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MULTI-RACIALISM — A POLITICAL FRAUD.

"Within the social environment of the African nation, there will be room for all individuals who identify themselves materially, intellectually and spiritually with the African nation"

This extract from the Manifesto of the Pan Africanist Congress, sums up the basic attitude of the organisation towards all foreign minorities within the context of the New Azania we wish to build. It is the cornerstone of our non-racialist policy and a complete antithesis of the multi-racialist myth.

In his address to the Inaugural Convention of the "Africanists" in April, 1959, Mangaliso R. Sobukwe, who was later to be elected President of the Pan Africanist Congress had this to say on multi-racialism;

"Against multi-racialism we have this objection, that the history of South Africa has fostered group prejudices and antagonisms, and if we have to maintain the same group exclusiveness, perading under the term of multi-racialism, we shall be transporting to the new Africa these very antagonisms and conflicts. Further, multiracialism is in fact a pandering to European bigotry and arrogance. It is a method of safe-guarding white interests irrespective of population figures. In that sense it is a complete negation of democracy. To us the term "multi-racialism" implies that there are such insuperable differences between the various national groups here that the best course is to keep them permanently distinctive in a kind of democratic apartheid. That to us is racialism multiplied, which is probably what the term truly connotes".

Ever since the emergence of the Pan Africanist Congress in April, 1959; the enemies of African Nationalism and Pan Africanism and ardent supporters of the multi-racialism fraud; have been at pains in their attack of the policy of non-racialism as postulated by the Pan Africanist Congress. African Nationalism was set in sharp contrast to non-racialism. The leadership of the P.A.C. was called all sorts of derogatory names: Black racialists, chauvinists, "those who wanted to replace white domination with black domination" and "drive the whiteman into the sea;" and what have you.

African Nationalism therefore became a chimera. The foreign national minorities in the present S.A. social set up, i.e. the whites and Indians began ignorantly, to mouth those terms and slogans and to shudder at the very mention of the P.A.C.

On the part of the African politicians, this attitude was generated by malicious fear of the rise and power of African Nationalism and non-racialism and the re-assertion of the African Personality and the power of the African to liberate himself.

On the other hand, the foreign national minorities, having long enjoyed places of power and privilege; wanted an assurance that in New Azania, this position would remain unaltered, i.e. their rights and privileges would be entrenched and safeguarded. The P.A.C. could not compromise on this fundamental principle because "we guarantee no minority rights because we think in terms of individuals and not groups". We could give no such assurance.

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With the march of time and the patience of the F.A.C. leadership in constantly putting forward their policy to the nation and the world, sworn enemies of the African people realised for the first time that the monster they had continually attacked as F.A.C. policy was a creation of their own imagination and a misinterpretation of F.A.C. policy and attitude towards foreign minorities. More and more of them began to join the ranks of the liberation movement and further and further were the multi-racialists exposed and isolated.

Because he is indigenous, because he is the majority and because the whole South Africa economy rests on his shoulders, genuine, independence will come only when the broad masses of the African nation is free. The African has nothing to fear from national minority groups. He knows that if true independence must come and a New Azania must be born, he has to rely entirely on himself; on the power of his talents and the potentialities of his people. Yes, that it is with the sweat of the people's brows that nations are built. The privileged classes have these 'rights' and privileges to safeguard. Their opposition is motivated by selfish group interests; while the liberal element within them would like to see Africans given "certain rights" there should be no tampering with the status quo.

With the African intellectual, opposition to non-racialism and adherence to multi-racialism is generated by fear complex, by lack of confidence in the African to manage his own affairs, in short by a regrettable lack of faith born of despondency in the African's power to liberate himself and in his power to rule himself.

African nationalism is a prerequisite to African national emancipation and independence. Non-racialism is the African's acceptance of the challenges to manage his own affairs, side by side with his fellowmen —members of the human race. PAC's definition of an African "one who owes his loyalty only to Africa and is prepared to accept the democratic rule of an African majority" is a declaration of our assertion that "only the African can guarantee the establishment of a genuine democracy in which all men will be citizens of a common state and will live and be governed as individuals and not as distinctive sectional groups".

Multi-racialism has no place anywhere in Africa because it is a recognition of some distinctive differences between members of the human species.

Adherents to this theory work against the interest of the African people and are enemies of the African Revolution. Indeed multi-racialism is a political fraud.

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"SOBUKWE CLAUSE" TO BE EXTENDED.

It is reported that at the current session of Verwoerd's Parliament a clause of the General Law Amendment Act of 1963 which was amended specifically to empower the so-called Minister of Justice, B.J. Verster, to detain Mangaliso Sobukwe indefinitely "this side of eternity" is to be further extended for another year. This is a prelude to extend for another year Sobukwe's detention when this expires in June and his case comes up for review.



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United States of America and France who enjoy the same rights along these lines as Britain, in the United Nations, and have enormous pools of capital in South Africa. You can imagine the magnitude of things that happen in the United Nations if these great powers and their kind act in concert for the defence of their common interests against the oppressed peoples. They are backed up by their military power to hold this position in the United Nations and to wield international recognition and domination; so you see the meaning of Force and Violence? This has happened before. It is happening today. These are the results of the Law of the Struggle of Opposites on your side if you do not do the correct thing to negate them. This is the sort of situation to which the draft resolution was intended to lead the people in Havana (Cuba). This is the sort of nonsense we are being persuaded to "carry out" in its totality. We must be realistic, flexible and change our methods with changing conditions, but never to make the mistake that the Law of the Struggle of Opposites has changed. It has not changed. I wish, for very good reasons to designate this law, THE LAW OF CHANGE THAT HAS NOT CHANGED. My aim among other things, in so designating this Law, is to keep our trend of thought clear from the mess and defilement created by the propagation of erroneous theories such as those based on peaceful co-existence and peaceful transition. I have no doubt that the Law of Change That has not Changed will save the toiling masses in South Africa. Its source and strength are to be found in the Law of the indestructibility of matter from which it flows. You will have to destroy matter in order to bring about a situation in which you will have a world completely void of matter and therefore, one that does not entertain the struggle of opposites. This is quite impossible. The first Afro-Asian and Latin American tri-continental conference has therefore provided the most convincing evidence of our time in the International Social Struggle of Opposites in substantiating the Law of CHANGE THAT HAS NOT CHANGED.

Robert Mangaliso Sobukwe, former National President of the banned Pan Africanist Congress, was convicted in the Johannesburg Regional Court yesterday of inciting Africans to support the campaign for the repeal of the Pass Laws.

Kitchener Leballe, former National Secretary and other former Congress leaders were convicted on similar charges. Sobukwe had stated unequivocally that "the Pan Africanist Congress has as its ultimate objective the overthrow of the White Domination" in South Africa and the establishment of a non-racial democracy. The abolition of the pass laws is the first step of that goal.

Sobukwe asked the court to remember that the accused refused to plead because they felt no moral obligation to obey laws made by the white minority. An unjust law could not be justly applied.

Under the headline: "SOBUKWE MARCHES TO CALVARY" the 'Evening News' states: "Mangaliso Sobukwe, President of the militant Pan Africanist Congress is on his way to calvary as Kwame Nkrumah of Africa did ten years ago. The Bandaes and Lumumbas have served their turn. Jomo Kenyatta still languishes in the chains of toruous restriction to freedom of movement and motion under the Union Jack. Now it is the turn of Sobukwe. "And the militant heart is facing the odds heroically in the name of the ashes of his father, the scores of Africans slaughtered like sheep at Sharpeville and the struggle for the freedom and unity of Africa. Cry out, beloved country! It shall not be in vain that the daily, tears of Africa drive their course in agony counting our dead and the groans in captivity, carving the names of our increasingly martyrs on the heart that never forgets. Walk boldly into captivity then, Sobukwe, Millions of Africans and others of African descent all over the globe stand firmly behind you in your sufferings."

From: The Ghana "Evening News" of May 5, 1960.

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