



## THE NATIONAL STRUGGLE.

The Indian people are now engaged in a national struggle for the establishment of an order of society in South Africa free from racial discrimination and based upon the unqualified recognition of fundamental **human rights**. It is a struggle for full and complete **democratic rights of citizenship**.

## NEED FOR DISCIPLINE.

**Such a struggle demands of all Indians not only a readiness to sacrifice physical comfort and material gains, but also a preparedness to submit to a measure of discipline. To subordinate personal inclinations and desires to national welfare. To place national honour and dignity above the self.**

But it seems that Messrs. A. I. Kajee and P. R. Pather are unwilling to subdue their egotism and vanity, their pride and prejudice, and submit themselves to the discipline of the popular Will. They would have arrogated to themselves the task of speaking for a people whom they had studiously avoided speaking to over a number of years.

Habituated to leadership by bullying, cliqueism, and **sub rosa** "negotiations" with government officials, they resent the restraining and disciplining influence of the popular Will.

## ALIGNMENT WITH OPPRESSORS.

**The political ideas and methods of Mr. Kajee and Mr. Pather are out of time and out of tune with the vibrant song of freedom of the oppressed and exploited non-White peoples of the world. They are out of touch with the intense desire of the Indian and other non-White peoples for complete equality and international parity with the White peoples of the world.**

Yet they feverishly desire to re-assert their out-worn and out-moded leadership over the Indian community. They hope to attract the support of the Indians by labelling themselves "Moderates." Hitherto their pusillanimous and fatuous mouthings have only received the approval and loud acclamation of the very Government and Government-kept Press which were responsible for the "Ghetto" Act and other acts of racial discrimination.

So blinded are they by their own sense of importance and desire to be in the limelight that they are unable to see the inglorious part they are now playing in the national struggle. "Moderation" dangerously flirts with the Herrenvolk Fascists, and even sings their songs.

## SOWING DISUNITY.

The stated reason for this flirtation is that the so-called "Moderates" (who are really Mr. Kajee and Mr. Pather) are not in agreement with the "present policy" of the Natal Indian Congress.

Does that mean disapproval of:

- Passive Resistance to the "Ghetto" Act which is being actively operated;
- Rejection of the Asiatic Land Tenure Advisory Board;
- Rejection of Smuts' Asiatic Affairs Advisory Board;
- Rejection of Municipal Asiatic Advisory Boards;

Rejection of Communal Franchise;  
Total objection to Segregation and Racial Discrimination;  
and so on?

Well, whatever the alleged differences might be and whatever the degree of those differences, they see three possible ways of meeting the situation, viz.:—

- (1) joining Congress and trying to put across their individual points of view;
- (2) joining Congress and forming an organised group within Congress (like the Anti-Segregation Council) to canvass for their point of view and, if possible, capture the leadership; and
- (3) forming a separate and distinct body, parallel to the Congress, to express the viewpoint and negotiate with the Government on behalf of a group called the "moderates."

**THEY HAVE CHOSEN THE THIRD WAY OUT. TO THE INDIAN COMMUNITY, IN THE PRESENT CRISIS, THE MOST DESTRUCTIVE, THE MOST DISINTEGRATIVE AND MOST DISRUPTIVE WAY OUT.**

#### **WHOM DO THEY SERVE?**

Would anyone in his right senses, with any knowledge of the disastrous consequences of speaking with two voices, with a real and sincere desire to serve the national cause before the Self, advocate such a step?

#### **CAN KAJEE-PATHER LEAD?**

To any unbiased person the first two alternatives would appear to be the most reasonable and natural way of settling differences.

The first two alternatives call for certain qualities of character: a vigorous and aggressive spirit, a conviction of one's opinions; an ability to think clearly, logically and to debate convincingly.

If present Congress policy is detrimental to the best interests of the Indian people, then it must be changed and modified by accepted democratic ways of re-education and persuasion.

**If Mr. Kajee and Mr. Pather lack the moral courage and organisational ability to put up a fight for their own point of view amongst their own kinsmen, within the existing national structure, then what kind of resistance and opposition can they show to an avowed Fascist Government?**

**If they despair so quickly of winning their own suffering kinsmen to their way of thinking by skilful argument and moderate persuasion and powerful appeal to the heart, then how, indeed, can we believe that these men are capable of handling the rabidly anti-Indian Government of South Africa?**

Do they really believe that the Government of the country is so ill-informed and naive as to pay any heed to the supplications of such an unrepresentative and weak-kneed group as a purely "moderate" group? Do they believe they would have sufficient backing of all representative sections of the community as to be in a bargaining position with a hostile Government?

## WHY ANOTHER BODY AT ALL?

The only reason given by Mr. Pather for undertaking such a disruptive act is that coming into Congress would but result in "quarrels" over policy. Why necessarily "quarrels"? Have we not learnt yet to disagree on controversial issues without breaking out into acts of quarrelling? Have we not learnt that in a democratic organisation differences of points of view are bound to occur equally as much as concurrence of views after debate and discussion? That it is in the essence of democratic practice for the minority to abide by the decision of the majority.

There is an alternative for the dissatisfied minority, is there not? To organise and educate public opinion to their point of view in larger numbers than heretofore. The Nationalists disagree with the United Party on many issues, but they don't run away from a fight within Parliament. They don't start a civil war at every point of disagreement.

### THE ALTERNATIVE.

There is an alternative for those who disagree with the views of the present Congress leadership.

**The new Constitution of the Natal Indian Congress, adopted in December, 1946, takes cognisance of the possible existence of different schools of thought amongst the members of the Congress. It has, therefore, made provision for the formation of Parties within the Congress. The relevant portion of the Constitution reads as follows:**

#### **" Paragraph 13: Parties Within Congress."**

- (a) Members who so desire may function as a party within Congress, provided they notify the Secretaries in writing of the formation and existence of such a party, and furnish full particulars to the General Secretary.
- (b) Each party within Congress shall be designated the "Congress (name as chosen by the members of the Party) Party."
- (c) No such party shall fail to accept Congress constitution.

The new democratic Constitution of Congress, thus while making provision for a "Moderate" or "Conservative" or a "Liberal" school of thought within its own ranks, yet ensures that **the unity of Congress itself, as an instrument of national expression, is not undermined and destroyed.**

### STOP DISRUPTION.

You must now take action and stop the disruptive process at once. Join the Congress and fight for your policy within the Congress. That is man-like. Fight from within and shape the policy that is best suited to Indian welfare, dignity and progress. The Indian people will follow that Party which can give them the right lead, the right programme.

It is organisation, and superior organisation alone which will take the Indian people to their goal—a South Africa free from racial and colour discrimination; a South Africa which respects the common humanity of man.

**JOIN THE NATAL INDIAN CONGRESS.  
NOMINATE YOUR CANDIDATES AND CONTEST THE ELECTIONS.**

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