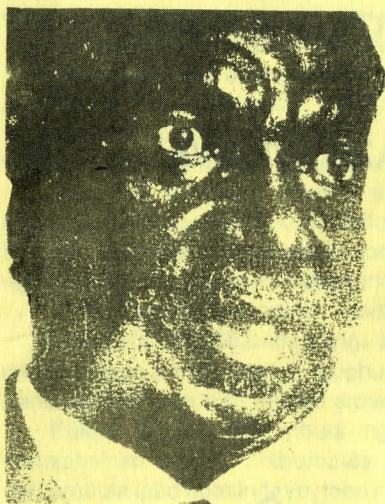


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NGELINYE IGAZI!



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IMIBONO YOMHLELI

A call to war - a call to arms!

Isinqumo (sokuya Empini) sokuthatha izikhali

Sesifikile kunyaka ka 1991. Eminyekeni engamashumi cishe amathathu edlule sibonile izwe lonke lase-Afrika lizithukulula ejokeni lencindezelo yabelungu. Ama-ke iningi lamazwe a'se'Afrika esakhungethwe yincindezelo yabelungu kamuva ngesandla okungesona esabo, nokho siyayibona imibuso yama-Afrika esizungezile iphethwe yiwo ama Afrika luqobo.

Yi-Azania kuphela esasele ekuthunjweni yizihambi ezizinzile ezaphanga lelizwe kobabamkhulu. Ushintho lwenziwe ngu De Klerk nephalamende lakhe elimhlophe kodwa konke lokhu akusho lutho. Kwenzelwa ukupholisa nokulolozela isizwe esizabalazayo. Lolushintsho olungathi shu kuhloswe ngalo ukukhipha endleleni umzabalazo wezikhali neminye imizabalazo yabacindezelwe. Ushintshwano loku lufika ngesikhathi lapo i-A.P.L.A. (Umkhozi wempi yokuthulula abantu base Azania) iqinisa umzabalazo wayo wezikhali iwubeka ezingeni elingazange lifike ngaphambili, lapho ibibulala okungenani oyedwa ngosuku ongowomkhosi wokuvikela umbuso wencindezelo yamabhunu namaphoyisa alinganiselwa kwayishumi (10) ngenyanga.

Ukunqwamana okungajwayelekile phakathi kwe-A.P.L.A. kanye SADF nabaxhasi bayo sekwenze isitha savevezela saze sahlomisa ngisho nabanqesio amasosha kumbe amaphoyisa abamhlophe. Yingakho-ke umbuso wabaphangi abamhlophe usiphuzisa amaphilisi agcotshwe ushukela ngesimo soshintsho, ngenhloso yokuba thina maAfrika siyeke umzabalazo wezikhali.

Sesishilo kwacaca ukuthi sizimisele ngoshintsho lokuthula lapho size saphakamisa khona uhlelo lokubuyiselwa kwezwe kubaninilo, ama Afrika, bese kwenziwa ukhetho lwabameli abazogopha unthetho sisekelo omusha wezwe ngokuvota komuntu ngamunye ezweni elihlangene. Labacindezeli abafuni nakuzwa ngokunikezelwa kwezwe kubaninilo.

Singakhuluma kanjani-ke nesitha manje!

Kusukela ngo1652 abehlungu sebezibonakalise ngokungangabazeki ukuthi okuyiona lwimi abalukhulumayo nabaluzwayo ulimi lwempi, oluphuma embhobeni we A.K.47 ne Scorpion kanye ne Makarov. Sisaqhubekake thina naloludlame size siqobe sithole izwe lethu.

Kukho konke sikhumbula ngokuziqhenya amaqhawe namaqhawekhazi agazi lawo lendlele indlela yomzabalazo wethu. Sikhumbula amaqhawe awile ngo Mashi 21, 1960. Sikhumbula IShapuvili ne Langa. Sikhumbula labo abasindayo, labo namhlanje bakhubazekile enyameni nasemiphefumulweni nalabo abasaqhuba nomzabalazo ngaphezu kwenzondo nobubi enabubonayo kuphuma emibhobeni yezibhamu zabelungu, abaphangi bezwe. Sicwilisa ifulegi lethu egazini lenu, kulelithuba lokuthula ... sinipha inhlonipho ngefa enasishiyela eliyitshe enalibeka esivivani somzabalazo wezwe lethu-IAfrika. Nasibonisa ukuba yimbudane amamashi okuthula, nina navula indlela kafezela (Scorpion, AK, Makarov) okufanele udle isitha esigweve nezwe lethu. Abaphangi bazokuzwa udosi lukafezela "hhayi kuphela namhlanje, kodwa nakusasa, nangelilandelayo ilanga, ngesonto elizayo ize ikhululeke i-Azania.

Nkosi uShaka, Mushweshwe, Langelilalele, Bhambatha, ka Mancinza. Nkosi UDingane, Hintsu ... Lembede, Sobukwe. Mothopeng, Mosimula, Tio, Biko ... Siyanikhumbula Maqhawe eAfrika. Madodana namadodakazi eAfrika igazi lethu liyaqhubeka ukunothisa uqgozi lomzabalazo wezwe lethu elathunjwa abelungu abacindezeli.

IZWE LETHU I AFRIKA!!

I AZANIA: I SIZWE SAMA AFRIKA, HHAYI INGXUBEVANGE YEZIZWE

Kunempikiswano enzima eqhubekayo eAzania (South Africa) ukucacisa isimo neqhinga eliyiqiniso emzabalazweni wakunqobela amaAfrika amandla okubusa izwe lawo. nazi lezimpikiwano:-

1. I South Africa iyizwe elibuswa lilhlanganyelwe yizizwe ezininzi elingelabo bonke labo abahlala kukona, nokuthi umzabalazo ngowokushintsha ubandlululo nokunqobela ama Afrika amalungelo okulingana nabelungu.

2. I Azania iyizwe lesizwe sa Ma-Afrika ephucwayo lona laphathwa ngenkani yizihlambi zase Yurophu ezaphangizwe. Inkululeko yeAzania inyongqothshwa kuphela ngokubumba nokuvivisa uquqaba lwama Azania ukuze akhe umkhosi yezempi wabantu oyokulwa uqhubeke ngokushabalalisa umbuso ongekho emthethweni wezifiki oyi South Africa bese kwakhiwa isizwe sama Afrika esiyokwakha umbuso owanelisa izidingo zesintu emphakathini.

Thina-ke sihambisane nendlela yesibili. Zonke izinkinga ezikhona eSouth Africa zisukela ekwebiweni kwezwe lama Afrka nokuvinjelwa kwa Ma-Afrika ukuthi aziphathele izwe lawo. Ubandlululo alusiyo inkinga, luyingxenye nje kuphela yezinye izinto ezisetshenziswa ukugcina nokuqinisa ukuphila nokucima kokwebiwa kwezwe lethu. Umbuso wase South Africa, ophilela ukugcina inxaphazo yogombela kwesabo (isisu) abanganaphangi bezwe, nokudlondlobala kwabamhlophe awunaku lungiswa kumbe ushintshwe. Kufanele ushabaliswe kungase kubekhona impindamuva yokuxhashazwa komnotho wezwe.

Empeleni eSouth Africa kunezizwe ezimbili; esokuqala ngesabangumnsinsi wokuzimilela e-Afrika, ama-Afrika, esesibili ngesamavezandlebe sezihambi ezimhlophe zase ntshonalanga - eziyizimbungulu phezu kwesizwe sama Afrika. Lesi yisimo esifanayo nesasikhona eZimbabwe okumanje sekuyisizwe esemukeleke umhlaba wonke njengesama Afrka hhayi ingxubevange yezizwe ezweni lama Afrika elilodwa.

Kusukela ngo 1860, ngokutholwa kwegolide nedayimane, iAzania ngokucacile ibivundele ukuxhashazwa yilezimbungulu. Ngaphambi kwalokukutholwa kwezimbiwa-phansi. Lezifiki ezimhlophe zazikhuluma ngokumisa ukwanda nokuthatha ezinye izingxenye zezwe lethu ngoba zazithi ukwenza njalo kuyabiza/dula. Kodwa ngotholwa kwakamaGugu alelizwe anenzuzo

ephezulu, aMa Afrka esuswa axoshwa ezindaweni zawo bayiswa ezimayini. Ngo 1910 lapho kwenziwa Ubumbuno lawe South Africa, imithetho yenziwa ukuqinisa inxaphazo yamaAfrika. Kantike ngo 1924 umthetho wokugodla eminye imisebenzi wenziwelwa ukuhlanganisa iqembu lezisebenzi ezimhlophe neqembu elibusayo futhi nangokomthetho kwa vikelwa amalungelo abamhlophe ezindaweni zokusebenza. Ukuthuthukiswa kweSouth Africa nokukhishwa inyumbazane kwama Afrika kwakusekelwe yizidingo zokufuna kombuso wamaNgisi ukwanda ezweni lethu. Lomlando nganoma yiyiphi indlela awunakungafanswa nenkoleko yokuthi izizwe eziningi zibuse izwe elilodwa okungelo na futhe nelazo (multi-nationalism). Namhlanje, nengaseminyakeni yawo 1800, iSouth Africa iphilela ukugcwalisa izidingo zabaphangi bezwe ngenqubo yezomnotho kanye neyezombusazwe.

Ngenxa yokubekwa ngempoko kombuso ophambene nentando yeningi, nokuxhaswa kwawo yiMelika, akushintshwa zinguquko kume izimpanyana ezihlose ekuphoka umbuso wabacindezeli ukuthi ushintshe. Okuyilona qhinga nje eliyonqoba yilelo, njengoba sabona eVietnam, lempi yabantu ende yenkululeko yezwe lonke empande zayo zisoquqabeni lwabacindezelwe ababumbene ngobuzwe babo ubuAfrika.

Umqondo wobuAfrika kwezombusazwe walethwa yiP.A.C. yase Azania ngesikhathi ihlukana neA.N.C. ngo 1959. Umkhankaso wokuqala we P.A.C. owawuqondene ngo nokulwa namapasi, wawungowokuthula noxolo uqhutshwa ngama Afrika ukulaxaza umthetho wamapasi owawenyanyeka ngokubuyisela amapasi emuva. Lemkhankaso wawuyingozi kubacindezeli kangangoba amaphoyisa abhekisa izibhamu kubakhankasi bebulala abangu 67 balimaza abanengi eSibhcongweni sase Sharpeville. Kuma Afrika lobudlobongela babacindezeli babonisa ukuthi iSouth Africa ayise akushintshwa ngezindlela zokuthula. Angesikathi sombhikisho waseSoweto 1976 kuya ku1980 inhlangano yokuziqhayisa ngobumnyama (B.C.M.). Yakwazi ukwenza lokho iP.A.C. engakwazanga ukukwenza emva kokuvalwa kwayo emva kwempi yamapasi- ukubumba amandla

amnyama aquqabeni lwama Azania. Sibonile ukuqhutshwa nokugxiliswa kwalomqondo wezombusazwe ngokwakhiwa kwe National Forum (Ikundla Yezombusazwe ka Zwelonke) eyahlangane ngoJune 1983 eHammanskraal ngase ePitoli.

Umhlango washicilela Inqubo-njongo yabantu base Azania (Azanian Manifesto) e balula ukuthi umzabalazo olwa nobandlukulo awulutho ngaphandle kokuba yibala lokuqalisa imizamo yokuzikhulula. Ubandlululo luyo shatshallaliswa kanye nobummungula babamhlophe nabaxhasi babo (izisebenzi ezimhlophe kanye nenye ingxenye yeqembu eliphezulu labanyama). Ngalencazelo umnotho umbusazwe nempho yomphakathi yeSouth Africa ibekwa iyisitha, hhayi kuphela ukuba yimithetho esebenza ngokwebala. Lesi akusiso isinqumo esathathwe ngkwebala njengoba abamhlophe abanengi besho.

Akusiwo umsebenzi wenhlangano yabantu abanomqondomunye ukuthetha uhlangathi oluholayo enxabalazweni weAzania. Kuphela yiningi labo bonke abantu baseAzania abanokuthatha isinqumo ngalokho. Ukwenza hjalo kwehlangano eyodwa akuhlukanga nokugaxela kepha kwenziwa ngabamhlophe kwenziwa yinkolelo yokuthu abamhlophe bakhulu kunezinyizizwe. Uma imhlangano yabacindezelwe yenza njalo ibhebhezela kanye lenqubo esithi silwa ukuyehlula.

Zimbili izinhlangano ezilwela inkululeko eAzania zombilizi yemukelwa yinhlangano yobunye be Afrika nomphakathi womhlaba wonke. Zombili zizabalazela ukunika ubuholi ngaphakathi ezweni nokuzakhela ubumbano negama emhlabane jikelele ngezindlela ezilwa ngazo nesitha. Loku kusho ukuthi izinhlangano ezakha ubumbano njengathi kufanele zakhe ubuhlobo obuqinile nawo wonke umzabalazo eAzania khayi ukuqhahambisa nokugqamisa izanhlukano phakathi kwezinhlangano zenkululeko. Loko okungukuvula umsele wobuqembu nokungatholani kahle.

Umsebenzi wethu ukuqhubezela phambili indlela yezombusazwe esuselwe ukucubungulweni okuyiqiniso kwengxabano ephakathi kwabantu bas'e Azania nabaphangi bezwelethi, abaxhaphazi. Kungakho nje sihambisana nendlela yezombusazwe ebekwa yiP.A.C. ngoba icaza umzabalazo eAzania ngokuthi ungowenkululeko yezwe lonke kanye neqhinga lempi yabantu eluliwe okuyiyo kuphela indlela eYa enkululekweni. Kuphela wabumbakho

loquqaba lwabantu base Azania okunga bamba ukuqiniseka zimisela nolubehezela okufanele ukubhidliza lombuso obethelelwe ezwelelethi wezihambi zeSouth Africa, kwehluthulwe enye emikhulu yembungulu eyimelila.

Ukufeza lomsebenzi njegenhlangano yombumbano lwenkululeko ye-Afrika asinakuhola ngokuhlalalisa nhlangathi zombili kodwa kufanele sikhulise izinga lemizabalazo yonke okunqoba isitha. Eminyane yeminikelo yokungenziwa ukulwa nesitha yaboniswa eminyakeni endlule emkhankasweni womhlaba ophambene ne South Africa ngokuphazamisa iqembu lama Springbok lebhola lombhoxo.

E New Zealand wase Melika labantu lamisa imidlalo laja leliqembu nomaphi lapho laliya khona. E New Zealand abantu bajijela izingilazi enkundleni badabula ucingo olubiyile ukuze bagijime ezinkundleni bamise imidlalo bethela usimende ezindlini zangase nasezinkundleni zebhola lombhoxo baqhumisa nezikhumulo zezithimela eziseduzane nezikundla zomdlalo. Emelika impi yenkululeko yabanyama (Black Liberation Army) yaqhumisa ihovisi le Eastern Rugby Union, nezindawo ezazikhoselise igembu leSpringbok eMelika. Abantu balwa namaphoyisa. Abantu bafakwa emajele. Isimo sonke nje sabonakalisa ukuthi uhambo lwe Springbok kwakungesiko nje ukuyodlala kepha kwakuyingxenye yema qhinga eMelika okuzakhela ubumbano neSouth Africa nokudlondlobala kwabamhlophe kanye nokwakha ukwemukelela kweSouth Africa emhlabeni eyayikhishiwe kuwoinyu bazane.

Ukukhula komkhankaso wokulwa nezimbungulu eMelika kufanele kwakhe umlilo ozoqhubeka ushise iqhinga leMelika njangoba ihlobana neSouth Africa namanye amazwe asekuphangweni phakathi esiswini salesilwane. Umzabalazo eAzania akusiwo nje kuphela awokuqeda ubandlululo futhi asinakunqumela aunsebenzi wethu ekushinsheni ukuphangwa kwezwe lethu ngokungcothula izikhonkwane. Umzabalazo uyimpi yokuthulula izwe lonke nesizwe samaAfrika ase Azania nokwakha umbuso ophethwe zisebenzi owaba ngemfanelo izwe nomlotho wako kubo bonke abantu bezwe.

Ukunikela ibambane kulenjongo inhlangano yobumbano lwenkululeko kufanele inhambane nokuphangwa kwezwe ekucubanguleni kwayo futhi ibe nokulwa ekwenzeni kwayo izinto.

INQABA YOMBUSO WABAMHLOPHE YATHUTHUMELA NGO MASHI 21, 1960

Shapuvile no Langa ukukhula kweNcome, ISandlwana, Keiskamahoe, Thaba Boisu, Sandile's Kop.
Shapuvile no Langa phinda emazwi embongi:

"Ngiyanidumisa nonke
Ngiyi Azania
Izwe lawo Ama Afrika
Ngiyagoba kepha angephuki ..."

Izimpi zeminyaka edlule ziqoshwe emiqondweni yethu siyanidumisa nonke nina madodana namadodakazi e-Afrika enawa ngezinhlamvu zabaphangi igazi lethu liyaqhubeka nokuvundisa umzabalazo, liyaqhubeka fithi ukunothisa ugqozi lokushisekela i-Azania ekhululekile, i-Afrika ekhululelike abantu abakhululekile be-Afrika. Kanti futhike neSizwe esikhulu esiziqhenyayo nesigqamile kuzo zonke izizwe zomhlaba.

ABAPHANGI BABULALA ABANTU BENGALOMILE

Kwakungu Mashi 21, 1969 lapho i-PAC inhlangothi engumholi wabantu base-Azania, yakhetha ukukhankasela umthetho wamapasi.

Ngokumangala abaphangi abangabacindezeli nabanye abantu abangafani kuliwelwe izwe lethu babona izinga inhlangothi eyayinezinyanga ezingu 11 ngaleso sikhathi eyayizitshale ngayo ezinhliziyweni zoquqaba lwabacindezelwe abanga ma-Afrika abashiya amapasi abo emakhaya bamashela ezikhungweni zama phoyisa beyozinikezela ukuze baboshwe.

Okwenzeka ngololosuku kuhlangukani noma nomlando womzabalazo wezimpi ezinkulu nokucekelwa phansi ngabaphangi okungenangqondo kwa ma-Afrika engenacala ezweni lawo.

Babebhekene ngokuthula nama Afrika asabekayo abelungu abangabantshontshi bezwe baqhaqhazela bavulela umlilo wesibhamu.

Ngesihlulu babulala abantu abangu 69, phakathi kwabo kukhona abesifazane nabantwana. Abanye basinda kodwa bakhinyabezeka impilo yako yonke. Ofakazi abaqanda ikhanda abangamalunga eP.A.C. bakhona, abasengofakazi bezigigaba zalolosuku.

UMQONDO NEMIPHUMELA YEMPI YAMAPASI

IP.A.C. yayimeme neA.N.C. ukuze ibe yingxenyalempu kodwa yenqaba kamuva. Umholi weP.A.C. uMangaliso Sobukwe wahlaba umkhosi "sizochukuluza izinyosi uma sezifikile zizontinyela

noma ngubani". Ngeqiniso, emasontweni ambalwa akandelayo iP.A.C. yavalwa ngenxa yomkhankaso wayo, neA.N.C. nayo yavalwa ngenxa yokubakhona kwayo nje.

Empeleni uMarch 21 waholela oshintshweni oluningi emzabalazweni we-Azania naseMlandweni weSouth Africa yabaphangi.

Ngokushesha embeni kwalokho ukuze kugcinwe uSobukwe ejele umthetho iSobukwe Clause yaphasiswa ephalamande ngokushesha ngamazwi omholi wabacindezeli ngolelosikhathi, lomthetho wawumiselwe ukugcina uSobukwe ekhishwe "inyumbazane" kuze kube ngaphasheya kwethuna. Lona kwakungowokuqala wohlobo lawo.

Ngokuhambisana nomgomo weP.A.C. wonkululeko yomqondo impi yamapasi ka Mashi 21 yanikeza ama-Afrika ithuba loku lahla ukwesaba izindonga zamajele, ukuzimisela ukuzinikela ngokuphelele ukulwela inkululeko.

Umbusho wezimbungulu ezingabacindezeli wathuthumela kangangoba wakhandu umthetho wesimo esibucayi okokuqala emlandweni walelizwe. Impi yamapasi kaMashi 21 yaholela ezigwebweni zokuqala zikadikajele nezentambo ezazikhishwa umbuso wabaphangi abamhlophe bama Neshinali.

Abagwetshwayo bonke babengamalunga eP.A.C. Make sibale-ke ukuthi impi yamaphasi yachaphazel kanjani umbuso wencindezelo. Kwaba okuqala emlandweni weSouth Africa ukuba ungene enkingeni ikakhulukazi yezomnotho. Ngo1960 wafa waphela umnotho weSouth Africa. Omunye usomabhezini wazama akuzibulala futhi kwaba khona imizamo yokubulala uNdunankulu weSouth Africa uVerwoerd. Kwasiza usomabhangwe waphesheya uJohn Barclays owavusa iSouth Africa ekufeni kwezomnotho.

Kwaba okokuqala lapho isimo sencindezelo yama-Afrika saqgama saziwa umhlaba jikelele saholela futhi wasekuxoshweni weSouth Africa kwinhlangano yezizwe nakwezinye izinkundla

zomhlaba womkana.

Umbuso wencindezelo wabe usuqala amaqhinga amasha ukuphoqa izinqubo zawo zokugcina ama-Afrika ecindezelwe njalo. Empeleni omunye ukapukuteni wamaphoyisa waphakamisa ukoncoma kwakhwe izikhali ezithuthukiswe ukugcina umbuso wedlanzana emandleni. Ngelokho abaphangi bezwe lethu baqala ukuthuthulisa uchungechunge lwezikhali zempi zobuchwepeshe.

UMZABALAZO WEZIKHALI

Ngakwelinye igumbi sesibonile ukuthi imikhanhaso yokuthula nokuncangwa kombuso wencindezelo ukuze ushintshe kwakungenele. IA.N.C. isilandela inqubo ye P.A.C. esuselwa ku Programme of Action ka1949 nayo yaqala yalungisekela umzabalazo wezikhali.

UMashi 21 wabonisa ushintsho ulunzulu emlandweni womzabalazo weAzania. Lapho umkhankaso wokuthula waphendulwa ngokubulala, iP.A.C. yabona ukuthi akusekho ukuphindela emuva, umsebenzi owawususele kwakuyiwo awokulingisa umbuso waphaphangi wokuqinisa umzabalazo ikakhulukazi emkhakheni wezempi yezikhali. Lomsebenzi wenziwa wuPOQO/APLA umkhosi wezempi waMa-Afrika oholwa yiP.A.C. onhloso yawo ukuthatha izwe eliphangilwe libuyiselwe kubaninilo ama Afrika.

NAMUHLA

Ngokungafani naseminyakeni engu 31 eyadlula umbuso ongekho emthethweni wabacindezeli unobudlova namhlanje ngenxa yemizabalazo ebabazekayo yabantu base-Azania. Umbuso ongekho emthethweni usucishe uwe ngamadolo. Yingakho kwenziwa lolushintshwana olungathi-shu ngoba luyiqhinga elisha nje labacindezeli. Namuhla isitha sethu siyamamatheka ngokweneliseka futhi sikhapha isandla "esifudumele" ngesimo sohuxhawula okufudumele "okuyisibonakaliso" se South Africa entsha-kusho isitha uDe Klerk.

Namuhla uthi uyahlukamisa ubandluluo futhi ufuna uxolo nobungani. Njengaseminyakeni yawo 1950 (1955) ingxenge yezinhlangano zomzabalazo

yathandana nemibono yabalandeli bama komanisimbumbulu, abameli beSoviet Union futhi banikezele izifiso zabo ezifisweni zezihambi. Namuhla wona lawomakomanisi-mbumbulu-exhaswe yiyo iSoviet Union aphoqeela iANC ukuxoxisana nombuso wabacindezeli nokuthi imise umzabalazo wezikhali.

IP.A.C. nolunye uhlangothi ilokho yenqaba ukuba yinja ekhotha noma yimuphi umbuso, iqoma kuphela ukuboleka okungcono eNtshonalanga nase Mpumalanga ibe ivumela kuphela izidingo zama Afrika ukukhomba indlela yemisebenzi yeP.A.C. Yingakhoke namuhla iP.A.C. ingeke iyeke ukulwa ngezikhali nabacindezeli kumbe igcizelele ukuthi umhlaba umpintshe abacindezeli kuze kufike leso sikathi lapho bonke abantu bayoba nelungelo lokuziphatha nokuziphathela izwe labo. ngendlela yombuso wentando yeningi ezweni elilodwa nelihlangene.

Uma sekubusa intando yeningi ngempela wonke umuntu uyazi ukuthi intando yeningi iyofezmwa uhulumeni wabantu. Ngololosuku iningi akufuneki lingabi nakhaya, lingafundile, lingasebenzi, lingabimpofu, lingalambi, lingahambi-ze.

Siyoyazi inkululeko ngalolosuku kodwa uma nje lesisimo sisekhona njengoba benza oquqabeni kwama Azania namuhla - Uma kusenjalo-ke okuyiloma lwimi esizolukhuluma nesitha yulimi lwesibhamu kukhale ubu gri-gqushu-saka, nolwana bhomu namabazuka njengoba. Sasifunda lesifundo ngo March 21, 1960 zonke izihlakaniphi ezifundiswe zomhlaba zithi ulwazi nguyena mfundisi odlula bonke ..." umcindentel nomcindezelwa abasoze baba namaphupho afanayo akekho umcindezeli emlandweni wesintu owake wayeka izintambo zombuso ngokuthanda kwakhe njengoba abacindezeli bomhlaba befuna sikholewe ukuthi umbuso wabaphangi abazinze kululizwe lethu bayayeka ngentando yabo.

Namuhlanje siqhuba umzabalazo owaqala mhlazane isihambi sokuqala esingumphangi sibeka unyawana lwaso e-Afrika!

IZWE LETHU I-AFRIKA

UMPHANGI NGAMUNYE! INHLAMVU YESIBHANU!

UMZABALAZO WEZISEBENZI! UMZABALAZO WEZWE!

Izisebenzi e-Azania ephangiwe seziwuqinisile umzabalazo wokulwa nenxaphazo kanye nombuso wobandluluko. Okwamanje kunemizamo yokwakha ibeyinye inhlango eyingqungquthela yazo zonke izinhlangano ezincane zezisebenzi.

Ubumbano lwezingqungquthela ezimbili iNACTU neCosatu kungaholela cishe ezigidini ezimbili zamalunga futhi nakanjani kuyinselelo neqhinga elingenakuvinjelwa lokulwa nombuso wabaphangi kanye nabaqashi.

Umzabalazo womuntu wokulwela ukugcwalisa izidingo zakhe zosuku, uwumzabalazo onembuyiselo ebambekayo. Kulomzabalazo umsebenzi ngumAfrika nguye ongumkhiqizi womnotho kodwa yena yedwa umAfrika uyaqhubeka ukungakwazi ukugcwalisa izidingo zakhe empilweni.

Uma abantu bengenelisiwe njengoba kunjalo lapha e-Azania, impilo ayinamphumela ayithi-shu ngoba iqhaza lakhe umuntu alidlalayo ekwakheni umnotho alinakwa. Emzabalazweni wakhe wemihlangemihla wukuthola izidingo ezibambekayo nezibonakalayo, umsebenzi ongum'Afrika uzithola ezimbulwe izimpande zakhe zabanga phandle kwemikhuba yemvelo. Ngenxa yalemibandela-ke ngokungavimbeleki, sekube nempi ebalulekile ethambo libangwayo kuyizwe lethu i-Afrika.

Umzabalazo wezisebenzi uyimpi yezisebenzi olwa nenxaphazo futhi akufanele abone ngokwehlukane nokuphile komuntu. Umsebenzi uwukwakhiwa kwempilo yomuntu, ingxenge yempilo yakhe empeleni ingenye yemvelo ngokwayo. Uwonke umlando womuntu wakhiwe ukushisekela kwakhe ukwandisa izidingo zakhe ezibalulekile, ukudla, indawo yokuhlala, okokwembatha, impilo nokunye.

Abantu ukuze baphile kufanele kweneliseke izidingo zabo; ukuthola lezidingo ezibambekayo, abantu kufanele bazisebenzele ukuze babe nezikhali zomsebenzi okukhiqizwa ngazo ukudla, okokwembatha, izicathulo uwoyelo nokunye. Kufanele bakwazi ukukhiqiza lezikhali futhi bakwazi ukuzisebenzisa.

Izwe ngesinye sezikhali zokukhiqiza futhi ukusweleka kwalo, kwenza kungabi yimpumelelo ephela ngisho ukucabanga ngalezidingo zokuphila eziqavile. Empeleni umuntu akanakucabanga ngokwakha inqaba yakhe emoyeni. Umuntu akanakukhiqiza lutho ngaphandle kwezwe.

Iqembu lezisebenzi zama-Afrika, liyiqembu eliphucwe ifa'lalo lasendulo, futhi alinakuthemba

ukunelisa izidingo zalo zemihla. Ukukhulula izwe eliphangwe umbuso wegcosana wabamhophe. Iqembu lezisebenzi zama-Afrika kufanele liqale impi yokulwa nenxaphazo nokunthosontshwa kwezwe ngokungakhathali. Impi yezisebenzi akuyiso nje kuphela eyokulwela isimo sohusebenza esingcono nokukhokhelwa iholo elihle, kuchaza ukuzabalazela inkululeko nomaziphathe ngokuphelele.

Kuleminyaka eyisithuba noma ngophezulu izisebenzi zama-Afrika lapha e-Azania, zikwazile ukuhlangoana zenze inhlango enamandla yezisebenzi. Enkundleni yempi yezisebenzi umlando usufakazile ukuthi uma izisebenzi zihlangene ngeqiniso zingaxazulula cishe zonke izinkinga zazo zemihlangemihla. Ukuze zifeze izinjongo zomzabalazo izisebenzi zama-Afrika kufanele ziqhubeke nokuhlangana ziqinise izinhlangano zazo. Umzabalazo wezwe uba ngumzabalazo wezisebenzi kuphela uma sinakisisa iqhaza eliyiqhinga elidlalwa zinhlangano zezisebenzi. Izinhlangano zezisebenzi ziqinisa ngokwedlulele ubumbano lwabantu abaxhashazwayo; ama-Afrika, ngisho nangale kwamagceke asemsebenzini. Kanjalo akunakuzibeka ukuthi umbuso wobandlululo mihla yonke wenza imizamo emisha ukuzivikela wona kanye nokukhathaza imizamo yezisebenzi zama-Afrika ukuphumelisa izinjongo zazo. Izimpi zezwe azinakwehlukani swa nezimpi zezisebenzi.

Endleleni yokuthuthuka komuntu, izingqinamba ezithile zavela. Abalimi bama-Afrika bephucwa izwe labo. Kufanele kwaziwe njalo, ukuthi ukwephucwa izwe bekungezinye zezindlela ezasetshenziswa ziqumama ezingabaxhaphazi abamphlophe ukuqokelela umcebo. Umcebo ubulokhu uzungeza ezandleni zabayingcosana, izikhumukane zabahwebi nabanye. Usuku ngalunye oludlulayo isisebenzi som Afrika besilokhu siba ngundingasithebeni, saba-mpofu njalo-njalo.

Ukuze zifeze izinjongo zomzabalazo wokulwa nenxaphazo izisebenzi zama-Afrika kufanele zizilungiselele ngokuphelele kusukela phansi. Umehluko phakathi kwabaxhashazwayo ama-Afrika, kanye nabaxhaphazi abamhlophe wenza ingxabano enkulu emphakathini wethu. Izifiso zalamaqembu

amabili azifani ngokwejwayelekile. Izifiso zabanezikhali zokukhiqiza ukwenza inzuzo eningi kakhulu, futhi ukuphumelela ukwenza njalo, kufanele baxhaphaze labo abadayisa ngamandla abo ohusebenza. Ngamanye amazwi, izisebenzi kufanele zikhiqize izimpahla eziningi ngesikhashana nje esincane ukuvikela intengo yamandla esisebenzi ngasinye ingabi nkulu, intengo yemphahla okusetshenzwa ngayo nentengo yemishini kuze kusale insalela yomkhiqizo owenza inzuzo.

Izisebenzi ezimhlophe ziyingxenywe yeqembu elicindezelayo nelixhaphazayo e-Azania ephangiwe. Abamhlophe bayiqembu elixhasa incindezelo yezisebenzi ezingama Afrika, ekufezeni izinjongo zabo. Ngakho-ke izisebenzi zama-Afrika lapha e-Azania azinakuphumula ziyeke ukuhola umzabalazo ziwushiye lomsebenzi emahlombe eqembu elimhlophe elinamalungelo, kumbe-ke kulabo abathiwa abelungu abasithandayo abanenqube kela-phambili.

Kukulendawo lapho iP.A.C. ivikela futhi iphakamise khona imigomo yeNACTU. Imigomo yokuthi iqembu lama-Afrika elingabasebenzi liziholele lona umzabalazo walo. Kufanele lihole kumbe phakathi embonini/emsebenzini lizihlanganise nokwenza izinqumo enhlanganweni yezisebenzi. Eminye yemigomo esungulwe yiNACTU yasekelwa yiP.A.C. ngeyokuthi kufanele kube nezinhlangano zezisebenzi ezimbonini lapho kuyobakhona umaziphathe ukulandela intando yeningi nokuhlonishwa komuntu siqu sakhe amalungelo omuntu. Nokuthi abantu bezwe kufanele bakhululwe emqondweni. Okunge obubalulekile ngokunjalo umgomo wokunganciki ezinhlanganwemi zezombusazwe kwezinhlangano zezisebenzi ngalopho ingqungquthela yenhlangano yezisebenzi ithola ilungelo lokukhululeka ekuzithatheleni izinqumo.

Izinhlangano zezisebenzi zinomsebenzi ongenakuvimbeleka wokuhlanganisa izisebenzi zama-Afrika. Najengoba sesishilo kufanele sinikwe ilungelo lokuqhuba ngokwentando yeningi ekade belincishiwe

umbuso wencindezelo. Ukuqeqeshwa gezombusazwe kuhlanelikezwe ngoba ekucwamingweni nokugcina ukyoba yilesosisebenzi esiqeqeshwa kwezombusazwe kuphela esiyokwazi ukuqonda imibandela ekhungethe ukuxhashazwa kwaso nendlela angazikhipha ngayo kulesisimo.

Izisebenzi zama-Afrika kufanele ziyeke ukugcina inkoleloze yokuthi iqembu elimhlophe elibusayo lingaze liyiqede inxaphazo. Into nje engenziwa ngabamhlophe ukuhlukanisa izisebenzi ngokusungula ushintsho okungayindawo oluqonde ukudala iqembu elithengwe ngomcebo. Kanti uma umAfrika esekhushulelwe kulelizinga noma ngabe kwesinye isikhathi wake wahambisana nomzabalazo wama-Afrika uyashintsha anyanye umzabalazo.

Umzabalazo wezisebenzi njengomzabalazo wezwe uyindlela yokulungiselela ezomnotho nezombusazwe osisekela sawo kufanele sigxile ezisebenzini ezingabalimi. Impilo yesisebenzi esilimayo ishiya okuningi okungase kuphenywe futhi iyalehlisa izinga nesithunzi somAfrika. Ukuthunjwa kwesisebenzi esiphila ngokulima kuyimpilo okuyiyona engenzi ukuthi sithathwe njengomuntu ophilayo.

Izindawo okulinywa kuzo emaphandleni zivamise ukwakhelwa ngamabhunu anonya naziqhwaya ezimhlophe ezimthetho wazo phezu kwama-Afrika ayizisebenzi lapho ungabuzwa. Kukulezindawo lapho ama-Afrika ebulawa khona, kodwa kungesiko lokho kuphela, lama-Afrika asakhokhelwa sengathi enzelwa umusa nje akufanele aholelwe ngoba ayizigqila. Ama-Afrika lapha aholelwa amantongomane. Izinhlangano zezisebenzi kufanele zizibonakalise zize zizolamulela abantu abaxhashazwayo. Ngokuthanda kwabo, abalimi abamhlophe bangahlukumeza izisebenzi zabo bageine bangashushiswa.

Masigcine ngokuthi ukuze sishaye kuzwakale eqenjini labaxhaphazi ezweni lethu izisebenzi ezilimayo kufanele zihlanganiswe ngokugcwele emgudwini womzabalazo wezisebenzi ukubuyisa

izwe lethu! i-Afrika!

IZIMPI EZIYINQOPHAMLANDO ZE-AZANIA

Kusukela ekuqaleni izibhamu zazi balulekile ekusekeleni ukuphangwa wezwe nokuzinza kwezinzambi ezweni lethu. Ngalokhoke kwakungeyona ingozi ukuthola imiphakathi yama-Afrika ivikela ukuphangwa kwezwe layo elanqotshwa ngokusetshenziswa kweezibhamu.

Umzabalazo wokuvikela izwe owawenziwa ngama-Afrika oyekhuluma isiXhosa eKapa kanye nokukulama komphakathi wabantu abakhuluma isiSuthu sase Ningizimu maphakathi nezwe kuyizibonakaliso ezimbili ezigqamile kuleliqiniso.

Ama-Afrika akhuluma isiZulu engxenyeni yawo ngaso sonke isikhathi abelokhu esolwa obaphangi abazinzele ukuthi bathukuse izikhali abahlale bezisebenzisela ukuhlasele ngokuzumisa ezitheni zangaphandle. Lokhu kodwa kwalungachazi ukuthi ama-Afrika eNatali angaqhudelama ngokulinganayo nezihambi kuhlangeziswe izikhali ezinkulu zemoi.

Enye ingqinamba evimbele ukwandiswa kwezikhali kuma-Afrika kwaba ukunqatshelwa ngumbuso wamaNgisi owawuphethe lelizwe ukuba ama-Afrika adayiselwe izibhamu. Lezo zimiso zisasebenza ngisho nanamuhla lokhu kule South Africa futhi seekuze kwaqiniswa.

Kodwa-ke ama-Afrika eNatali ngabo 1877 ayeselwazi ukuthenga izibhamu ngasese esebenzisa imali ewukheshe ababeyihola ezimayini zedayimane ekhimbali. Lokhu kwaholela ebunzimeni obukhulu kwezombusazwe kubaphangi base Yurophu.

Ukutholakala kwezibhamu kwaphakamisa ithemba-lama-Afrika ekuqhathululeni ukuphangwa kwezwe nokuzinza kwabamhlophe ngenkathi lokhu futhi kwenza umbuso ungaphumuli.

Akubanga kudala umbuso wabacindezeli waqala ukhankasela umthetho wokwephuculwa kwama-Afrika izibhamu zawo ngo 1872.

Ukwesaba kwezimbungulu ezimhlophe mhlawumbe zazikubonakalisa ngokushonjena: "Uma amakhafula ethola izibhamu abona sengathi ayalingama nababusi abamhlophe futhi bazimisele, njengoba sibonile kubantu bakaLangalibalele abazama uhungalaleli nokunqaba umthetho okungase ube khona maduze nje kuqubukise udlame nokuchitheka kwegazi."

Ngawo futhi lowo Nyaka uLangalibalele wabonakalisa umqondo wokukhululeka ngenkathi enqaba umthetho waseNatali wokuyobhalisa izibhamu. Umbuso wabaphangi waphendula kanzima ngokuzama ukaletha inselele eyayibhekiswe kubo abaphangi.

ULangalibalele wazingelwa ngezibhamu yiqembu "elithile" elihlomile ngezibhamu kuyo yonke iTranskei waphoqekeka ukuya eLesotho lapho aze abanjwa khona.

Lokhu kwabuyisa ithemba kubaphangi abazinze ezweni lethu, abakuphepha kwabo, ukwanda nemingcele nempumelelo kwabonakala kwephothelene nokucindezelwa nokwengamelwa kwabomsinsi wokuzumilela abangama Afrika abawuquqaba.

Iphephandaba laseNatali ngalesosikhathi labalula lathi: "Thina bantu base Yuropha sikholelwa ebukhulwini esibuphiwe ngunkukukulu singabamhlophe ukuze sengamele abamnyama." futhi yonke imilando yayihumsha lendela.

Imikhosi yeNatali neyamabhunu yasungula amadolobha ngesekuphelehi kwabo 1870. Abe esekwazi ukwakho incindezelo engenakuphendulwa phezu kwama-Afrika, ngalesosinhathi amabhunu eNtilasifali achuma ngaphakathi nezwe.

Abaphangi eKapa nabo futhi babengakwazi ukuqhuba kahle imingcele yabo futhi bengakwazi nokulandela ama-Afrika eqa imingcele kuze kube ngu 1880.

Ukuqhubeka lapho ngesishathi abelungu bephethe ubuchwepheshe kanye futhi nezibhamu ukuqoba yonke iSouth Africa. Iningi lamaqembu kangaka kwakuvimbela iqembu lezisebenzi ukungangeni enqubeni yabamhlophe ezintweni ezilukhumi. Njengokuhlelwa kokuhlaliswa komkhosi wokuvikela izwe nokweluswa kwama-Afrika.

Loluqhekeko lwabaphangi kwakungesikho kuphela ukungavumelani phakathi kwabelungu kepha futhi ukungezwani phakathi kwama-Afrika empini yokuvikela izwe okunye okubalulekile konke lokhu kwakwezeka ngenxa yokwengqaba kwama-Afrika ukuthola izikhali zempi ukuze balwe ngamandla bavikele izwe, impi eqinile, umzabalazo wezikhali.

Kukanjalo-ke ngokomlando kuwukuhlakanipha lokhu uNdun

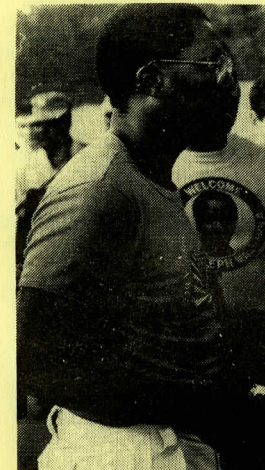
ankulu we P.A.C. osesishiyile waklubovo eminyakeni engu 70. Ukuthi

"Isizwe esingenazikhali akusiso isizwe lesa."

Thenga elandelayo ukuze ubone izithombe, ufunde izindaba kunye, nemibono.....



MLAMLI C. MAKWETU — PRESIDENT



DIKGANG E. MOSENEKE
VICE PRESIDENT



BENNI ALEXANDER



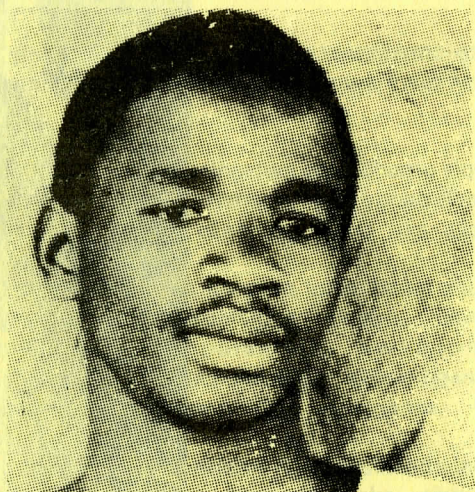
JOE MKHWANAZI., Administrative Secretary, Pictured during a light moment with 1st president, Chairman of the Central Committee and Commander-in-Chief of A.P.L.A. Johnson Mlambo.

Thenga Elandelayo ukuze ubone izithombe ufunde izindaba kunye, nemibono

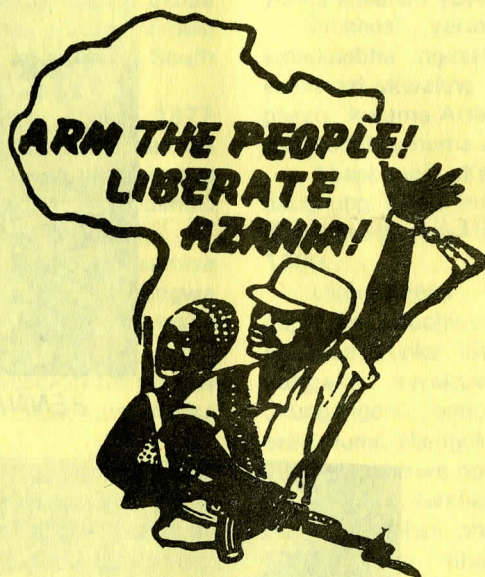
SIKHUMBU ABATHATHU ABANGAMASOSHE IAZANIAN PEOPLE'S
LIBERATION ARMY ABABA NGENKATHI BELWA BEBHEKENE NEMPI
YAMABHUNU LAS EZWENI LASE AZANIA.



*Comrade Ephraim Tlabakwe, one of the
Apla commanders who have recently died
in a skirmish with the boer Security
Police in Northern Transvaal.*



*"Not just a Guerilla, but a deeply committed
and brave political fighter." George Nyanga*



*An Apla Field-Commander, Mongezi Collin Cakata who
died during a gun-battle with the security police in Port
Elizabeth on the 23 December 1990. He was together
with Jabu Mdunge.*



*An Apla Field-Commander, Jabu Mdunge who died
during a gun-battle with the racist Security Police
in Port Elizabeth on the 23 December 1990. He
was together with Mongezi Collin Cakata.*