

SNCC 28th Anniversary Conference: Discussions with SNCC Veterans and Students

We Shall Not Be Moved: The Life and Times of SNCC 1960 - 1966 Conference

Date: April 16, 1988

Location: Trinity College - Hartford, CT

Host:

[Jack Chatfield](#) - Professor of American History, Trinity College

Moderator:

[Gloria House](#) - Field Worker, SNCC Lowndes County, Alabama, 1965 - 1967; Professor of Humanities, Wayne State University, Detroit

SNCC Veterans:

[Judy Richardson](#) - SNCC Veteran / Filmmaker

[Cleveland Sellers](#) - Field Secretary, SNCC 1963 -1966; Program Director, SNCC 1966 - 1968

[Charles Sherrod](#) - Field Director, SNCC Southwest Georgia project, 1961-1967; City Commissioner, Albany, Georgia, 1976-1987

[Lawrence Guyot](#) - Field Secretary, SNCC 1961-1964; Chairman, Mississippi Freedom Democratic Party, 1964-1968 Candidate for Congress, Fifth Congressional District, Mississippi, 1965

Songs By:

[Hollis Watkins](#) - Field Secretary, SNCC McComb, Hattiesburg, and Greenwood, Mississippi, 1961-1966; Director of Social Service, Child Development Group of Mississippi, 1967-1971

Guest Speaker:

Abdulrahman Mohamed Babu - Former Foreign Minister of Zanzibar

Guest Speaker Introduced By:

[Bill Hansen](#) - SNCC Veteran

***NOTE:** Recording begins after discussion has started.

Hollis Watkins...Project, because you're going to be dealing with a Black congressman, Ron Dellums, and he has to set the faith, and he stalls [indistinct] and that's a fact.

SNCC Veteran: But have we finished answering? May I just restate what we were dealing with before, the appeal, the question of cultural identity, and the question of how we deal with racism within the campus setting. Are there other responses to that?

Student: Yes, I have a response to her. I'm a student here at Trinity, and I have lately received [indistinct]. I made a point of knowing all students, knowing their names and seeing them and watching them go on. And I noticed that not one of the students, when we pass them on campus [indistinct]. I don't want to be taught as being Black and militant and wanting to [indistinct] and that's a problem.

So I don't see if you just don't have that identity, that feeling of being Black, that feeling of this problem, and the people who are in charge of the organization don't come up to you and to make [indistinct] you're all Black students here, we have something we should work toward. How are you going to get anything achieved? Well, there's just no sense of it.

And the people in charge, like the president, the vice president, and all these leaders, they should make it their point to know all these new students that are coming in, make sure they are aware of what is happening, and try to get them involved, motivated. They don't do it.

Student: I think there's a problem if we limit ourselves to defining ourselves around practical Black. Because, I think basically back in the [19]60s, these issues were a little bit more clear-cut as far as their segregation is dealt with all Black people.

When you talk about on college campus today, and I'm sure [it was] the same thing going on then, but you're talking about people that are in different class settings. And some of these issues that we need to be dealing with and addressing ourselves around aren't just issues for Black people. Are issues for people of color and white people also. They're class issues, and they're issues that we need to define along that line.

So if we just try to move, trying to define ourselves around just being Black, we're going to get to the least common denominator that's dealing with Black, and we gotta get back to this love-everybody type stuff. We really have to start dealing with economic issues and educate people around that stuff.

I would like to see us move into a mode of trying to deal with strategies of how we can work in multiracial groups, or if we all got to work in exclusively Black groups, how we can define our struggle better and keep our ties so that we aren't like lost in this fever of cultural—defining our culture.

SNCC Veteran: I want to kind of respond to the same question. I've been Black for 41 years. I think you should maintain your Blackness. You should be proud of it.

Student: I'm not saying that you shouldn't maintain your Blackness.

SNCC Veteran: Because I'm here to tell you that racism is still well and alive.

Student: I'm sure of that.

Hollis Watkins: The thing that I want to say is that when we find a group of us, we're going to always differ on approaches, tactics, what have I. I think once we do a certain amount, educate one another about what the issues are, if that is a group of us that is serious about doing something, then I think we need to make an assessment as to whether we are prepared to make the sacrifice to push this issue.

I remember the first demonstration that I participated in. It was supposed to have been about 30 of us, and on the day that it was supposed to come down only two of us showed up, but the two of us went forward, and the two of us encouraged a few days later three more, and the five of us encouraged later, better than 100 and so of us.

Once we do what we feel that we need to do in the line of educating, if we are serious about it, and if we are prepared to make the sacrifice, then I think we have to move. Because if someone don't make the initial step to begin that process, we'll forever discuss and debate from now on as to how we should and as to whether we should.

Gloria House: I'm going to ask Judy Richardson if she has any response to this particular issue.

Judy Richardson: I think what you're saying is very important. My problem is that I think we've gotten into—whether it's a class or race problem, and I work with [Benjamin] Chavis at the [Commission for Racial Justice](#). I think one of the things that we're finding out is that it's both, and that we really have to tackle both sides.

I think one of the things you're going to see in this conference is that some of the stuff that's been happening earlier is the early stage. I think we're going to see that we also—one thing [indistinct] talked about—we go into something else in terms of Black power. And I think one of the things that really came out of that was that as Black people, we had to be strong in order to coalesce with somebody else.

You cannot coalition with somebody on basis of weakness, so that we as a people have to be strong in order to affect some change with other groups as a people. I think that's something that's going to be necessary. I think we do have to talk about how we strengthen ourselves before we start bringing other folks in.

Student (Scott Williamson): By way of introduction, my name is Scott Williamson. I'm a recent graduate of Bates College in Lewiston, Maine school, [indistinct]. I'm currently the president of the Afro-American Society and in September I'll be starting my studies at Yale Divinity School.

I just want to suggest that we have the opportunity to utilize our greatest resources as each other. If I were to know, for example, that my brothers and sisters from Michigan were having an event up there, if I was not able to participate personally, if I could not get there, I could talk to influential people in New York or Connecticut. I could help with fundraising. And if I couldn't do that, I could offer support.

And I know, being one of about 25 Black students at Bates, I felt many times that I was beating my head against the wall trying to get just support. And it would have helped me so much just to hear from somebody from Michigan, or my brothers and sisters anywhere, to say, "Scott, keep on. Keep on, onward and upward." I think that there's a lot of energy here, and we need to get specific, and we need to channel this energy, and we can change the world, with no doubt about

SNCC Veteran: What is your name?

Student: Scott Williamson.

Student: I want to say this one thing off of what Barbara said. It's really important that in addition to understanding how to build a student movement, we have to build a movement in our community. And so for me, what's really important as somebody who's really trying to organize in my community is that people are actually willing to make the transition from school to the community, from school to the welfare hotel investors. And that's one of the reasons why I admire SNCC so much, is high school students and colleges left school to go where their people were.

And I also want to say one particular kind of thing — I've heard talking with Professor Fuller that there's some kind of money at Trinity College that people can write for fellowships, that they may be able to do some kind of team to organize an internship. I've been really interested in talking to students who are interested in coming to work in New York City on this project about that, afterwards.

SNCC Veteran: I just want to say, for God's sake, leave something at the school, though. Because one of the things that happens, institutions know, and schools know that students are going to graduate, are they going to move on, are they going to be moved on. And they depend

on that, and then the next group has to start all over again. So somehow, as it's been said before, it just has to be doing it on both fronts.

Student: Can I just say that that's what's happening at Trinity right now with [indistinct student organizations] mostly all our officers are sophomores, and we've had to start over. We just wrote the Constitution, and the hardest thing for us was trying to find out what the purpose of TCB [Trinity College Black] was, and we had no answers.

And it's really hard when the people before you didn't leave anything. So the person behind me right now has really put us down, and me as a Black person, has put me down. And what I want to say to her is, where was she when we were doing the Constitution? Where was she when we were having our meetings?

Student: Before this group starts to break up, I think you touched on a lot of traditions and a lot of the SNCC people who we came here to grab, we don't know how to grab you once you leave. So I'm circulating like a sign-up network sheet, and what we'll do at Michigan is take responsibility to type it up and to mail it out to everybody on the list, and then we can figure out what to do. So everybody would have just a way to get in touch.

Gloria House: I was going to pose a question to the brothers and sisters who are here from UCAR [University Corporation for Atmospheric Research]. That's the U of M—oh, you want to say something?

Cleveland Sellers: I just wanted to come into a group of students who are here. One of the things that I think has happened, specifically with SNCC information is, is that many of us who have it have, for whatever reasons, not shared a lot of that information with you,

And now that we have an opportunity here to share some of that information, I think we need to take a few minutes to allow you to ask the kind of questions that you may want to have answers to, in terms of the student movement, in terms of the Civil Rights Movement, etc. And then I think you need to challenge us that we in fact, provide to you a lot of information about that period and about that movement.

There are a lot of misconceptions, distortions, erroneous histories in terms of the Civil Rights Movement and what it was. A lot of people are led to believe the Civil Rights Movement was monolithic and that there was no diversity, and that there was one central figure who did everything in the Civil Rights Movement, and that's a distortion of fact, and that's something that we need to get away from.

But like I said, many of us have not had the opportunity, have not been inclined. We have been dealing with our own wounds, our own feelings of pain and anger and etc. So now that you have this opportunity, please ask us the questions that you want us to respond to. You don't get this

kind of opportunity often, and I think the sacrifices and the fact that you're here says something about this group.

The other thing you need to know is, if you look at SNCC, you're looking at an organization that was never very, very, very large. We never had 200 and 300 SNCC membership. Didn't operate like that. We affected a lot of things that are currently going on in the South and in this country. And so it's not about numbers. It's not about a lot of things that you might think that it is about.

So please take this opportunity to challenge us. That's what has to happen. We're not gonna give you the information. You're gonna have to take it. And that's the challenge that you have to make to us. And anytime you see a person who is SNCC, ask them for that information. Request, require them to share with you, and you'd be surprised at the amount of information that we have.

We have information across the entire [19]60s and [19]70s. And you'll be able to understand much better the nature of the movement, the strategies, like Mike said, the strategies that didn't work for us, the ability to do the kind of study that needs to be done.

Social change is a very complicated process, which requires a lot of energy, a lot of time, the ability to do research, the ability to study, the ability to do those kinds of things that even require in your regular school. It's not a fly-by-night kind of situation that you get yourself involved in. It's very intricate, and it's very detailed.

Many of these persons you see here, in terms of the old SNCC, were at the head of the class. They were students. They were studious. They were scholars. And it's gonna take that. You're just not gonna go out here on a whimsical kind of idea that you're gonna change the world and something is gonna happen. You have to do the necessary work. And work is something that we have to underline. And I just wanted to say that before you had a chance to get away.

Yes, if you see somebody walking in the hallway, buttonhole them. Ask them to tell you about where they were, or who they were, what they were involved in. And it's so important for us to get that information out. That is the only way you begin to understand the nature of the struggle and the important issues that were involved in the struggle, and there were some important issues.

When you talk about the anti-war movement, when you talk about the Civil Rights—the Voter Registration Act, and the emergence of consciousness on the part of Blacks in this country, you're talking about some very, very, very massive undertakings, and that group called SNCC, which was a very small group, impacted on all those things.

And I just wanted to share that with you, because I think these opportunities are rare. And I spent a lot of time with students, and I just find that this was a great opportunity for us to share with you those situations.

Gloria House: The comment that Cleve just made, of course, has been the purpose of our getting together this afternoon. We've already agreed that we're going to continue this dialogue in an organized fashion at Umoja House, I believe. And then, of course, yes, to do as Cleve said, just come up and say I want to talk to you about whatever.

Just by way of sort of rounding off this session, though, I'd like to pose a question to UCAR concerning their experience in organizing Black students on the U of M [University of Michigan] campus, where I know there is a great deal of denial of cultural identity as well. We have students who have been able to get into U of M and to stay there, and they have, some of them, ideas of upward mobility that might have caused them to say, "No, I don't want to be involved in this."

And certainly some of the organizers who are with us today have had the experience of working with those students and bringing them into the movement that's happening on that campus. And I think some of that experience may be useful to students here at Trinity and in this area, given the kinds of questions that we've been getting. So are there any members of the UCAR work who would like to talk about that particular issue?

Student: I think that one of the things that—it's always sort of a follow-up on part of Kim's point too, is—which I think was misunderstood. I mean, one of the positions of UCAR is that we fought Black from white allies on the campus around this, is the central importance of Third World leadership to any struggle around racism, but not only around race issues—all the progressive issues that are out there.

That perspective is critical, and people need space to come together as people of color. White activists need to recognize the centrality of African-American leadership, in particular, in terms of progressive movements in this country.

And part of what we do, sort of a challenge, I think, to other students of color has been just that we are not here because of our own achievements and so forth. And we've very aggressively gone to the minority norm organizations and various things and sort of confronted people with these issues.

But also we've, I think, just strategically, what we've done with these incidents of racism that have happened. Somebody said before Jim Crow was an issue that it was an easy issue to focus on, it was so obvious. I thought about that. And I kind of think in some ways, Jim Crow became routine too. It wasn't obvious that everybody was going to be fighting against Jim Crow, because it existed for a long time.

At one point, a group of people said, Look, this is not going to be routine anymore. And I think a lot of this shit is happening on college campuses now—really vicious kinds of attacks and so forth. To take those things and not to even say that those attacks in themselves are the most important thing, but to use those to incite students' anger, to activate students and to say, if you tolerate this, then you tolerate everything else.

And to use those incidents as organizing tools and to show how they're symptomatic of larger forms of institutionalized racism that it's not this one crazy white kid who's going to write KKK on your door or a swastika outside your office or something like that. But it's the administration of these universities that create a climate in which this kind of thing can happen.

That's what we've done. I think we would have, would have been a dead end in terms of our organizing if everything you just said, it was a particular incident that happened. We tried to use the incident to incite some anger. The incident that happened in Michigan last year [when] a series of racist jokes were aired on a radio station, and some sisters received a threatening letter. This was six weeks after Michael Griffith had been murdered in Howard Beach [Queens, NY], saying that Blacks should be hunted and lynched.¹

And so instead of writing that off or saying, this is just one crazy person, we sort of used that. We took it around and she put it in people's faces and said, Look, this is what's happening. This is the extreme of the routine stuff that's happening all the time.

And so I think challenging people to break with the routine and showing people the kind of outrageous things that exist now that become part of a landscape on the campuses is part of what we have to do. But this is, I mean, there's a lot of other people here too.

Gloria House: Anyone else have any closing remarks?

Charles Sherrod: I want to say, as I walk over here, and I'm proud of what I hear, I'm so proud of the young people who spoke so far. And I see a movement, and I feel [it]. And if you put your name on that list—I don't know what you do in your summertime—give me a list of your names, I can show you a place. You can go and do some registration during the summer at least, and some other things that we can clearly do.

Student: The conference was really successful. I think it's pretty much limited to small panels. I know it was limited to basically smaller panels. And basically what they tend to do is they have a database that they're going to put in a computer kind of networking system like a lot of colleges. I mean, there are colleges spread out across the region, so that's something that's just—that's a system that definitely is already in check.

¹ Michael Griffith was a 23-year-old Black man who was killed in Howard Beach, Queens, New York, in December 1986 after being chased by a group of white youths and struck by a car while fleeing across a highway.

It's completely student organized, and student-run which I think is very important for students, and they've got—the students did it. They organized the funding. It's going to be a yearly kind of thing. There's something to definitely become involved in, and all your organizations be interested in. But I had information about that, not with me, but I can—on campus, so I can keep you posted.

Student: I just wanted to add to what Barbara said, because I think one thing that's very important is to remember it's okay to confront people and call them out and say, something's going on here, why aren't you a part of it? But I think we need to do it in a principled way and not talk down to people and say I'm an activist and you aren't shit if you aren't. You have to go to where they are and try to bring [them], moving forward, with you. So when you organize, you do it in the fashion that makes people want to join in what you're doing. It's taking them where they are. You don't look down on people who aren't where you are, who haven't had all the experiences you've had.

Ken Collins: My name is Ken Collins. I'm the author of *Duality Theory*. I was a midshipman in Annapolis [MD] when [indistinct] was arrested and Martin Luther King was shot. I went on to Springfield College. I quit Annapolis. The Black students at Springfield College were occupying the Campus Center at that time, and their actions changed my life. That was 17 years ago, and I haven't done a damn thing since then but to work to develop generalized theory of why racial prejudice and prejudice in general happens, and I've been successful.

I did a sit-in on behalf of this work at UMass, and I was thrown out of the Campus Center. I was thrown out, slept on the grass outside, came in the next day, was arrested. Nothing happened. No Black students attended my presentation. In the summer of 1985, I did a hunger strike here in the city of Hartford [CT]. It was in the *Hartford Courant*. I cleared it with the Chief of Police Office, the Mayor's Office — we had a Black mayor at the time — and I was picked up and thrown in an insane asylum because I wanted to work against prejudice.

And I came here today, and I understand why it happened, but I was asked to leave, and my heart and soul burns at the pain that is in your lives. And I've been arrested, and I've been thrown in the asylum, and I don't want to be told to go away, and I want to be able to make contacts with you people, because there's nothing for me until I get this done.

It's one of those strange things that happened to you. You know, I've given up getting married. I've given up my house. I've given up everything. And I'm being turned away, and I don't want to be turned away, and I'm not going to be turned away.

So I want to talk with somebody here before I leave today, and I want to be able to bring my work forward. It's been burning within me for 17 years. I graduated with high honors, and I'm being thrown in the crazy bin because I don't want prejudice to reign anymore. It's a problem I've experienced. People say you can't say anything about prejudice, you can't say anything about

how the nervous system processes information—that is prejudice in itself. That is prejudice in itself.

And it doesn't stop at the racial—the color line. It's all over. When you want to change things from the way they are, you get dumped on, and you have to stand up and you have to make things change, and you can't be turned away. And I'm not going to be turned away today, although it's difficult for me.

Lawrence Guyot: Brother, you were here when the decision was made. The decision was made that we will have two meetings. That's done and dry.

I want to go back to something that Cleve said. Yes, a lot of people in SNCC were at the head of the class. SNCC was, intellectually, the most invigorating group I've ever been associated with in my life. It was a meritocracy, and none of the liabilities of a meritocracy. I worked with a guy for years before I found out that he had the IQ of a four-year-old. So don't believe that intellect is a measurement of activism. Watch out, Mike.

Gloria House: We're going to close the session, but we're also going to ask the students to let us know when the meeting is at the Umoja House, through announcing, letting Jack Chatfield or someone know.

Hollis Watkins: I want us to close this session with a song. And the song that I want us to sing is kind of like an invitation to everybody, and we're going to ask everybody to get on board and fight for human rights.

Student: I don't mean to interrupt what's about to happen, because I want to participate, but just I'm wondering if you can formalize that meeting tonight, so that it doesn't—is there an announcement that's going to be made later on, so we know exactly...

Hollis Watkins: It will be announced before the daily session ends, hopefully.

Gloria House: Ruth is advising that students should now, maybe while we're singing the song, you all should decide where it is you want us to come and let us know before we leave this little session. Okay?

Hollis Watkins: How many of you know the freedom song of "Get On Board?" All right. I'm going to demonstrate how it goes. All of us can do it together. There's a chorus and there's a verse. We all do the chorus and I'll do the verse. The chorus goes like this.

[singing "Get On Board"]

Get on board, children, children.

Get on board, children, children.

*Get on board, children, children.
Let's find a human right.*

See, it's very easy. One more practice time:

*Get on board, children, children.
Get on board, children, children.
Get on board, children, children.
Let's find a human right.*

I would like for us, when we sing...it's coming time the real way, for us to stand. I'd like us to clap our hands. Put our all into—one thing about Black folks, when they took the drums away from us, we used our hands and bodies to make up for those drums. So I think we need to put all of our into it when we do. All right, are we ready?

[singing]

*Get on board, children, children.
Get on board, children, children.
Get on board, children, children.
Let's find a human right*

*I hear the mob a-howlin'
They're comin' round the square
Gonna catch those freedom fighters
But we're gonna meet them there...*

[singing “Wade in the Water】

*Wade in the water
Wade in the water children
Wad in the water
God's gonna trouble the water*

Hollis Watkins: Word is that we will meet in Umoja House at 10:30 tonight. We will meet at 10:30. Students that are circling the petition, bring them up.

[VIDEO CUTS TO DIFFERENT PART OF SESSION]

[singing “Oh Freedom】

*And before I'd be a slave
I'd be buried in my grave*

*And go home to my Lord and be free
And before I'd be a slave
I'd be buried in my grave
And go home to my Lord and be free*

Hollis Watkins: But see, one of the reasons we could stand up and say, "Nothing but freedom," and "before we be a slave, be buried in my grave," is because we knew that there was one thing that we had to do each and every day.

We still need to remember that it's so much work that has to be done today that we have to continue to do that even today. As we did then, what we need to do today is simply say it and mean it. That word is:

[singing "Woke Up This Morning"]

*I woke up this morning with my mind stayed on freedom
Woke up this morning with my mind stayed on freedom
Woke up this morning with my mind stayed on freedom
Hallelu (Hallelu)
Hallelu (Hallelu)
Hallelujah...*

Jack Chatfield: It has been characterized by events that have been not entirely planned. This conference course has been sprinkled with events—sprinkled is hardly the word—with events that have been not planned in advance.

There's a gentleman here, one of the veteran warriors of SNCC, Bill Hansen, who opened up the movement in Pine Bluff, Arkansas. And Bill is now a professor of politics, specializing in African politics. And he has asked that he be allowed to introduce the following friend of his who will speak for about 10 or 15 minutes.

Bill Hansen: Thank you, Jack. And this is a bit unscheduled, and it has to do with an unexpected visitor today, having to do with a project that Julian [Bond] and he and I are involved in, having to do with Eritrea. And he came down here to talk to Julian, and I thought that he might be a very valuable person to speak to us for a few minutes this afternoon.

Muhammad Abdul Rahman Babu was the Foreign Minister of Zanzibar in the early [19]60s. He then held a number of portfolios in the Tanzanian government after union. And as often happens, after several years of being a government minister, ended up spending six years in Tanzanian prisons. Since then, he has been involved on several continents in politics.

Babu is one of the real fathers of African nationalism. And he is the author, also, of *African Socialism* or *A Socialist Africa*, and he is now spending the major part of his activity in

organizing an international program for peace in Eritrea. And I would ask students to welcome Muhammad Abdul Rahman Babu.

Abdulrahman Mohamed Babu: I feel honored to be asked to say a few words reflecting our mutual struggle between the SNCC movement and African liberation movement in the [19]60s. These two movements have been inspiring each other, and they have created different attitudes in relation to understanding the need for liberation in Africa, and the need for civil rights in the United States.

When Malcolm X visited Tanzania, or Africa in general, he told us that Africa has the biggest potential in the United States in the form of 25 million people of African origin. And he said, "Use us, because we are in the belly of the monster." And that inspired us a good deal, and we worked harmoniously and vigorously with the struggle in the U.S.

But the struggle is not over. Although we got our independence, you got your civil rights—the struggle is not over. You said, it's worse, more intensified now, whereas in Africa, we used to struggle against Third Reich states—France, Britain. Now we are struggling against superpowers, the two superpowers who are dominating this continent, not in our interest, but in the interest of big business.

We are more concerned with the United States, because it's so sad that this country should be the one country which is hailing and supporting the domination of African people in South Africa. It is a shame, because there's no other country in the West which has a great population—or a greater population—of people of African origin than the United States.

And it is amazing that a foreign policy—[the] United States is pursuing a foreign policy which does not reflect the interest of those people of African origin. No country under the sun, no country in the world, has a foreign policy which does not reflect some section of its people. Even the United States, it reflects [the] interests of Israel. It reflects interests of Poland. It reflects interests of Britain. But no interest of Africa.

And this is a struggle that the generation—the younger generation—of people of African origin should lead. Because every day that the existence of South Africa exists, we are all humiliated—not just in Africa—but every person of African origin is humiliated as long as that evil regime exists. We are all humiliated.

But more so, the nature of neocolonialism is even worse than colonialism that we went through in the [19]60s. Today, the exploitation of Africa in the form of neocolonialism is scandalous. This continent which is starving, which people sing and run to, is found to feed its people. It is also a continent which is exploited at the rate of 100 million dollars per day—from our countries to the developed countries of this world. 100 million dollars per day.

This is a new form of colonialism, and it's the most terrible type of colonialism. It's invisible, but the most terrible. And it will be a great day to Africa if [the] United States is forced to reflect in its foreign policy the rights of the people to self-determinate — genuine rights of people to self-determination.

Because we have got our independence, but we are still colonized in one way or another. [The] IMF [International Monetary Fund] is today threatening the security of our sovereignty of each and every African country. No African country has its own policy. Policies are directly from Washington.

So it will be a great day when the United States' policy reflects the interest—the general interest—of the African people by means of your pressure inside the belly of the monster. And secondly, it will be a great day when South Africa is finally extinguished from this earth. Which side are you? Thank you.

[VIDEO GOES TO BLACK]