

BLACK GOVERNMENT. A discussion bet. KENNETH KAUNDA & COLIN MORRIS
(United Society for Christian Literature,
Lusaka, Northern Rhodesia, 1960)

(Chs. I & II are Profiles of the 2 authors by Merfyn M. Temple. African National Congress was formed in '48 & Kaunda was one of 1st to join; in '53 he became the General Secretary & org'd. a boycott against colour bar in Butcheries where African women were forced to wait in long queues a whole in wa;; while Europeans were served as they came in at counter/ The arrest of women then made him foreswear never to eat meat again. He is a strict vegetarian, a teetotaler. and non-smoker. In '55 Kaunda, along with Pres. Harry Nkumbala served prison sentence for having lit. in possession which was prohibited. reading, incl. a book on Gandhi's campaign for non-violence. In '57 he went to London to attend a Labor Party Commonwealth Conf.. Then visited India for 3 mos. Rhodesia in turmoil over Govt. White Paper, publicly burned it & demanded parity instead in No. Rhodesia Legislative Council. Shortly after (12/10/58) Nkumbala decided not to support the boycott of elections, himself stood ~~for~~ as a candidate, & it is over this issue that Kaunda broke & formed Zambia Congress. (Frank Chimbala, his close associate, wrote that he was "1st Afr. Nationalist to have dared to name No. Rhod. with an Afr. name of Zambia.") Objected to Constitution in general & also to ~~part~~ the provision which required candidates in special rural constituencies to obtain consent of 2/3rds of the chiefs. Attended Accra Conf. 3/8/59 mtgs. are refused permits & Zambia holds one in defiance. 9 months prison sentence for "unlawful mtg.")

With Ch. 3, "We Want a Colour Blind Society", p. 41, ~~it~~ there is the beginning of the discussion, which lasts thru p. 116. (Ch. 4, "We Want Freedom of Speech & Movement." Ch. 5, "We want one man ~~vote~~ one vote". Ch. 6, "We want an end to Federation", Ch. 7 "The future of Afr. Nationalism", Ch. 8, Conclusion.)

~~Ch. 3~~ ch. 3 concerns the facts of poor housing, poor education, separate also in sickness (hospital, travelling, hotels, cinemas). lowest in wage—80% of Afr. homes where there are children have conditions below the poverty datum line. (PDL) Av. moly wage for a couple with one child under 15 is I7 9 10. which I3 below PDL.

Ch. 4 brings out Kaunda's calling No/Rhodesia a Police State & being "contradicted" by Rev. Morris since he as white does not so suffer. Ch. 5 deals with the mockery of govt. which calls itself a "democracy" Ch. 6 shows how Federation was imposed on No/Rhodesia—not only is there not a single No. Rhodesian Parliament but their Land Apportionment Act would spread to No. Rhodesia. (as UNIP Constitution conceives it)

Ch. 7 has Kaunda explaining explaining Afr. Nationalism (p. 93: "I believe that one joins a pol. party because he feels that party would help him solve certain problems. At the same time those people who join that pol. party must have common problems. Today in No. Rhodesia the problems that confront us as a mixed society are so many & varied that I cannot see how a multi-racial party would help, i.e., the major problems are not common problems at all.

"Nationalism is one of the great forces of the 20th c. We do not need to find grounds for unity as does a multi-racial party—our unity is already there in the colour of our skin & our common suffering. This is a great emotional force & one which can be harnessed for pol. purposes.

"When you look at the nations in Africa which have achieved the independence we desire it will be found that a Nationalist movement in each case brought about the solution. No multi-racial pol. party has yet managed to obtain for Africans their independence.

"No multi-racial party in No. Rhodesia has been prepared to commit itself to breaking up the Federation & fighting for No. Rhodesian Independence. Since the multi-racial bus is not going in our direction would be foolish to climb on it."

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Pd P 46
Annul Kashamere P 123

The pamphlet is obviously written for a white Western audience, and tells you only what Kaunda wishes to tell you & Rev. Collins speaks mainly at greater length & with far less distinction.

Outside of the quotation I cited above, the conclusion of Kaunda's should likewise be recorded: (pp.111-12)

"To summarize our position, I would say this.

"We are not concerned solely with the rights of Africans, we are struggling for human rights--the inalienable rights of all men. We are engaged in a struggle against any form of imperialism & colonialism not because it has as its agents white men but because it has many more wrong sides than good ones. Temptations in its trends include the one worst form of constitutional arrangement--namely the concentration of powers in the hands of a small minority over the maj. It is an arrangement that will corrupt the best of men regardless of their colour, creed or religion. It is a system that tempts the privileged few to discriminate against the majority who are the havenots....Our moral and Christian right to fight against the Govt. of our country rests on a determination to replace it with a system that is grounded in the Christian belief that all men are born equal in the sight of God.

"I should now add that I believe the only effective answer to our constitutional problems is that the British Govt. transfer power gracefully from the minority to the majority groups--that is to the Africans/ The happiness that Africans will feel will, I am almost certain, make them forget & let bygones be bygones. & so will be born in No. Rhodesia a new state in which Black men rule not to the detriment of any one race, but to the good of all inhabitants, because the maj. will have nothing to fear from minority groups. On the other hand, if the present situation is allowed to continue, suspicion and fear ~~will~~ might explode into violence. My belief in the necessity for Black Govt. comes not from my desire to see Africans only in control, but from the belief that the majority Govt. is the only just Govt."