

1969 . WE HAVE OUR OWN PHILOSOPHY

... In UNITA we have our own philosophy and a belief in our own principles. It is true that we do read Mao Tse Tung, Giap and also Ho Chi Min as well as Che Guevara, but we don't consider that we have any apology to offer about that. Which books should we read? Which literature? We are making an armed struggle for national liberation, so we should read Castro, Che Guevara, and even Tito or the works of any of those who fought an armed struggle successfully, and after reading, we are going to construct our own plans and our own strategy - in a selective critical way - so that we can adopt ways that we think are going to work in our own country, and we are going to reject those ways that are not workable"...

We are now operating in the Moxico province (where I am speaking from) also in Malanje, Cuando-Cubango, in Bié and in Lunda. Our forces have entered Huila. This is an undeniable fact. If people wish to say differently, then it is their own decision, but history is made by the people and those who fight against history will be left behind. Our armed forces have been organized so that they can be used as a combative instrument as well as an instrument for production and for mobilization. All this is a political process, so therefore a soldier has to take part in politics. To say that a soldier should not take part in politics would be reactionary. What is militarism if not politics? To have a weapon in one's hands is political, because the one who has the gun in the hand is defending politics; is defending the institution, the government, democracy for that country and Liberty itself. Therefore he has every right to play politics. Our soldiers are good politicians. We, in Angola, can not accept the old fashioned idea of some western countries that a soldier is not a politician. For instance, a captain is a member of the Central Committee, there is also a major who is a member of the Central Committee. We need a new experience in Africa. We, Africans, can not allow soldiers from the barracks to come out with their guns or the police to come out on the streets to take over the government. They were not elected by the people, nor do they have the approval of the people, so this action would be reactionary. At the present time we are suffering shame in Africa. Every passing day there is a Coup d'Etat. Why? Because soldiers are not politicians; and the politicians are not soldiers. We cannot continue in this way - it would be wrong. How many

Coups d'Etat have been suffered in Africa? Almost all the governments in power come from the barracks, and not from the ballots. To have the voice and the approval of the people, they should be democratically elected, those who are in government illegally, through using arms, do not represent what is right. They are just delaying the true and total emancipation of the African continent.

When we speak about emancipation we don't think in terms of liberation of Namibia, Angola and Mozambique. Independent countries must go on fighting for total independence politically, economically, socially and culturally so that Africa, one day, will play a prominent role in the world. People will listen to us, only when we are what we are supposed to be; not when we pretend to be, what we are not.

On the subject of foreign aid, we can say that UNITA needs foreign aid, but any aid should not be the cause of our struggle, it must be the consequence of the struggle. When we are fighting correctly and are succeeding in facing Portuguese Colonialism in Angola, we think that we deserve to get support from Africa and other countries. For how long are people going to ignore us? For how long can African neighbouring countries ignore us? For how long can the world ignore UNITA? They cannot reply, but we in Angola have a reply. They cannot ignore us for long because we are becoming strong. We intend working very hard, then these countries will be compelled to support us whether they like it or not. The question is not one of begging abroad, but it is here at home fighting Portuguese Colonialism, capturing arms, destroying colonial apparatus, blowing up bridges and other means of communication".

Discours au deuxième congrès.

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