

## **Machel's Speech on Unjust Detentions in Re-education Camps**

Maputo home service in Portuguese 1800 gmt 1 Oct 81

Excerpts from speech with studio introduction

Yesterday, owing to technical problems, we were unable to broadcast the speech made by President Samora Machel at the end of his visit to Cabo Delgado; also these technical problems prevented us from recording the full text of the President's speech. However, we are now going to broadcast it, the parts of the speech which were not recorded being announcer-read.

[Machel - in voice: passage omitted]

We must ensure that the Constitution is being respected from the Rovuma to the Maputo. The national liberation war has assumed a number of aspects. The main aspect is to liquidate injustice, to liquidate oppression - oppression in all forms. Our liberation war was not waged to replace Portuguese injustice by Mozambican injustice, European injustice by African injustice and foreign injustice by national injustice. Pay heed to this. This is our main point - we must do justice to all citizens... In Cabo Delgado we toured the re-education centres at Chaimite and Ruarua. We went to see laboratories for transforming man... Today, we visited Niassa Province; we toured Unango, Chibuto and (?Butawezi). In Niassa, we are already benefiting from the experiences of reintegrating re-educated people into society, the new society. In Niassa, we are already getting international support for the integration of the re-educated.

As a result of Frelimo's, our Party's policy of clemency we have freed PIDE [colonial intelligence services] agents. We have freed traitors to the cause of freedom; we have freed deserters, murderers, criminals, robbers, delinquents, drug addicts, corrupt people, vagrants and the anti-social. They are now free citizens, who have been integrated into the national reconstruction tasks. In Cabo Delgado we toured Chaimite and Ruarua re-education camps to analyze the experience of re-education in that Province. We found different situations existing in the two camps; we found complex situations.

[Announcer: passage omitted]

During the time of the transitional Government, we said that our main concern was not to punish the criminal; what interested us most was to eliminate the causes which created those criminals. In capitalism there is also punishment, but that does not solve the problems. In Chaimite we found a re-education centre where there is a certain level of organization. There were FPLM deserters who ran away during the armed struggle, corrupt and indisciplined elements, and thieves. Some of these elements were members of our defence and security forces, our

paramilitary forces and the police, and we found thieves, forgers, vagrants, drug addicts and delinquents there also.

We talked with them and noted that they welcomed with enthusiasm the news of their integration as free people and workers. After a long dialogue that we held with them in order to try to understand one another's tragedy - recalling the thousands and thousands of kilometres they had covered when they were being transferred from Maputo to Beira and other cities - they welcomed the news with enthusiasm when we told them that they were going to take part in the projects for the development of Cabo Delgado and Niassa. They are going to take part in a 400,000-ha project in (?Vuri) and in the construction of new textile factories in Chitema.

In Ruarua [camp] there was a different situation altogether. There is no programme there for the transformation of man, there is no production, no organization and no planning. There is no physical hygiene - or even basic cleanliness - let alone mental hygiene. There is no division of labour. The centre has become a centre to produce idlers. The centre is in a privileged place, with fertile soil and water in abundance, but it is a centre that produces nothing. We found that there was lack of leadership there. We found there people who were in charge of re-education but who did not know what re-education was or its objectives. We found pandemonium, disorganization, laxity and slackness. It was a centre producing impertinence and effrontery. In Ruarua there were FPLM deserters who fled during the armed struggle. Some of them fled because of physical fear and others because they could not stand the heavy rains, the scorching sun, hunger or lack of clothes. Some of these people fled to neighbouring countries such as Tanzania and Malawi. Those people committed the crime of treason. In Ruarua there were also FPLM deserters who surrendered to the colonialists and took part in actions against us, leading the enemy to our bases. They showed the enemy our routes and our production farms. They assisted the enemy in acts of massacre against the population. They disclosed to the enemy our plans, strategy and tactics. Those people committed high treason.

In Ruarua there were fighters of the armed struggle who were punished after independence. There, our stomach gets upset. Just because someone was six hours late for work he was sent to the re-education camp, because he was absent for four days, or for a small fault, he was sent for re-education alongside the traitors, criminals, corrupt elements and scoundrels. This is like putting dry grass into our stomachs, we cannot digest it. It is the destruction of a monument, it is the destruction of history. It is like burning the books of our history. It is destroying and demolishing monuments which speak, walk and work. This is not inefficiency, it is ignorance. Those freedom fighters were there, side by side with PIDE elements, deserters and criminals. In Ruarua there were also PIDE elements who were trained by the enemy and who, pretending to be patriots, were able to infiltrate the ranks of Frelimo to murder our leaders.

[Passage noting that such people, all mixed up together in the camp, with ex-servicemen, vagrants and other delinquents.]

Why do we mention all these categories of people? It is because we found such

sad situations - situations which deliberately violated our stated policy. We can only believe that these measures were taken by people infiltrated into our structures in the service of counter-revolution. The counter-revolution has a number of facets and sometimes it is subtle. It is necessary to study it deeply, so as to discover its roots... We found there situations which offended our legality and our revolutionary justice - situations which offended our humanism and the value that we render to each citizen, the value which we acquired during the armed struggle for national liberation. From where did such people bring their methods of work and whose methods were they?...

[Machel] We found there some of our freedom fighters who, because of some minor fault or deviation, had been detained for six years in the re-education centre... As leaders, what could we say? What could we say to them? They had been detained for six years [repeats] six years. However we felt proud because they were there [in the camp] as Frelimo people; they had represented Frelimo in the re-education camps... Re-education for us, my friends, is a major gain for our people and for the revolution... It is because our revolution is strong and vigorous that we are today able to free PIDE elements and traitors and make of them useful citizens in society. Our policy puts man as the main factor and we believe in the transformation of man. That is why we cannot allow that in the implementation of our policy of re-education we compromise our principles and revolutionary methods. We cannot allow the enemy to direct against us a weapon which we ourselves have created to destroy him. Our laws are laws created by ourselves. For every crime there is a corresponding punishment. The violation of our laws creates a climate of instability and insecurity. It creates fertile soil for the enemy. The violation of our laws creates distrust amongst our own people. It divides our peoples, contrary to what we say - that Frelimo unites and organizes the people. The violation of our laws compromises our revolutionary principles, the violation of our laws can only serve the enemy [repetitive passage omitted.]

The re-education centres are for transforming man. They must be capable of making those being re-educated understand the reason why they are there - because of the harm they caused to society and the breach of law and order they committed. The re-education centres are a turning point. By integrating the man in a progressive and well-planned activity, re-education makes him understand the importance of socio-political activity, it makes him understand that the life of one is connected with the lives of all, it makes him understand that by contributing individually towards our self-sufficiency he is learning to earn his own livelihood honestly and not by stealing. The re-education centre should be a school where professional knowledge should be passed on and made use of. But it is the fundamental task of officials in charge of re-education centres to know the life history of each one of the people being re-educated - his life history and his origin, in order to understand why he committed his crimes. Who is his father, mother and brothers, who are his grandfathers, what type of life did they lead? These are essential things that should be taken into account in order to understand why this or that one committed a crime. But unfortunately, most of us [officials] are mentally lazy. The re-education centres must create conditions sothat the re-educated should not isolate themselves from society and the revolution. [Repetitive passage omitted.]

We must have plans and we must define objectives for each re-education centre and for each man to be re-educated. We must have action programmes for each re-education camp... (?and monitor) the degree of transformation of the man undergoing re-education. There has to be a graphical thermometer for each man being re-educated... Our policy of re-education is correct. It is an achievement and is a revolutionary measure. It is an original part of the Mozambican revolution and a product of it. The re-education camp... has already produced good achievements for our revolution. It has produced men from the human wrecks left by colonialism. It has liberated the minds of men who had been trained only to kill. It has produced men who are determined to create life, men who had been taught to hate independence have now become patriotic citizens. This is the proof of the need for re-education. If we put the results of a weighing machine, the pointer will show us that the re-education camp has more advantages than disadvantages, it has 80 per cent positive aspects and 20 per cent shortcomings. We must therefore value this achievement by planning, organizing and developing the re-education process...

The struggle continues, the revolution shall win, socialism shall triumph.