

- 10 - T WC 51

kithina sisalele emibedeni enosofa kaPharaoh. LeNkululeko siyoyithola ngokuba siphume eGibithe, nazo zonke izibiliboco sayo, sihambe ehlangane size sifike ezweni lesithembiwe, asipha lona uJehova - iAfrika ekhululekile. Ma-Afrika esizimisele ukuthwala isiphambano, ngoba ngale kwaso kukhona iNkululeko nakanjani. Yebo uCongress namhlanje uthwele isiphambano seNkululeko. Basithwele oChief Lutuli, basithwele oYengwa, basithwele oGwentye, oLengisi, oKonare, nabaningi esikade sinabo. Yebo nawe zimisele ukusithwala ucele amandla njalo kuSomandla ukuba abenawe njalo ungalahlekelwa indlela ngobunzima balomthwalo.

MASICULE: "UNGINI LOMTHWALO."

THE STRUGGLE FOR LIBERATION.

by: Dr. W. Zamindlela Conco.

The African National Congress is no doubt playing a leading part in the struggle for the Liberation of Africa. Let us bear in mind that our struggle in South Africa is part of a greater liberatory movement in the whole of Africa. Our road to Freedom is by no means an easy one. We have forces which, however formidable, are just temporary and are doomed to give way.

AFRICAN NATIONALISM AND THE LIBERATORY MOVEMENT.

Since 1912, the A.N.C. recognised that a true and prosperous Africa, is only possible with equality of all its people, irrespective of race, colour or creed. The founders of the A.N.C. had, as their immediate objective, the unification of the African people. We therefore moved from Tribalism to Nationalism. African Nationalism is our guiding ideology at this present era.

African Nationalism as we conceive it today, means the welding of a great multi-racial African Nation. We have thus moved from a narrow tribalism to a broader Nationalism. Before dealing with African Nationalism as propounded by the African National Congress, we might mention two or three types of Nationalism from which it must constantly be distinguished.

a) There is the very narrow Nationalism of Hitlerite Germany, Franco-Spain and Fascist Italy. This Nationalism was based on the doctrine of blood relationship and superiority of one race over all others. THIS IS FASCISM.

We certainly have a replica of blended Fascism in South Africa, in Afrikaaner Nationalism. The Boerenasie is the Nation pre-destined by the will of God to rule South Africa and to lead the non-whites forever. Here we have Herrenvolk Nationalism based on a Calvinistic Doctrine pre-destined Peoples.

To those who doubted the intentions of the Nationalist towards a Calvinistic Republic, the very recent utterances of responsible Ministers are enough to show the way of the Nationalists of the Herrenvolk type.

b) Then there is the Imperialistic Nationalism of the British, French, Belgian etc. This is characterised by a belief in the destiny of these Nations to rule over and civilise the "backward peoples."

South Africa has also a shade of this Nationalism as shown by the Nationalist clamour to incorporate the Protectorates.

c) Finally, we have the Nationalism that teaches Love of one's contrypeople, language and culture.

African Nationalism is a development of this latter type of Nationalism. Its aim is to instigate in the African people love of Africa, its people, languages and culture. It is based on the ideal of the complete unification of all the different tribes and peoples of Africa into a single Nation within a Single Pan-African State.

2

Furthermore it seeks for the African people and indeed all peoples, Democracy, Self-Determination, Political power and Independence, complete equality, Land, Economic progress and Culture for all peoples in Africa.

The aspirations of this great multi-racial Nation of the future are enshrined in the Freedom Charter which we adopted at Kliptown by a conference of the Congress of the People. The Charter, taken as a whole is the first document of its kind in Afrika. The African National Congress has played a very noble part in the calling of this great Assembly which drew the Freedom Charter.

It is beyond question that we are certainly working towards a Multi-racial Society in Africa. In view of our numbers, we could have taken the narrow Nationalism that venerates only Negro-blood. We could have taken a narrower road of struggling for "AFRICA FOR AFRICANS" only.

I am happy to say that at no time did the leaders of the African National Congress ever entertain the idea of "AWAY WITH WHITES" in Afrika. It was in the spirit of multi-racial co-operation that the A.N.C. Conference in 1953 called this great Assembly of the People of South Africa, to draw a Freedom Charter.

ACHIEVEMENT OF OUR OBJECTIVES.

As regards methods whereby our aims can be achieved, it would be folly to minimise the obstacles on our way. We must be realists. African Nationalism must take into account the fact that this continent of ours is ruled by no less than six different Western Powers, including Britain, France, Belgium, Portugal etc. This means that the struggle to free Africa involves a struggle against the major Western Powers. In other words, the freedom of Afrika - the second largest continent, will be a tough struggle whose end will see the end of Imperialism in this continent, and perhaps in the world.

The only weapon in the hands of Africans and other oppressed people lies in the creation of powerful National Movements based on the toiling masses. Such an organisation by tapping to the full the tremendous creative power and strength of the African's labour power can remove the present structure of Society in South Africa and usher in a Democratic, United, Free and Prosperous Society in which Racialism will be outlawed. It is to the creation of such organisation or rather the development of the African National Congress to its full potential strength that our efforts must be constantly directed.

As I have already indicated, we are not alone in this great Liberatory Movement. Sweeping over Africa are the National Movements in West Africa, East and Central Africa, in Morocco etc. The methods may be different. Our method in South Africa, as we have indicated to the World, is "NON-VIOLENCE," and "WITHOUT BITTERNESS."

In conclusion, no power on earth can stop the forward march of the African people and their allies. The Lilliputian efforts of the Strydoms and others to turn the clock back by means of repressive laws are futile.

History dictates that Afrika must be free in order that it might make its contribution towards the advance of all Mankind.

AFRIKA! NAYIBUXE!
FREEDOM IN OUR LIFE TIME!

UMBIKO OPINYELIWE WOMBHANGANO
KAKHONGOLOSI WESI-FUNDA-NATAL,
ka OCTOBER, 8th-10th 1955.

Ngenxa yokuvalelwa kukaKongameli ukuba eze emihlanganweni, lomhlangano wenzelwa eStanger, esifundendeni sakhe uKongameli wesiFunda-Natal, uChief A.J. Lutuli.

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TREASON TRIAL, 1956 1961

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