe (and then exported to North America) evolved through a series of stages over many centuries. A gradual development from feudalism to small-scale capitalism via manufacture and trade towards the factory system and finally a fully-fledged "modern" finance capitalism is not an option today. And the exceptions here prove the rule: Countries which have apparently achieved this have done so in a leap, either because like South Korea they had an important role in the West's Cold War strategic arrangements, or because, as in Japan and now China, their rulers have developed methods of super-exploiting labour to an extreme degree.

Hopes of a new arrival achieving balanced national development of society and economy today under capitalism are an illusion. The real way forward involves nationalising industry and finance under workers control and socialist methods of planning, and the scope of the plan must be international. The continent of Africa is one sustained essay on this topic from the negative side.

Nevertheless, at the decisive moment, when the apartheid regime faced collapse and a new page was turned, it was the ANC and the SACP whose policies, based on the Stalinist conceptions underlying the Freedom Charter, prevailed and won the support of the trade unions.

Comrade Jim insists that the Freedom Charter written in the 1950s is and remains a valid “mass line” for South Africa. He attempts to justify this by copious reference to Lenin’s 1905 pamphlet *Two Tactics of the Social Democracy in the Bourgeois Revolution*.

Lenin and Leninism really can guide our revolutionary socialist movement today. But in reading Lenin’s writings we should take his life and work as a whole which combined very solid continuities with momentous changes and development, and we need to read his various works and understand the tactics he proposed within their historical context.

Lenin the social-democratic leader

Comrade Jim seems perplexed that some critics of the ANC have described the Freedom Charter and the whole conception of a minimum and a maximum programme as “social democratic”. In his Ruth First lecture he insists:

“Ruth First was killed for the Freedom Charter! Yet today, we are told that the Freedom Charter was influenced by the social-democratic fashion of the 1950s. Others even say the Freedom Charter is now irrelevant. Did Ruth First, and many others, die for fashion ...?”

Of course not! Ruth First, like many countless others, died at the hands of the bourgeoisie as a fighter in the class struggle. But the fact that she was deliberately murdered by the other side does not of itself mean that the political line and tactics she chose were correct.

The conceptions of “minimum and maximum” programme underlying the Freedom Charter absolutely are drawn from the – long outdated – arsenal of social democracy.

This must be known to Comrade Jim. Addressing the NUMSA Political School in January this year, he quoted effectively from a well-known author on the subject who was, at the time

he wrote the pamphlet quoted, a leading member of the Second International and of the Russian **Social Democratic** Labour Party, an author who at the time had a lot to say about the question of maximum and minimum programmes. Jim said, for example:

“Lenin makes this absolutely clear in his *Two Tactics*, when he says: ‘A Social-Democrat must never for a moment forget that the proletariat will inevitably have to wage the class struggle for Socialism even against the most democratic and republican bourgeoisie and petty bourgeoisie. This is beyond doubt. Hence the absolute necessity of a separate, independent, strictly class party of Social-Democracy. Hence the temporary nature of our tactics of ‘striking jointly’ with the bourgeoisie and the duty of keeping a strict watch ‘over our ally, as over an enemy’...” etc.

When he wrote this, in 1905, Lenin (like all the serious Marxists of the day) was a declared social democrat. Lenin wrote the pamphlet *Two Tactics of Social-Democracy in the Democratic Revolution* during the Russian Revolution of 1905. The pamphlet explains the Russian Social Democratic Labour Party’s programme and tactics intended to take that revolution forward and showed how they could guide the working class in Russia. He emphasised (in 1905!) how profoundly he identified at that time with “International Social Democracy”:

“When and where did I ever claim to have created any sort of special trend in International Social-Democracy *not identical* with the trend of Bebel and Kautsky? When and where have there been brought to light differences between me, on the one hand, and Bebel and Kautsky, on the other—differences even slightly approximating in seriousness the differences between Bebel and Kautsky, for instance, on the agrarian question in Breslau?”

It must be said that what Lenin proposed in 1905 utterly puts to shame the ANC-SACP alliance in terms of its sweep and ambition.

Lenin against the theory of stages!

In 1905, Russia was a sprawling empire in which the majority of the population were small farmers working the land under very backward conditions. Barely forty years previously they had still been serfs, the property of their feudal landlords. In 1905 they were still paying redemption payments (in other words buying their freedom by instalments) as well as rent for the land. The political system was autocracy: The Romanov Tsars ran the whole empire through a bureaucratic and military machine ideologically backed by the Orthodox Christian clergy.

What stands out in Lenin's handling of the question of programme and tactics even in 1905 is his refusal to rigidly separate the maximum and the minimum programme. This is one expression of the difference between him and other prominent leaders of the Socialist International who were later themselves openly "captured by hostile forces". He was, it is true, absolutely convinced that the 1905 Russian Revolution had the historical job to abolish tsarist autocracy based on serfdom and replace it with a bourgeois society. He says in *Two Tactics*:

"It means that the democratic reforms in the political system and the social and economic reforms, which have become a necessity for Russia, do not in themselves imply the undermining of capitalism, the undermining of bourgeois rule; on the contrary, they will, for the first time, really clear the ground for a wide and rapid, European, and not Asiatic, development of capitalism; they will, for the first time, make it possible for the bourgeoisie to rule as a class."

Against those who want to wait with folded arms while this happens, he quickly adds:

"But it does not at all follow from this that a *democratic* revolution (bourgeois in its social and economic substance) is not of *enormous* interest for the proletariat. It does not at

all follow from this that the democratic revolution cannot take place in a form advantageous mainly to the big capitalist, the financial magnate and the 'enlightened' landlord, as well as in a form advantageous to the peasant and to the worker."

After all, he says, in tsarist Russia:

"The working class suffers not so much from capitalism as from the insufficient development of capitalism."

But it was never his view that the working class should just stand idly by and wait for the bourgeoisie to carry out its mission: It is to the advantage of the bourgeoisie, he says, if the movement:

"... does not too resolutely sweep away all the remnants of the past, but leaves some of them, i.e., if this revolution is not fully consistent, if it is not complete and if it is not determined and relentless."

"On the other hand," Lenin went on, "it is more advantageous for the working class if the necessary changes in the direction of bourgeois democracy take place by way of revolution and not by way of reform; for the way of reform is the way of delay, of procrastination, of the painfully slow decomposition of the putrid parts of the national organism. It is the proletariat and the peasantry that suffer first of all and most of all from their putrefaction. The revolutionary way is the way of quick amputation, which is the least painful to the proletariat, the way of the direct removal of the decomposing parts, the way of fewest concessions to and least consideration for the monarchy and the disgusting, vile, rotten and contaminating institutions which go with it."

But the whole point of the handover which ended apartheid and brought majority rule in South Africa is that it deliberately avoided a revolution! That is why the Black population still suffers from all the aspects of "putrefaction" which Comrade

Jim describes in detail in various speeches.

Later Lenin adds:

"We cannot jump out of the bourgeois-democratic boundaries of the Russian revolution, but we can vastly extend these boundaries, and within these boundaries we can and must fight for the interests of the proletariat, for its immediate needs and for the conditions that will make it possible to prepare its forces for the future complete victory."

He therefore recommended that workers and socialists should take their struggle into provisional governments in order to carry out the bourgeois revolution in the most thorough way possible.

Even in 1905, when he was still a Social Democrat, even when he firmly denounced any idea of the immediate possibility of a socialist revolution in Russia, Lenin castigated his Menshevik opponents who crudely divided the revolution up into "stages". Denouncing their "theory of stages", he explained:

"they have forgotten that the revolutionary pressure of the people will meet with the counter-revolutionary pressure of tsarism and that, therefore, either the 'decision' will remain unfulfilled or the issue will be decided after all by the victory or the defeat of the popular insurrection."

By 1917, Lenin's views had undergone a significant shift. However, today's activists can still draw strength from what he wrote in 1905 because it is permeated by the spirit of active and practical struggle. He wrote: "The outcome of the revolution depends on whether the working class will play the part of a subsidiary to the bourgeoisie, a subsidiary that is powerful in the force of its onslaught against the autocracy but impotent politically, or whether it will play the part of leader of the people's revolution."

And part the answer to this "whether" depends on the

leadership which the workers' party provides. The pamphlet *Two Tactics* is literally about two different approaches. Lenin contrasts them:

"One resolution expresses the psychology of active struggle, the other that of the passive onlooker; one resounds with the call for live action, the other is steeped in lifeless pedantry. Both resolutions state that the present revolution is only our first step, which will be followed by a second; but from this, one resolution draws the conclusion that we must take this first step all the sooner, get it over all the sooner, win a republic, mercilessly crush the counter-revolution, and prepare the ground for the second step. The other resolution, however, oozes, so to speak, with verbose descriptions of the first step and (excuse the crude expression) simply masticates it."

The resolution "steeped in lifeless pedantry" was the one adopted by Lenin's opponents in the RSDLP who formed the Menshevik faction. In 1905, Lenin stretched the politics of social democracy, of the Second International, as far as they would go to make them serve the interests of the working class.

In South Africa, it turns out that it was the leaders of the ANC and the SACP who were actually "steeped in lifeless pedantry". Rather than trying to "mercilessly crush the counter-revolution", they made an accommodation with the sources of counter-revolution's paymasters in the big mining monopolies and banks. Instead of fighting to "mercilessly crush" the practitioners of apartheid, the SACP and ANC leaders organised "truth and reconciliation" processes to protect them.

That is why South African society continues to be scarred by inequalities in every shape and form as well as social deprivation and violence, particularly against women.

It turns out that the SACP leaders who loved to quote certain texts by Lenin were closer to Lenin's reformist, Menshevik opponents than they cared to admit.

The Fate of Social Democracy

The first Russian revolution of 1905 happened on the cusp of momentous changes in world capitalism, developments which faced the Socialist International with challenges it could not deal with. So when World War I broke out 100 years ago in 1914, it was revealed that the majority of Europe's socialist leaders had been "captured and taken over by right-wing forces". They supported the interests of their "own" imperialist bourgeoisie (and dynastic regimes) against workers ruled by other imperialists, and urged them on into the carnage. This set the seal on the political collapse of social democracy. Whatever long after-life it has had in western and northern Europe, it has never reverted to its potentially revolutionary days in the last decades of the 19th century.

One of Lenin's responses to the outbreak of the world war was to devote considerable time to producing a handbook on the new stage reached in the development of capitalism.

His pamphlet *Imperialism* noted the end of the:

"... old free competition between manufacturers ... Capitalism in its imperialist stage leads right up to the most comprehensive socialisation of production; it, so to speak, drags the capitalists, against their will and consciousness, into some sort of a new social order", where "production becomes social, but appropriation remains private".

It was because the epoch thus ushered in is an "epoch of wars, civil wars and revolutions" that the Socialist International entered a crisis and the majority of its parties, having sunk to the level of "passive onlookers" and increasingly "steeped in lifeless pedantry", turned out to have been "captured and

taken over by right-wing forces” when World War I broke out, followed later by the revolutionary wave that started in Russia.

The policy of waiting for the development of capitalism to build up the numerical strength of the working class, while the socialist movement attended to its level of organisation and political maturity, hoping that the crisis of the system would ultimately make revolution inevitable, collapsed as a political project.

This was because the arrival of the imperialist stage of capitalism signalled the need to actually carry out the socialist revolution despite the unevenness of development between different countries.

A leader of the Socialist International such as Karl Kautsky, a man who had previously been Lenin’s mentor and ally and had fought shoulder to shoulder with him, changed his approach to imperialism. He came to view this imperialist phase as a passing policy of the capitalists, a set of measures which could be reversed by political pressure and agitation, without a revolution. Lenin decisively broke with such leaders, asserting that imperialism is a definite stage of capitalism, and moreover, the stage which makes necessary the socialist revolution. (From this point of view, Lenin’s work on imperialism also forms a basis for understanding specific features of economy, society and politics in South Africa.)

And Lenin was right! World War I led to the collapse of tsarist autocracy and the 1917 Russian Revolution.

April Theses

Lenin’s guidance for the Revolution of 1917 is summarised in the *April Theses*, written on his journey back to Russia from exile. Lenin then believed:

“(2) The specific feature of the present situation in Russia

is that the country is *passing* from the first stage of the revolution – which, owing to the insufficient class-consciousness and organisation of the proletariat, placed power in the hands of the bourgeoisie – to its *second* stage, which **must place power in the hands of the proletariat and the poorest sections of the peasants.**” (My emphasis – B.A.)

He therefore insisted:

“(3) No support for the Provisional Government” which he describes as a “government of capitalists”, and “(5) **Not a parliamentary republic ... but a republic of Soviets of Workers’, Agricultural Labourers’ and Peasants Deputies throughout the country, from top to bottom ...** Abolition of the police, the army and the bureaucracy ... Confiscation of all landed estates ... Nationalisation of all lands in the country ... The immediate amalgamation of all banks in the country into a single national bank, and the institution of control over it by the Soviet of Workers’ Deputies.”

He knew: “It is not our *immediate* task to ‘introduce’ socialism, but only to bring social production and the distribution of product at once under the *control* of the Soviet of Workers’ Deputies”.

This is both a continuation of his approach in 1905 and a huge significant change. And the October 1917 Russian Revolution started to achieve the goals he set.

Back in 1905, in *Two Tactics*, Lenin had talked about a time in the distant past when:

“... the slogans advocating mass agitation *instead* of direct armed action, preparation of the social-psychological conditions for insurrection *instead of* flash-in-the-pan methods, were the only correct slogans for the revolutionary Social-Democratic movement.” But even then, in 1905, he already warned that:

“At the present time the slogans have been superseded by events, the movement has left them behind, they have become tatters, rags fit only to clothe the hypocrisy” of liberal politicians and reformist socialists.

The “socialist” enemies of the Russian Revolution

Now the whole policy and programme of the Socialist International had been “superseded by events”. Leaders of the Socialist International supported the “war effort” of their “own” bourgeoisies and tried to impose a class truce on the working class, a cessation of hostilities against their own employers. The end of the war brought revolution in Russia, the collapses of the German, Austro-Hungarian and Ottoman empires and revolutionary movements of international scope. In Russia, the revolution established a government of Workers’ and Peasants’ Soviets. In these events, the leaders of the old Socialist International opposed the Soviets and organised troops to suppress revolutionary movements throughout Europe. When momentous political changes are actually happening in a seismic shift, clinging to a separation of “minimum” and “maximum” programme partly reveals, partly fulfils a process in which a whole movement has rotted from within.

The Communist International

Up until 1914, Lenin had tried to make the revolutionary action which the new situation at the turn of the 19th and 20th centuries required fit into the social-democratic division into “minimum programme” and “maximum programme”. He had “stress-tested” the politics of the Socialist International to its limits. That whole organisation and its programmes had become tatters and rags fit only to clothe its hypocrisy.

Lenin, the Bolsheviks and their allies rescued Marxism from the wreckage of the Socialist International and took it forward in the formation of Communist Parties and the Communist International. How these organisations faced up to

the task of world revolution is recorded in the minutes and other documents of the first four congresses of the Communist International, which are now widely available for study and should be carefully studied as part of the movement which NUMSA is setting afoot.

Among the many problems the Communist International carefully addressed was the task of winning over workers and working-class organisations which were still dominated by social-democratic policies and leaders. Two vital tools in this work were the policy of the **united front** and the development of **transitional demands** as a bridge across which working people could cross over from reformism to revolutionary politics.

Stalinism and social democracy

Lenin died in January 1924. Under a show of continuing his work, his successors in the leadership of the Soviet Union and the Communist International abandoned the struggle for world revolution. They established a bureaucratic regime in the Soviet Union and claimed that it would be possible to achieve socialism in that country alone. This happened under specific conditions under which hopes of a rapid spread of revolutionary overthrows were disappointed. It is not simply a matter, as Joe Slovo explained in his *Has Socialism failed*, written in 1989, (and Zwelinzima Vavi repeats today) that Communists in government got accustomed to the harsh practices of civil war and the habit of issuing orders. Trotsky and his followers in the Left Opposition and later the Fourth International analysed and explained the many factors involved in the degeneration of the Soviet Union and above all the reactionary nature of the political line that came to dominate in the Comintern. The crux of the political degeneration was the policy of building socialism in a single country.

From being the world party of socialist revolution, the Communist International started to abuse the huge respect and enthusiasm the Russian Revolution had evoked in working people

to control and dominate the Communist movement. It inculcated into its members unswerving loyalty to the Soviet leaders and the view that the way forward lay in an accommodation with capitalism under the slogan of peaceful co-existence (although there were occasional but devastatingly destructive ultra-left lurches).

Vavi lifts a corner of the blanket of confusion which Stalinist history-writing has spread over the Spanish revolution (See *Vavi wades into the discussion*, p.11). But did you know that in the mid-1940s Stalin tried to hold back the revolution in Yugoslavia, accepted the suppression (in which the British army played a big role) of the Greek revolution, told his supporters in Vietnam to crush a revolt against the restoration of French rule once the Japanese occupiers had been defeated and actually put pressure on the Chinese Communists to collaborate with the bourgeois Guomindang?

A good example of Stalin's policy in relation to colonies and semi-colonies of imperialism was his support for Ghandi in India. An entire library of books would be needed to trace how Stalinist influence in the huge wave of revolts against imperialism has systematically ended with local bourgeois puppets of imperialism running corrupt and dictatorial regimes.

Stalin and his supporters could only justify what they did by actually returning to the "tatters and rags" of social democracy. The policy of building socialism in a single country is itself a social-democratic one. So is the idea that, despite Lenin's insistence that imperialism is a new and final stage of capitalism, there is still such a thing as a benign, non-imperialist capitalism within which working people can reach an accommodation.

Today's activists should study for themselves the history of the movement in China in the 1920s and Spain in the 1930s in order to understand what it meant for the masses in these

countries and the parties of the Communist International to be guided by these “tatters and rags”.

Then for Britain, for example, Stalin is supposed to have personally crafted the “British Road to Socialism” after World War II, supporting gradual progress through parliamentary reform and fostering illusions that working people could see their needs met under a parliamentary bourgeois state with a mixed economy (part state-owned, part private).

How cruelly history mocks these “tatters and rags”! The Soviet Union has collapsed and many of its leading lights rushed to join the thieving mafia which has taken over. All over the world, including the “industrialised” West, workers bear the brunt of the capitalist onslaught that seeks to dismantle all the gains they made after 1945.

This after-life of social democracy was far from being just a political fashion. It was a deliberate policy to disarm the working class and dupe it into accepting a future under capitalism, a “Faustian pact” as it has aptly been described.

The theory of a “democratic” revolution as an initial stage in the socialist revolution is also just such “a tatter and rag” and it too has been tested to destruction in South Africa since the accommodation of 1990-1994. The process is ripping apart the very force which fought might and main to impose it, the South African Communist Party in alliance with the ANC.

The Left Opposition and then the Fourth International stood against the degeneration in the Soviet Union and in the politics of the CPSU and the Comintern. These comrades fought to rescue and develop the work of the Russian Bolsheviks and the Communist International in its early period. Workers International to Rebuild the Fourth International continues that tradition in the struggles of today. That is why we have a distinctive and positive contribution to make in the great project NUMSA has called into being.

Bob Archer

January 2015[/threecolumns]

**Urgent appeal for assistance
from the Workers**

Revolutionary Party of Namibia.



[threecolumns]**WORKERS REVOLUTIONARY PARTY TO
REBUILD THE FOURTH INTERNATIONAL**

P.O. Box 3349 Windhoek Fax: 088641065 Tel: 061-260647
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14 December 2014

INTERNATIONAL APPEAL

Our party is a member of the Workers International for the Rebuilding of the Fourth International. Its leadership emanated from the liberation struggle of Namibia and were part of the socialists in the SWAPO Youth League, which in 1976 unsuccessfully challenged the SWAPO Leadership for all-encompassing corruption and imperialist collaboration due to imperialist intervention.

In 1984 we started building our party clandestinely and stood in the forefront of the struggle against the terror campaign and mass killings of SWAPO members by the SWAPO leadership in exile in Angola and Zambia. In 1988 our party called out the mass protests of 4 May 1988 against South Africa just prior to independence obtained in 1989.

Since 1990 we fought on all fronts on issues wracking the working class and the colonial status quo maintained by the colonial ruling classes through a caretaker boss-boy SWAPO regime.

We dealt with trade union issues, the homeless, the landless

and workers who were in struggle over the past 24 years. We participated in elections to articulate a workers program and self-determination for national groups.

We did not stand in the 2009 elections due to our work with mass workers groups such as the TCL miners whose pensions were stolen, teachers who were being pauperized, fuel workers who were being brutalized, the Truth and Justice Committee seeking historical restitution of history, landless whom the regime sought to bulldoze after they had taken their land by themselves.

We took part in the 28 November 2014 general elections, incorporating former soldiers of South Africa who were forcefully conscripted during the colonial era and whose pensions were stolen by the SWAPO regime, and won two seats in the National Assembly to the consternation of the bourgeoisie.

The media speculate on how a party which have not made one rally or campaigned could obtain such high number of votes and for that matter a communist party.

Our votes vary between 1.5 and 2% over this vast country (1,600 km north to south, from central Namibia to north west 1,600 km, east to west 800 km.)

Our votes came mostly from organized groups and from supporters of our work over 24 years.

Unlike the bourgeois parties we immediately establish contact with our voters and supporters to organize and to consult.

The Workers International supported us financially with their support crucial to our success over this vast country.

We now face a problem with a shortage of funds for follow-up work which is crucial for consolidation. We herewith appeal internationally for further support of at least one-thousand British pounds to sustain our work.

We further need to put out our own paper "The Worker" nationally to counteract the incessant attacks by the bourgeois media which seeks to portray us as unrealistic and misrepresent us.

We need to bring our true history to the regions through our branches and we are now in a position to take the next step to join the United Front with the NUMSA in South Africa.

At the moment there is no way in which we can meet the costs for this work ourselves until we have established proper organization.

You can donate to the following bank directly:

- Bank of Scotland
- Miss Eva-Panduleni Beukes
- Sort: 80-45-13
- Account No: 10164363

or send cheques made out to EP Beukes to P0 Box 68375, London E7 7DT

Hewat Beukes,

Leader.[/threecolumns]

Unions fight to reclaim COSATU – FAWU Press Release 19 November 2014

[threecolumns]The seven unions (FAWU, SACCAWU, PAWUSA, SASAWU, CWU, NENOSA and SAFPU) plus NUMSA convened a joint meeting of

shop stewards and members attended by 2,200 participants at the City Hall on Sunday morning 16 November 2014 to report on the crisis ravaging COSATU.

The mass meeting was addressed by the General Secretaries of FAWU and CWU, respectively Katishi Masemola and Aubrey Tshabalala, before a keynote address by the President of NUMSA, Andrew Chirwa.

Katishi Masemola indicated that there cannot be a united COSATU without NUMSA and there cannot be unity without others and that a united COSATU is a first prize and the only prize hoping that the basis for such a united federation will be the implementation of the 2013 COSATU National Congress Resolutions.

Katishi reflected that challenges in the federation, with NUMSA expelled, means that the working class will be the loser and those gaining will be Capital as it intensifies "class terror" (super-exploitation, be it through youth wage subsidy and labour broking or other ways) and the State as it aggressively pursues neoliberal policy trajectory, with National Development Plan (NDP) as its apex, all against the workers, the poor and entire working class.

Abrey Tshabalala indicated that rational discussions and robust debates have been replaced by "let's vote", and voting is now happening on every issues, including on the adoption of agenda and approval of credentials among others. This, he said, led to NUMSA being expelled without substantive debates on the contents of a 59-page submission delivered over three hours.

Aubrey further insisted that the struggle of the 8 unions plus NUMSA is about reclaiming COSATU back to its rightful owners, which are workers and not the 33 individual leaders, many without a mandate to expel NUMSA.

The NUMSA President explained the NUMSA Resolutions and took

the meeting through the rationale behind their resolutions of their Special Congress in December 2013 and on the five charges that it was charged for as a result of the court outcome forcing this clarity.

Chirwa took the meeting through the five charges and why these are frivolous and how the defective procedure has led to a botched process in that no guilty verdict was arrived at and the sanction was based on preconceived "surgical removal" sentiments held by some affiliates before the Special COSATU CEC in which this comprehensive submission was made.

The NUMSA President explained that the implementation of the Freedom Charter is their uncompromising clarion call and the basis for their Resolutions. A Freedom Charter that must move South Africa from the dire situation facing the working class to a truly better life to workers and the poor than the enrichment of the few, no matter how black they may be.

He explained that the National Development Plan (NDP) does not represent this vision of the Freedom Charter but it is a neoliberal programme that will trap the working class in triple crises of unemployment, poverty and inequality.

Participants were allowed to ask questions/clarifications and to make comments and the overwhelming majority were in full support for the immediate re-admission of NUMSA into the federation and encouraged the seven affiliates to keep fighting for such a noble cause.

The underlying key theme in virtually all the questions asked by workers was whether we stay in COSATU or we form another federation. The answers from leaders and from other participants, which ultimately became decisions, were that we will fight for our COSATU that has NUMSA and return that COSATU to its rightful owners, the workers, with Special National Congress as a platform to achieve those goals.

The press statement was issued at 14:00 hours, when workers

were still engaged in discussions and debates on the state of their federation ...

Issued by

Katishi Masemola,

FAWU General Secretary

On behalf of the Seven Unions.

(Food and Allied Workers' Union, SA Commercial, Catering and Allied Workers Union, Public and Allied Workers Union of SA, SA State and Allied Workers Union, Communication Workers Union, Democratic Nursing Organisation of SA, SA Football Players Union, National Union of Metalworkers of SA)

[/threecolumns]

ELECTION MANIFESTO FOR NAMIBIA 2014

[threecolumns]

***WORKERS REVOLUTIONARY PARTY TO REBUILD THE FOURTH
INTERNATIONAL P.O. Box 3349 Windhoek Fax: 088641065 Tel:
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Introduction

We are using the 2014 elections to propagate the following enlightenment for the working people of this country:

On 13 November 1970, the Namibian nation called together the

National Convention at Rehoboth where national groups were represented by their respective leaders including the SWANU and SWAPO. It was to be a united front for the liberation of Namibia from South Africa. In January 1971 the UNO declared – SWAPO a tribal organization – the Sole and Authentic Representative of the Namibian People, thereby rendering void the right to self-determination of the Namibian People.

The UNO subsequently revoked the representative status of the leaders of the different national groups and thus opened the way for the South African sponsored Turnhalle Conference in 1975 and the Conscription Act in 1977.

We the present leaders of the WRP – then leaders of the Youth League – with others led the Anti-Conscription movement, which was opposed by the SWAPO leadership in exile.

The Anti-Conscription movement led to mutiny within the SWATF and soldiers who escaped fled into exile to Angola and Zambia where they were forced to confess to being spies and all of them were killed.

In 1982 the “Five Western Powers” with South Africa and the UNO agreed to so-called National Reconciliation in which the South African sponsored parties would reconcile to leave the colonial economic situation as is.

SWAPO willingly reconciled with the colonial ruling classes, but seized N\$36 million of the SWATF/KOEVOET pension. These soldiers were demobilized and immediately became victim of Labour Hire and dire exploitation as part of the lower working classes.

The SWAPO leaders now use their phony liberation status to refuse to give back the stolen pensions.

The SWATF/KOEVOET represent in every respect the plight of the working classes of Namibia.

For this reason, we the WRP have integrated this group of soldiers to give them the respectable political home which they deserve.

Our election campaign is based on the following:

- 1. We, the WRP, go to Parliament to speak over the heads of the bourgeois parliament, to the masses of the people. We have no regard for the Namibian Parliament as it is an institution of capitalism and in a backward country like this it takes absurd forms in which it is a mere rubber stamp for legislation and decisions of the big corporations and the banks. We cannot speak of taking over parliament as the elections have already been rigged with inaccessible electronic voting machines made in India.*
- 2. We are using these elections to advance the demands of the working class including the poor peasantry and in particular the demands of the SWATF/KOEVOET families and relatives, in relation to stolen pensions, loss of income and losses in general through economic sanctions, marginalization, victimization and discrimination, landlessness and homelessness.*
- 3. We will articulate and support the demands of the Herero and Nama people for War reparations for Genocide (1904-8) from the German State.*
- 4. We will put forward the seizure of our Natural Resources to enable us to fund the upliftment of the working class and poor peasantry in general and the neglected SWATF/KOEVOET soldiers in particular.*
- 5. We will put forward the immediate cessation of the wanton sale of our natural resources through Exploration Licenses (EPL's) with seizure of it without compensation, to enable us to fund the upliftment of the working class and poor peasantry.*
- 6. The demands of the SWATF/KOEVOET will also highlight the demands of the working class in general.*

7. We will further advance the demand for basic needs of the working class families to be provided and subsidized by the government on the first tier level (Municipalities), housing, water and electricity, public transport, clinics, kindergartens, sport and recreation facilities, etc to be brought to the people.
8. We will advance taxation for excesses and demand **living** wages tied to the rate of inflation (and not minimum wages).
9. We will demand land to the landless and subsidies for the upliftment of the poor peasantry.
10. We commit ourselves to rebuild the 4th International with the world's working classes, the subregional working classes of Angola, Zimbabwe, Zambia and in particular South Africa with which we share a common political history.

Hewat Beukes

Authorised Representative.

Reinstate NUMSA in its rightful place in the leadership of COSATU

Statement by Workers International

[threecolumns]On 8 November, 33 out of 57 office bearers of the South African trade union federation COSATU (Congress of South African Trade Unions) voted to expel the National Union of Metalworkers of South Africa (NUMSA) from their federation.

NUMSA is the biggest, among the most militant, and certainly the most socialist-minded of the South African trade unions. It was a founder union of COSATU.

The decision to expel was taken by a bare 58% of the federation office bearers, because those who had determined to get rid of NUMSA could not be sure that they would win the expulsion vote at a national Congress of all COSATU members.

NUMSA's expulsion was the latest act in a long saga of a developing and increasingly stark division in the South African trade union leaderships, which has now resulted in this very visible split.

The breaking point was 12 August 2012, when the South African police force shot down 34 striking miners at Marikana. Their crime was to refuse to sell their labour for less than a living wage.

At that point the metalworkers' union declared that South African politics could not carry on in the same way. They said, when a government collaborates with super-exploitative foreign-owned mining companies to keep wages at poverty levels by shooting down striking workers, that government can no longer be deemed a democratic government.

The split in the South African trade union movement is a fundamental split – between the class collaborationist pro-African National Congress union leaders, and the union leaders (and members) who know that class collaborationist politics have achieved almost nothing since 1994 for the working class and the impoverished masses.

NUMSA and its predecessor union, the Metal and Allied Workers Union (MAWU) has fought since it was formed against class collaboration politics, and for the working class to take the leadership of the South African revolution.

This split between the South African trade union leaders is

also the material manifestation of an old argument – the opposition between the Stalinist theory of the two stage revolution, and the Marxist understanding of permanent revolution.

The two stage theory says that in colonial and semi-colonial countries exploited by foreign capital in increasingly brutal ways, the path to socialist revolution and common ownership of the means of production must obey certain rules of development, and pass through two stages.

First must come a bourgeois democratic revolution. The class that must lead and take power is the national bourgeoisie, which will introduce democratic reforms – the right to self-rule, democratic elections, and equal rights for all sections of society (before the law, in education, in employment) and so on. This notion is modeled on the formal premise that every colonial and semi-colonial country in the world must pass through the same stages as the developed countries did in the 17th (England) 18th (France, America) and 19th (Italy, Germany) centuries.

According to the two stages theory, many, many years later, the democratic rights introduced by this first stage will gradually result in a socialist transformation of the economy and society. The huge hole in the theory is that it cannot explain how the exercise of these democratic rights will gradually and peacefully persuade a brutal exploiting class to hand over the means of production. It is in reality a cover for the permanent handing over of power to that class. The “second” stage is a sop to the workers and oppressed masses of those countries – to persuade them to support their own bourgeoisie into government.

This ideology, proselytised by the South African Communist Party (SACP) into the ranks of the African National Congress (ANC), and the trade union movement, resulted in an understanding of the 1994 elections in South Africa as the

“National Democratic Revolution” rightfully led by the ANC, and the first stage in the journey towards socialism.

The democratic elections were brought about through a “negotiated settlement” with the bankers, mine-owners and land-owners made by the ANC leadership with the ideological backing of the SACP. That settlement was made between a national bourgeoisie and its international counterpart.

The deal was that democratic elections would be allowed in exchange for the right of the international bourgeoisie to maintain its super-exploitation of black workers, and appropriation of South Africa’s wealth at the expense of the masses of South Africa.

The deal was made only because the foreign exploiters of the country feared they faced the seizure of all their property, the mines, the banks, the land and the major industries by a mass resistance led by the working class.

In the early 90s, the huge self-sacrificing struggle of the oppressed masses of South Africa (led by a powerful and socialist-minded trade union movement) had reached the point where it constituted a challenge to the control foreign capital had over the South African economy. But those trades unionists and impoverished masses were exactly the people who were to be excluded from the deal. Those who were to benefit were the foreign exploiters and those black South Africans with close ties to the ANC.

The Marxist theory of Permanent Revolution maintains that in the colonial and semi-colonial countries the class which must lead any democratic revolution is the working class, and that it must lead an alliance with the poor peasants in a struggle to realise democratic demands. In order to thoroughly achieve those democratic demands (making them available to the working class and poor peasantry) it must carry over the democratic revolution to socialism. This means starting the overthrow of

property relations through the nationalisation of the commanding heights of the economy under workers' control – at the same time as achieving these democratic demands. The theory of Permanent Revolution is also clear that socialism cannot be sustained in a single country, and can only survive if it is carried out on an international scale. This is a key aspect for a working class party in South Africa, which must reach out beyond its borders as it seeks to establish a socialist society.

Crucial for the development of Permanent Revolution is that the working class must be in the leadership of both the struggle for democracy, and for socialism, and the dual processes cannot be separated. The class must have an understanding that it is not challenging one manifestation of capital (like apartheid) but challenging capitalism itself – and this means that the working class must have its own socialist party to fight for the development of that class consciousness. NUMSA (while remaining a trade union) is currently carrying forward the patient and solid investigation necessary for the building of that party.

NUMSA's document on the Freedom Charter's demands (pages 3 & 4 of the Workers' International journal October 2014) shows how the democratic demands of the South African National Democratic revolution can't be fully realised for the masses in the context of the continuing poverty, unemployment and inequality resulting from the maintenance of the capitalist economic system.

An example not used in that article is that of South African women. Despite having their equal rights enshrined in the South African constitution, South African women cannot equally participate in society because of the horrifying rate of gender-based violence in South Africa. This flows from the existence of a lumpen layer abandoned with no stake in society through mass unemployment. The lower a South African woman's income, the more she will suffer from sexual harassment,

violence and rape.

The most powerful demonstration of all is the fact that striking mineworkers could not exercise their democratic right (enshrined in the South African constitution) to go on strike for a living wage because they were shot down by the “democratic” state.

We should remember that the difference between permanent revolution and the two stage theory – and which class should be in the leadership – had already been fought out in the 1980s through the development of the Workers Charter in the Metal and Allied Workers Union (MAWU), the forerunner of NUMSA. This precious clarification was suppressed in the formation of COSATU when the National Union of Mineworkers under Cyril Ramaphosa used its weight in the movement to sideline the discussion.

That disagreement – over whether the trade unions should have the Workers Charter or the Freedom Charter as their programme – was the fundamental disagreement over which class should lead the South African revolution.

Our Workers International comrade, Bongani Mkungho, fought for those conceptions his whole life long, but that period of South African working class history has now been airbrushed out. It appears only in hostile formulations on the National Union of Mineworkers’ website to what they call “workerists”.

It is almost impossible to find the Workers Charter on the internet – one of the few places is on our website here:

<http://workersinternational.info//?s=workers+charter>.

NUMSA General Secretary Irwin Jim’s generation arrived after that fight had taken place – and has had to rediscover the class nature of the ANC government at the cost of 34 striking miners’ lives. These leaders still speak as if the two stages of the democratic and socialist transformations can be looked at as two separate processes and are putting the ANC’s Freedom

Charter forward as their programme. NUMSA (and the six other unions allied to them) are demanding to implement the socialist second stage immediately – locked in struggle with those who (under the guise of saying that 20 years is not long enough to change things) are determined that the second stage will never appear. In order to make sure of that, they must ensure above all that the working class does not take leadership and take power.

The pro-ANC office bearers of COSATU undemocratically threw NUMSA out of their federation because they want to expel a force which fights ceaselessly for the rights of South African workers, and which is clarifying for millions of workers what the split in their movement really means.

They and particularly the South African Communist party (of which many if not all of them will be members) are the “splitters” of the movement – and they have split the movement in order to benefit the exploiting class.

Thus, when Gwede Mantashe, Secretary of the African National Congress (and ex-NUM General Secretary, like Cyril Ramaphosa) says that he is saddened by the split in the unions and talks about unity – but then asks NUMSA to look at their actions – he speaks with a forked tongue.

COSATU must organise the Special National Congress that NUMSA and other COSATU unions have demanded for the past year – so NUMSA can put its case to the COSATU membership against expulsion, and for advancing the policies on nationalisation agreed at its 2012 conference.

The international working class must take sides in this split – between class collaborationist “sweetheart” trade union leaderships and those that clearly and unequivocally are fighting for the interests and the independent socialist programme of the working class.

We are not a group of outside observers but have participated

actively in our trade unions and political groups over decades to support the long struggle against apartheid – only to find the government our efforts helped put in power shooting down striking workers.

Just as we took sides against the apartheid regime, we need to take sides in NUMSA's struggle – so the whole of the international trade union movement can be clarified. Socialism will never be achieved through collaboration with the exploiting class, and waiting for the day that never comes when they hand over power.

In Britain we are not yet at the stage of the most politically advanced trade unions in South Africa.

We are still working our way through the class collaborationist outlook instilled by social democracy and Stalinism over many decades, which manifests itself in uncritical support for an array of national liberation movements which are not led by the working class.

We still look to Stalinism's most successful international popular front organisation the Anti-Apartheid Movement (now known as Action on Southern Africa) to advise us on solidarity with South Africa. We are still going through the process of fighting for the Labour party to stand up for crucial democratic rights, like the right to strike unhampered by repressive laws, and the right to the Welfare State.

The issues and the choices are starker in South African because (as a new working class) they have not spent so long under the domination of a trade union bureaucracy saturated in social democratic and Stalinist conceptions, like Stalin's doctrine of "peaceful co-existence" between socialism and capitalism. The very best and most class conscious of the British trade union movement (among which is the leadership of Unite) sees itself still as fighting austerity and not capital.

That is why it is so important that take sides with NUMSA in this split – because they can help clarify us through their hard-won conviction that “the interests of capital and the working class are irreconcilably antagonistic”.

Workers International 25.10.2014[/threecolumns]

Marx falsified and emasculated on the essential question of class

[threecolumns]

HEWAT BEUKES responds to an article in the *Mail and Guardian* newspaper

The article reproduced below expressing the class position of an Economic Freedom Fighters (EFF) MP appeared in the Mail & Guardian newspaper in South Africa. Ironically, it is an article which exposes the tribal petit bourgeois method of dividing the working class. We need to answer this article in its essential conjectures.

A cursory perusal of Marx’s writings will show that it is simply not true that Marx deliberately glossed over the race question. In fact Marx showed in all its profoundness that where national and/or race oppression is present the working class can only emancipate itself after the freedom of the race and/or the nation. Lenin took this further in his “The Right of Nations to Self-Determination” by showing that the working

class can only unite and emancipate itself through a conscious struggle against such race and/or national oppression.

It is in this vein that Trotsky gave the choice to the South African white workers, either with the black working class or with imperialism. More cannot be said of the Marxist attitude to racism and particular oppression of sections of the class.

Karl Marx examined the historical development of human society as a scientist with the aim of acting upon it to change it, not only to interpret it. In the process he uncovered amongst others, the social forces and the laws driving this development. Amongst them, he identified the central force as the struggle of the classes.

In capitalism he examined the process of the creation of value. He laid bare the social and property relations engendered by this capitalist production process of commodities. He examined the essential contradictory nature of these social and property relations which drives the conflict between the classes. He examined in the most minute detail the nature of labour including wage and chattel slavery and their impact on production of wealth, and the struggle of the working class. He even distinguished between the form and economic effects of ancient slavery and the trade with African slaves.

In his studies and analysis of class he did not find the national and/or race question a separate issue of interest, but a fundamental issue to be overcome by the revolutionary working class movement as of objective necessity of which moral or any other subjective considerations would naturally be concomitant, but not the departure.

This becomes clear in the following two quotes from Marx:

Letter of K. Marx to A. Vogt in New York London April 9, 1870:
But the English bourgeoisie has, besides, much more important interests in Ireland's present-day economy. Owing to the

constantly increasing concentration of tenant-farming, Ireland steadily supplies its own surplus to the English labor market, and thus forces down wages and lowers the moral and material condition of the English working class. And most important of all! Every industrial and commercial center in England now possesses a working class divided into two hostile camps, English proletarians and Irish proletarians. The ordinary English worker hates the Irish worker as a competitor who lowers his standard of life. In relation to the Irish worker he feels himself a member of the ruling nation and so turns himself into a tool of the aristocrats and capitalists of his country against Ireland, thus strengthening their domination over himself. He cherishes religious, social, and national prejudices against the Irish worker. His attitude towards him is much the same as that of the "poor whites" to the negroes in the former slave states of the U.S.A. The Irishman pays him back with interest in his own money. He sees in the English worker at once the accomplice and the stupid tool of the English rule in Ireland. This antagonism is artificially kept alive and intensified by the press, the pulpit, the comic papers, in short, by all the means at the disposal of the ruling classes. This antagonism is the secret of the impotence of the English working class, despite its organization. It is the secret by which the capitalist class maintains its power. And that class is fully aware of it. But the evil does not stop here. It continues across the ocean. The antagonism between English and Irish is the hidden basis of the conflict between the United States and England. It makes any honest and serious co-operation between the working classes of the two countries impossible. It enables the governments of both countries, whenever they think fit, to break the edge off the social conflict by their mutual bullying, and, in case of need, by war with one another. England, being the metropolis of capital, the power which has hitherto ruled the world market, is for the present the most important country for the workers' revolution, and moreover the only country in which the material conditions for this revolution have developed up

to a certain degree of maturity. Therefore to hasten the social revolution in England is the most important object of the International Workingmen's Association. The sole means of hastening it is to make Ireland independent.

Excerpt from K. Marx, Capital: A Critique of Political Economy, Vol. I (Chapter X, Section 7) *"In the United States of North America, every independent movement for the workers was paralyzed so long as slavery disfigured a part of the Republic. Labor cannot emancipate itself in the white skin where in the black it is branded. But out of the death of slavery a new life at once arose. The first fruit of the Civil War was the eight hours' agitation that ran with the seven-leagued boots of the locomotive from the Atlantic to the Pacific, from New England to California.*

It is clear from these quotes that to eliminate the race and national questions from Marxian science of class analysis is to stultify it, to pour concrete in its joints and render it meaningless and a futile exercise as in terms of Marx himself no revolution will emancipate the wage slave without addressing race and national oppression.

The EFF MP's position therefore seeks no less than to emasculate Marxism as the science of working class struggle and revolution. It seeks to do so without facts, by disregarding the written fact and replace it with fiction. It is the petit bourgeois method of renouncing Marx and Marxism.

Fanon was not a Marxist. He treated racism as a thing in itself, some inherent psychological response from whites against blacks. He could perhaps be described as a black nationalist in essence. He was not concerned with the economic implications of racism and its relation to and effect on the class struggle. He was occupied by racism as an empirical manifestation, and not by racial exploitation as a variant form of labour for the creation of value, and he brought to bear on it subjective evaluations rather than scientifically

founded expositions.

Two quotes illustrate this point:

"The Negro enslaved by his inferiority, the white man enslaved by his superiority alike behave in accordance with a neurotic orientation."

"When people like me, they like me "in spite of my color." When they dislike me; they point out that it isn't because of my color. Either way, I am locked in to the infernal circle."

It is clear that Fanon either did not read Marx, did not understand him or simply disregarded his work. From the Marxian quotes above it is clear that Fanon could not form a Triad with Marx and Lenin. Moreover, he does not approach the race question as an analyst or scientist, but as a victim.

The end result was as it is with all revisions, distortions and perversions of science, he could not put forward a relevant programme for the emancipation of the colonial working classes. With such a psychological baggage Fanon could not possibly reach at internationalism as a precondition for working class (and race) emancipation. He landed at guerrillaism of the peasantry, a class which Marxists consider the breeding place of individualist production, the embryo of capitalism if it develops outside the leadership control of the working class.

This was the model on which Southern African liberation movements built their incumbencies with dire consequences for the working class. This was done in full approval of the imperialists. In a central square in Harare a huge statue of a peasant with a sickle in his hand stare fiercely and derisively down on workers passing through or having their meals. The radio and media used to lambast them for their purported bourgeois values and individualism while the peasants had selflessly sacrificed for independence. It was never true. In Namibia, South Africa, Zimbabwe, and Mozambique

the urban proletariat provided the centralisation and organisation for the liberation movement. Due to the need to scupper national self-determination imperialism and Stalinism wrested control away from them.

The intimation from black or race nationalists that imperialism and capitalism had some innate psychological partiality to race is belied by history of South Africa itself: During the Anglo-Boer war of 1899-1902 about 30,000 Boers mostly women and children died in the British concentration camps. Nothing equalled this in the 400-year colonial history of South Africa in terms of racial brutality. It was surpassed in extent only in neighbouring Namibia during 1904-8 with the near extermination of the Herero and the Nama nations for resisting subjugation and exploitation and not on the basis of racist compulsions.

The ease of the merger of black and white in their collective exploitation of the black and white workers and their collective hatred of the black working class as revealed in Marikana put the issue beyond doubt.

This is actually a phenomenon which was not understood by Fanon. Throughout the several hundred-year epoch of capitalist race exploitation, the emergent African feudal and tribal ruling classes were an indispensable part of that process. Basil Davidson in his "In The Eye of the Storm" relates how the ruling castes of the Central African Kingdom amongst others traded with slaves with European colonisers of the Americas. Likewise imperialism in post-colonial Southern Africa needed the tribal royalties and black petit bourgeoisie for its continuation.

We now turn to South Africa itself. The issues surrounding "black consciousness" – the central theme of the article – have been wracking Southern Africa since around 1970. A black consciousness movement which rejected any compromise with the white ruling class took root at the time. Steve Bantu Biko

became its iconic leader. It essentially shunned class analyses, but it demanded no less than a proportional appropriation of the economic resources as a basis of any conciliation between white and black.

This militant black nationalism was counteracted by a "non-racial" alliance of black nationalists and the liberal bourgeoisie which eclipsed black consciousness in the 1980's with the formation of the United Democratic Front (UDF), an ANC front. (During this period the ANC and the SWAPO were liquidating thousands of young activists in exile including the youth who had fled Namibia during 1974 and South Africa in 1976 and its aftermath.) The UDF's black-white unity was condition less and they eclipsed the militants which had no class analysis and defence for their purported "reverse racism" against the former's pragmatic unity. Of course, factors that assisted in the demise of the militants were the billions pumped into the promotion of the bourgeois alliance by imperialism, through the Anti-Apartheid Movement and physical elimination. Steve Biko is the most notable example of this physical annihilation by the South African State.

Epigones of the black consciousness proponents remain in South Africa. But, unlike their progenitors, they are eclectic and responsible for the attempts to fragment the working class in tribal and national groups and strata. Of course this is inevitable if one responds to class oppression in race and tribal terms. This position has much to do with the outlook of the petit bourgeoisie in general, the tribal petit bourgeoisie in particular.

There can be no doubt that the production of surplus value and its expropriation is the central objective of the capitalist. There can thus be no doubt that racial exploitation of labour is a sub-relation of class exploitation.

But, in South Africa there is no longer exploitation based on race enforced by law.

There remain no institutional obstacles to the unity of the South African working class.

The task is now to strengthen the United Front with NUMSA and to take it forward to build a revolutionary party for Southern Africa which shall seek unity with the international working class movement. This unity will be obtained within the struggle to redeem the true history of the working class.

By Hewat Beukes, Oct. 2014

From:

<http://mg.co.za/article/2014-09-26-class-theory-finally-decolonised>

“Class theory finally decolonized

26 Sep 2014 00:00 Andile Mngxitama

Fanon creates a triad with Marx and Lenin, to help the EFF reclaim class from its racist foundations.

We need Frantz Fanon, the black thinker of anti-racism, to keep in check the European sensibilities of the first two (Vladimir Lenin and Karl Marx) in the holy triumvirate. (Supplied)

Ironically, “class” a putatively combative analytical category in the Marxian tradition, has been one of the most effective means to hide race oppression in racist and colonial societies.

This claim would surprise many because class, as a Marxist tool of analysis, seeks to identify more precisely the workings of capitalism and also to identify the social strata imbued with the capacity and interest to carry out the task of being the “grave diggers” of capitalism – those who would usher in the socialist society where suffering will cease to exist. That was Karl Marx’s fantasy in any event.

The problem is that Marx was trapped in the Eurocentric, anti-black racism of his time. This truth is part of the DNA of his philosophy. Marx's racist, mechanical thinking on the movement of history leads him to call for the colonisation of non-European worlds to hasten the march towards communist nirvana. So, the foundation of class theory is anti-black.

Class analysis needs to be decolonised and subjected to anti-racist analysis if it's going to serve black people. The hegemony of white thought has ensured the acceptance of class unquestioningly. In our universities, which are dominated by Western thought, class is seen as a scientific category, whereas race is considered a mere epiphenomena, a derivative of class, or even a non-category of "social constructionism".

From the above, the conclusion is drawn that race does not exist. Blacks cease to exist because, as we hear, class is the fundamental contradiction. But black radical thinkers such as Frank Wilderson have shown that class cannot account fully for black suffering, which exceeds the capitalist exploitation and alienation that affect white workers.

Black suffering also includes "fungibility", the idea that one doesn't just sell one's labour power as white workers do, but that one is sold as a commodity. White workers could buy themselves a black person off an auction block during the days of slavery, and they are known to have done so. This is over and above the fact that white workers benefit from the exploitation of blacks.

In South Africa, the early Afrikaner proletariat had access to the slave labour of Africans. Basically, they were workers who owned workers; the story of inboekselings – the African slaves of the trekboere – is still to be told.

Bad history

In South Africa, class reductionism has a bad history. White Marxists insisted on it as a choice weapon to avoid accounting

for their complicity in black oppression. Often, the insistence on class instead of race in anti-black, racist societies actually meant the defence of the settler colony.

In South Africa this led to the bizarre situation where black people were trained to deny white oppression and say they were oppressed by an abstract, impersonal “system”, not white people.

This saw guerrilla insurgents sent back from exile at great personal risk to destroy “economic installations” and to take care not to harm white people in the process.

We ended with a war without a war when on the side of the white oppressor, the black person was the actual subject of exploitation and violent repression, as demonstrated by the occupation of the townships by the army and police, hit squads and long-term jail sentences, if not capital punishment. White oppression was personal, the Marxist response was impersonal.

There is a bitter truth to face: to be a class warrior or even a Marxist doesn't mean one is above anti-black racism. The dramatic resignation of Aimé Césaire from the French Communist Party in 1957 shows this reality in clear terms.

Césaire, who was protesting the reality that Marxism was put to racist use, poignantly stated: “What I want is that Marxism and communism be placed in the service of black people, and not black people in the service of Marxism and communism.”

At times when listening to black people who have assumed Marxism, one can't fail to notice how their entry to the thought process requires that they deny themselves as black people.

Triad of Marx, Lenin and Fanon

Up to now difficulties of class theory have not been decisively resolved. The self-description by the Economic Freedom Fighters (EFF) as a “Marxist-Leninist-Fanonian” party

presents a refreshing attempt to decolonise the anti-capitalist struggle. This triad of Marx, Lenin and Frantz Fanon is recognition that Marxist-Leninism in racist societies falls short of the task of emancipation.

We need Fanon, the black thinker of anti-racism, to keep in check the European sensibilities of the first two in the holy triumvirate.

As far as we know, it's the first time that a political movement has explicitly expressed its ideological framework in this way.

Fanon, a student of Césaire, was to turn the Marxist schema upside down, almost as profoundly as Marx had done with Friedrich Hegel.

Fanon argued that in colonial settings, "Marxist analysis should always be slightly stretched" because, he argued, "the economic substructure is also a superstructure. The cause is the consequence; you are rich because you are white, you are white because you are rich".

The EFF's ideological innovation introduces a productive tension that may contribute towards developing a theory and practice of emancipation that reclaims class from its racist foundations and decolonises it in the service of black emancipation.

Class is too important to be left to racists to misuse at will in the defence of white supremacy.

Andile Mngxitama, an EFF MP, is co-editor of Biko Lives! to be launched on September 26, and is the founding editor of New Frank Talk, a journal on the black condition. He writes in his personal capacity"

[/threecolumns]

In Response to the SA Metalworkers union's "Movement for Socialism" proposal

[threecolumns]

HEWAT BEUKES, a leader of Workers International, previously a member of the South West Africa People's Organisation (SWAPO) Youth League and now in opposition to the Namibian SWAPO government, interviewed TANGENI NUUKUAWO, a leader of the 1971-72 general strike and also formerly a member of the SWAPO Youth League. This is an extract from the book "Movement for Socialism"

In the first chapter of "Trade Union Struggles for Freedom in South Africa" (page 43 in this book) there is a reference to the 1971-72 general strike in Namibia (then South West Africa) being a prelude to the strike wave in Durban in 1973. The Namibian strike also profoundly affected the freedom movement when 4,000 youth joined the South West African People's Organisation (SWAPO) in exile.

The South West African Native Labour Association (SWANLA) was formed in 1943 by the South Africa colonial government for the purpose of herding workers from the north of Namibia to work in the mines in the south.

Under the so-called contract system, workers were gathered together in Ondangua and then driven down to Grootfontein where their assigned bosses would collect them. The compulsory

contract was for 18 months. Over time the entire commercial, small industrial, mining and agricultural sectors would be fed by contract labour.

Tangeni experienced this himself and remembers his father who was a labourer in Walvis Bay. He was employed on compulsory 18-month contracts, during which time he could not come home and his wife was not allowed to visit him. Tangeni obtained a permit to visit his father in the compound, but for only one hour at lunchtime.

The beds were concrete slabs protruding from the wall, one on top of the other. Rooms were small for two to four occupants, but during the return of seasonal workers these were overcrowded. The food was the same day after day for 18 months; lunch consisted of porridge with either meat or fish relish, and breakfast consisted of brown bread with jam.

It was slave conditions, performing back-breaking labour without sitting down for more than eight hours a day. Workers developed back problems and illnesses arising from the unsanitary conditions. If you became sick you lost your job.

Many Angolans were contracted. They were much cheaper than the Namibians. Mostly illiterate, they suffered even worse abuse and exploitation. Many lost their lives due to being killed on farms with no relatives to enquire and question their whereabouts. They were slaughtered.

The inhuman conditions built up frustration and resentment to breaking point amongst the vast number of workers housed in large compounds especially in the urban areas, and in 1971 the anger boiled over into a general strike which started on 13 December 1971 and ended on 20 January 1972.

The organisation was underground with the leaders explaining to the workers concentrated in the compounds that their situation could only be changed through political struggle. They needed to overthrow the system. They demanded amongst others:

- the right to free movement;
- better wages and better conditions of work;

- the pass book to be replaced by an I.D.;
- the right to negotiate for pay and to choose their own employers.

However, finally the only change brought about by the strike was the shortening to six months of the compulsory period before returning home to see their families.

Nevertheless the strike had a heavy impact on the economy. Production went down in mines and fishing, also farms were unattended. Most important, it gave way to political organisation and awareness. The colonial regime transported many workers back to the north, but they returned as organised workers, and as a token of defiance and freedom they cut a large section of the border fence between Namibia and Angola.

Before the strike, political organisation was loose. The SWAPO Youth League consisted of unstructured individuals. The Strike gave structure and organisation both to the workers and the Youth League. In 1973 there were school boycotts in the north and organisation of national resistance against the Bantustan policy enforced by the Odendaal Plan of 1964 which put homeland "second tier" authorities in place for the various national groups.

These boycotts and resistance were met by harsh repression by the colonial regime and the homeland authorities. In the north youth and workers were tied to trees and flogged with palm branches. This led to an exodus of four thousand youth in 1974 to join the SWAPO in exile in Zambia; when the Anti-Apartheid Committee interviewed the youth in Lusaka they mostly wanted to hear about the strike

No wonder! The Namibian General Strike defied the largest colonial military force in Africa – one soldier for every 12 Namibians – and shocked not only the colonial administration for its determination and death defiance but the South African regime itself.

It was a big thing internationally. South African contract workers in mines and industry suffered the same conditions as those who took strike action in Namibia, and so the mood spread. A strike of 300 PUTCO workers in the Transvaal against

low wages was followed by the wave of strikes which exploded in Durban in 1973. Our general strike had an impact in South Africa, and the development of workers' struggles in South Africa had an impact on us.

In Namibia the general strike led to a restive period of labour resistance and political organisation culminating in the 1978 Rössing Strike which involved thousands of miners at the Rössing uranium mine and other mines and which saw the formulation of a broad set of demands including trade union demands. This level of development was influenced by the trade union struggles in South Africa.

Today it is particularly important that the National Union of Metal Workers of South Africa (NUMSA) has broken with the ANC. Even when we joined SWAPO in exile in Zambia in 1974 we were already conscious of the corruption and political poverty of the SWAPO leaders and SWAPO in government has proved this to be true! We knew when we organised the general strike that workers' conditions could only be changed through political struggle. Workers here are faced with the same task as workers in South Africa – to start a Movement for Socialism.

NUMSA is the biggest affiliate of the Confederation of South African Trade Unions (COSATU), but COSATU is in President Zuma's pocket and the ANC can't even implement the Freedom Charter! I thought the general secretary of the ANC was a communist, but then I listened to his statements on relations between the ANC and the unions and realised that the ANC seeks to seriously weaken the workers' situation, and so I agree 100% with NUMSA's decision to work towards a new independent workers' party for socialism.

It is now our job to educate and organise![/threecolumns]

Out Now! July 2014, issue No.6 of the Journal

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Hewat Beukes interviews Tangeni Nuukuawo a leader of the 1971-72 general strike in Namibia: (Extract from the pamphlet *Movement for Socialism*)

Cracks in the facade of world capitalism: Two articles by *Balazs Nagy*

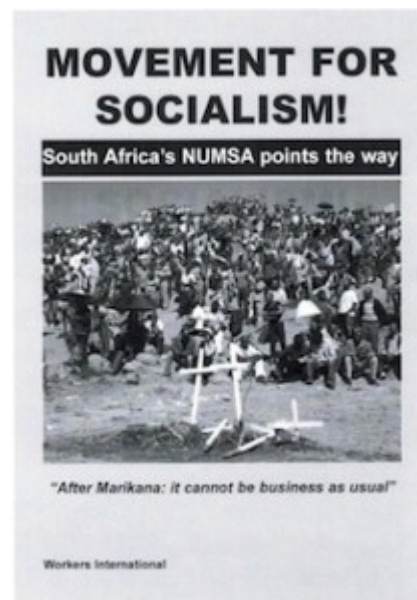
Strengthen and broaden the movement in Bosnia-Herzegovina: Letter to a trade-unionist by *Radoslav Pavlovic*

Medieval barbarities: *Roger Silverman* replies to discussion of his article *What does Modi's victory mean?*

Social movement trade unionism: *Bob Archer* reports on a conference

New Book: Movement for Socialism! South Africa's NUMSA points the way

On 7th May 2014 the African National Congress (ANC) was returned as the government of South Africa, but there is deep disquiet. For the defeat of apartheid did not bring an end to capitalism as many militant activists had hoped, and a small group of the ANC at the head of the government and their cronies in the trade union leaderships have prospered while imposing neo-liberal policies which are impoverishing the masses. Meanwhile the workers, movement has been set back in a number of different ways in the last 20 years.



In response to this, even before the general election, at its Special National Congress in December 2013, the National Union of Metal Workers of South Africa (NUMSA) had withdrawn its support from the ANC and its ally, the South African Communist Party (SACP), and had already begun a series of actions to establish a united front to coordinate struggles in the workplace and communities. These stormy developments in the class struggle in South Africa have profound implications for working people everywhere.

This book highlights the way forward proposed by the leaders of the NUMSA to resolve the crisis. To assist readers outside of South Africa to understand how this came about, we include the history of the struggle by South Africa's working class and its close links to the Namibian workers, movement to overthrow white majority racist rule as part and parcel of the struggle for socialism by participants in the movement.

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