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PROPOSAL FOR A MARCH/RALLY FOR END OF VIOLENCE AMONG AFRICANS  
BY  
HERBERT W. VILAKAZI  
UNIVERSITY OF ZULULAND

(10 October 1992)

Since the very beginning of the terrible violence going on within the African political community, I have been pleading and proposing that only the collective determination and action of the African community, represented by the top African leadership of political, civici and religious bodies, can begin the reconciliation necessary, among African people, which shall lead

to the final end of this fractricide.

We must mobilize the COLLECTIVE LEADERSHIP of the African community, and the CULTURE of the African people, towards ending this violence.

I am suggesting the staging of an event, around which we should focus, mobilize, and organize, the attention and emotions and minds of our people, in a way similar to the manmer in which the emotions, minds, and attention of our people were focussed, mobilized, and organized around the release of Dr. Mandela from prison on that entire day 1in 1990. That focus of the Press and statements ignited and mobilized the imagination, emotions, and minds of the entire world around the figure of Nelson Mandela and

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reactionaries? Or should liberation movements work with, assist,  
win over those that still need to be won over. We work towards

people operating. In the end, these structures -adjusting. Their  
aim is to be the 4th. They say: "We are the 2 + 4 = 6"  
In the end, the Chinese were on the side of the "progressives",  
most people who took themselves too seriously as "progressives",

My position was that

The other policy - if we wished to avoid disaster, not just

but moral disasters, ten, fifteen, twenty years hence.

The advice, based on the study of the experiences of other  
liberation movements around the world, was that we should avoid  
giving these people and leaders the "enemies" that we should

avolid driving these people against the wall {(for obvious reasons:



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and waging a liberation struggles =2ven

â\200\230imomelands.

This, in my view, was a terrible mistake, for which [ was sure we would pay a terrible price ten, fifteen, and twenty years into the Tuture, the terrible price we are currently paying. I was

particularly alarmed, as., then, about two-thirds of the African

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people lived in rural areas, in the urban areas re-defined over  
centuries as homelands. About half of the total African population,  
today, still lives in the  
-urban areas, traditions, modern  
life. It also knew that there is hardly a person in a village  
position in rural culture, anywhere in the world, who does not  
have the following: therefore, that a struggle against such leaders  
would be most divisive in the African political community.  
Therefore, the  
Liberationist is  
around down the length of the entire country, a line that ran over  
the very backbone of our African people. was, in my opinion,  
clearly a suicidal line for the liberation struggle in the

future. It was clear to me, then, almost instantly that  
the homelands, and rural-based African political leaders. is to

constitute a gigantic gap upon which our Liberation

led it to pieces, weakness, and confusion. I was  
strongly in the manuscript about the terrible danger of a  
liberation theory, which would later turn the Liberationist and  
emotions of the masses, politicized African youth against the  
African people on the other side of the radical line.

Alas! the leadership of the "new  
have not been wise enough to turn

African political leader

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liberationist

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movement:

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SURpreEmacy would crack itself o splinters and defeat,  
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o Ehat some of the sost " progressiveâ\200\231 leaders  
and tdesclogists of the liberation stiruggle, still -onc2ive of &  
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â\200\230malricitic front! of oppresseed peopla in LA, Wihihout

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n Lecambayr 1799

In the Luthuli. Sobukwe, Biko Memorial Lecture,  
warnad and shouted again, Lo mo avail. The last words of iy

" pire bhe tey o the sucosss of our |  
struggle. e Boers created homelands precisely oecause of  
wH. And we fell into the trap." {(Iribute, mApril LF20, p. &1

colitizal leaders, is a very ilmportant meoral lesscon for society:

it ois an event which humanizes politics and radeenms political

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The violence in the African colitical community ., in our time,

suns through this " red line ' | which was dirawn v=2alms a0 by most

idenlogists and leaders of liberation movements, A â\200\230red line



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LrEs wihkhin which aie consuned ard destiroyed â\200\234he bodies Einke]  
movses and oreoperties, and spiritual health, of innocent African  
â\200\234he dezath of avery hostel dweller, of =2very sguatterâ\200\224-camp

.Â« o every htownship dweller, oF svery rural and semi-rural  
from this violence, 2riginates from this â\200\234red lirmeâ\200\231 which  
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this violence, and heal our community. A

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srasbtarhood, within Gthe African community, 15 the erasing or  
saEmoval of thiszs â\200\234red limeâ\200\231 drawn vears a2go,. incorrectly, by most

which was zimply supsrimeposed upon, and followed, the line dirawn

malicigusly by Boers fto aid theilr supremacy over ws. Who, Do

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hy was leading whom?

In an interview, which appeared ! on CCY Television 7:00 p. m.

News, on 2 October 1292, FAC Fresident Makwetu, being =2ntertained

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vy the kKing of the Zulus, kiing Goodwill Zwelithini, =zaid that he



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Zr. Chikane, leaders of Traditional MRALers HMSS0CLlation,

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THE FOCUS OF THIS MARCH/RALLY IS ENDING VIOLENCE WITHIN THE  
AFRICAN POLITICAL COMMUNITY., AND A

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FIRMATION AND FORM

-7 BROTHERHOOD, SISTERHOOD., AND HUMANITY, AMONG AFR

2 dimensions to ignite, focus, mobilize, and the  
actions, imaginations, and minds of ordinary people  
around the issue of peace, brotherhood, and sisterhood, etc.

dominant medium shall be African culture, and the

This emphatically does not exclude the

participation in the march/rally. All who are saying this that,  
=i.e. there is no war within the African family., the African family  
cannot turn to itself. And since the overwhelming majority of

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the African family are culturally non-Western, we shall

be compelled to resort to the African cultural medium.

The dominant languages used should be (1) African languages, (2) =

Zotho language, and (3) English for the media and non-Africans in

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the march/rally; but under no circumstances should English

dominate the proceedings.

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of love, peace, unity, and humanism, within itself. ')

aHALL HAFEN AT THE CZLIMAX OF THE MARCH/ARALLY?

short speeches, focussing on brotherhood, sisterhood, and  
humanism among African people. (This emphatically does not

exclude brotherhood, sisterhood, and humanism with

non-200\224Africans: HOWEVER, PEACE, UNITY. BROTHERHOOD, AND

SISTERHOOD, AND HUMANISM, AMONG AFRICANS, IS HE-200\224

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PEACE, UNITY, BROTHERHOOD., SISTERHOOD,

AND HUMANISM BETWEEN AFRICANS AND WHITES, AFRICANS &d

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DIANS, AFRICANS AND COLOURED. That

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12 2mphasizing that negotiations shall not suce

wnless there iz an end to violence: and this violancs

13 vioclence within the African peoiitical community.

IÂ¥f Africans are divided and ares at war, with which  
Frayers, short religious rituals, by ileaders of African  
Churches, =2g9., ZCC, =tc.

Rituals for peace â\200\224-Izangoma, izinyanga. =tc. ISIKHALLD.

Cultural items: traditional! dances, songs, etc.

Distingizhed African visitors from neighbouring countri



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whilech we nust have hHefore we can have g  
= ntherly and humanistic  
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r2lations with Whites, Coloureds, and Indians.

WE ANNOUNCE A NATIONAL AGENDA FOR FEACE, BROTHERHOCD, SISTERHOOD,  
GND HUMANISHM AMOMG AFRICAN FECFLE IN THE ENTIRE COUNTR

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ONLY THEN CAN WE DUCCESSFULLY IMPLEMENT THIS

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