questions of colonialism and racialism are concerned.

The conference also pledged its support to the United Nations Charter and the principles enunciated at the Bandung Conference in 1955. The African delegates adopted these principles at the conference, which was convened as and when necessary. The significance of this conference lies in the fact that for the first time in the history of the African nations, African nations had come together in their own right to decide their future. The Accra Conference finally decided to establish at the United Nations Headquarters a permanent machinery composed of the permanent representatives of the participating governments to consult on all African matters, to examine and make recommendations on concrete and practical steps which may be necessary to implement the decisions of the conference and of similar future conferences, and to be responsible for the arrangements necessary for such conferences.

In the autumn of the same year, mission conferences representing the eight independent African countries toured Latin America, South America, the United States, and Canada to seek support for measures aimed at resolving the repressive war in Algeria and establishing a democratic basis. It was also decided at Accra that these conferences should be held regularly at two-year intervals without prejudice to the possibility of ad hoc conferences being convened as and when necessary.

The second conference to be held in Accra was the All-African People's Conference in January 1961. This conference, unlike the previous one, was attended by members of political parties and movements which did not appeal to the West to be in consonance with Western forms and techniques of political organization.

The conference also resolved to hold a conference in Lagos, Nigeria, to assist in and ensure the liquidation of colonialism and racialism by taking the first steps towards political and social justice in all their forms, from every corner of the continent. The conference also resolved to establish a commission to advise on concrete steps to be taken in Africa to achieve free countries from colonialism and racialism.

In line with these resolutions the trade unions of Ghana and Kenya had recommended the withdrawal of African goods by refusing to handle any cargoes emanating from the West or with the flag of South Africa. It is significant to note that immediately after this decision by the African trade unions, the West coast of the colony of Nigeria, formerly a British colony, was declared a free state. The decision of the individual as the centre of the struggle against colonialism and racialism in Africa had been essentially to the needs of the day. The policies of the United Nations, the African idea that the greatest good of the people will result in the good of the individual, was the idea which had to be resolved in time. There need not be any fundamental difference in the end results of the approaches.

The main problem of the African people is the effective technical means to be devised either in the interests of the people or in the interest of the individuals. The people and the united African workers and other exploited sections of the population, those who are oppressed by imperialism, must be taken up and defended. The workers in Africa must never be divided by the other democratic forces of the nation. The national front of the people must embrace all those who are oppressed by imperialism and who are anxious to support the struggle for national independence.

But the working class can never obtain its goals if it is divided among itself, and if it is divided in its ranks. Therefore, the primary task of the workers and their Union organisations must be to strengthen the unity of the working class. Only a united working class can win the support of the rest of the people and lead them in their struggle.

To achieve this working class unity, the Trade Unions must maintain close daily contact with the
workers. They must know what their interests are and be prepared to take them if they must defend the interests and react to the demands of all workers. In carrying out their work both trade unionists and employers, they must at all times choose forms of struggle which the majority of the workers are prepared to support, and do not advocate actions to which only the most advanced and most militant will respond.

The Party System

its existence on the practice of compromise which is foreign to any capitalist system. For instance, in all discussions in African councils, each man has his own right to liberty. He did not have to play rigidly to that role. There was no division between those who supported and opposed the measure. The whole thing was discussed in the context of wisdom rather than of cleverness as European politics apt to do. The pleasure of the past was sought: "So-and-so, do you agree to this?" Or, "so-and-so, let him do that.

A perusal of many of the discriminatory laws of South Africa and Southern Rhodesia reveals that the whole aim of legislation is to generalise African opposition. The African is denied the vote so that he may never get to a point where he would oppose the white man. The constant banning of African political parties under one pretext or another, has determined, subtle effort to exterminate African opposition.

Now we come back to our subject: Is it the one-party system or the two-party system which ensures democracy? What really ensures democracy is any system which allows for elections, free representations, free discussions, free compromises and free opposition. The two-party system is the free will of the people, not this or that system. It Served Them Right

He, whose speaking the mind of Africa. Over 10,000 now, were disarmed. Nyasaland (Ivo), Nyasaland (Ga), Chuku (Iso) or Olupa (Yoruba) left. Naturally, they do not take oaths, and that did not make them less holy than their European counterparts who swear by the bible. More so when their intentions were holy.

It will therefore be seen that there would have been no terror in Kenya if the Colonial Government had sat down to redesign the social wrongs that had become mountingly and insidiously severe. Within African conditions, any repressive steps like banning local parties, lead to legitimate likenesses like oathing. In fact, right from the onset of 1948, which itself was the only way out of the restrictions on freedom of association, the Government did not carry out any practical reform to meet the people's wishes. Instead, they flung thousands of oath takers into jail, often under unbearable sub-human conditions. Even those who sang religious hymns in prayers for their husbands in jail were carried into the same jails.

"Rod of Iron"

In the Soviet Union, what Lord Home is pleased to meet at the Russian empire, and what before the advent of Soviet Power, was known to be the real empire, is under the control of the people, educational opportunity is open to all.

If one takes the Central Asian Republic of Tajikistan, with a population of two million, there are now 70,000 children studying at general educational schools, with another 32,000 studying at schools of higher education and specialised secondary schools.

Patience Gone

Before the advent of Soviet Power Tajikistan did not have single person who had not been educated. But the revolution has brought in new life in all fields from education to health. The number of researchers, writers, artists, poets and scientists is growing day by day. Now there are over 42,000 specialists working in the economy of the Republic with higher education, while the Republic's research establishments and higher schools employ nearly 2,000 research workers, mostly Tajik workers.

Yet Lord Home considers that "British colonialism is already an example in freedom which may be used to praise the communist empire wide open.

The African people of Rhodesia are still battling for the basic "one man, one vote," which the former colonial peoples of Tajikistan, Uzbekistan, Kazakhstan obtained 40 years ago.

They are still fighting for equality of educational opportunity which the Homes, Sandys, Macleods, White heads and Welenskys are still denying them. Men like Josina Nkogo and Kenneth Kaunda have shown patience in the past, some will think perhaps too much patience, with their colonial oppressors.

The British people now know that patience is at an end. If the African people in these colonial territories are to differentiate between the ordinary people of Britain and the Government which is perpetuating these last conditions, the whites win on them, then the British people must make their voices heard now.

Scapegoat

Of the 23 accused, four were found guilty and discharged, 14 were sentenced to 18 months, four to two years, and Mangaliso Sobukwe received three years imprisonment.

Rolling

Dismissing the appeal against severity of sentence, the judge ruled that the magistrate's court had been entitled to take into account the repercussions outside the area where the acts had been perpetrated.

In short, Mangaliso Sobukwe and the others were scapegoats for the police outrages at Langa and Sharpeville.

This is why protest must be made to the South African authorities, who cannot be allowed to forget that, in all this, they are the guilty men.

Unite Action—the way Forward

The colonial Government spent millions of rupees in gathering spies and informants—most of whom were political moderates and Chiefs. The natural reaction was that these informants were treated as black-legs and punished in various ways. In most cases, they were beaten up, or their houses were burnt. Which served as an example to others.

September, 1961