

CONSTRUCTIVE ENGAGEMENTS

Constructive engagement in South Africa on the part of the United States should be characterised by American diplomatic and material support for responsible Black forces working within the country to bring about radical change by non-violent means.

SOUTH AFRICA-ANGOLAN RELATIONSHIP

I truly applaud all the recent initiatives which have been taken towards the cessation of hostilities in Angola and the normalisation of relationships between South Africa and Mocambique. The international community should, however, understand that Black political frustration in South Africa is a powder-keg which could be ignited by White political recalcitrance and lead to the kind of explosion which will make recent moves towards reconciliation meaningless.

THE FREE ENTERPRISE SYSTEM

Black South Africa faces the task of bringing about radical political changes without destroying the country's economic foundations. We therefore recognise the need, if at all possible, to bring about changes in partnership with Western interests. The process of change should be associated with the vitalisation of the free enterprise system and the maximisation of the country's productive capacity. This ideal is deeply prejudiced by the present Government's commitment to racist politics which is giving rise to deepening Black anger. As anger deepens so will Black politics become increasingly careless about the economic consequences of Black political action. If change is not brought about by democratic and non-violent opposition to apartheid, it will sooner or later be brought about by violent means. If and when Black South Africa turns to employing violence

on the scale that would be necessary to overcome an entrenched White oppressive elite, Western governments will cease to be natural allies in our struggle.

DIALOGUE BETWEEN AMERICA AND BLACK SOUTH AFRICA

Taken across the broad spectrum of Black politics, American influences have not had the impact which would justify us talking about the American policy towards South Africa as being one of constructive engagement. Dialogue between America and Black South Africa needs to go far beyond intercourse between radical pressure groups in the United States and protest Black politicians in South Africa. American national interests and South African national interests are not served by pressure groups in the United States working with Black groups in this country which reject Black market-place pragmatism in favour of the magnification of forces of conflict.

CENTRAL COMMITTEE MEETING OF INKATHA — 24 - 25 FEBRUARY 1984

RESOLUTIONS

1. This movement has for a long-time been aware of the divisive and destructive role played by the General Secretary of the South African Council of Churches, Bishop Desmond Tutu in misrepresenting and discrediting Inkatha to overseas donor-agencies and political groups. We were, however, most astounded to learn from the Report of the Eloff Commission that Bishop Tutu still persists in denigrating and villifying Inkatha and its Presidents overseas in a bid to ensure that Inkatha is denied financial

assistance and international respect.

We wish to warn Bishop Tutu to desist from interfering in the affairs of Inkatha about which he does not know anything and concentrate instead on his Christian responsibility of attempting to bring about reconciliation among different black political groupings struggling for the liberation of South Africa.

We, nevertheless wish to commend the President and Secretary-General of Inkatha for

declining to give evidence to the Eloff Commission when they were invited by the said Commission to do so. This decision was taken in spite of our full awareness that Bishop Tutu on his part apparently grabs each and every opportunity to denigrate and villify Inkatha and its President.

We further applaud the recommendation of the Eloff Commission that the S.A.C.C. should not be declared an affected organisation. We remain hopeful that Bishop Tutu's overseas campaign of villification against

Inkatha does not enjoy the support of South African Churches which are affiliated to the S.A.C.C.

2. The National Cultural Liberation Movement (Inkatha) as a non-violent liberatory movement which believes in negotiation wishes to applaud the current talks between South Africa and Angola on the one side and South Africa and Mozambique on the other.

For too long a time has a war or near war situation existed between South Africa and its neighbours and this was a cause of great concern to us.

It is to be hoped that the current climate of detente and rapprochement is allowed to take root and develop further.

With great hopes for the future

this Central Committee expresses its faith that all concerned will appreciate the value of dialogue and negotiation without any side resorting to armed force in a search for a formula for peaceful co-existence in South Africa.

3. This Central Committee wishes to express concern at the apparently deteriorating personal relations between the President of Inkatha and the Prime Minister of South Africa, as evidenced by the failure of the President of Inkatha to attend a luncheon with the Prime Minister and other black leaders in Cape Town.

We call on all peace-loving South Africans to do all in their power to facilitate and encourage dialogue between the President and the Prime Minister for the good of South and Southern Africa. We re-

main-convinced that the future of this country will only be a just and peaceful one if the two most powerful leaders of South Africa in the persons of Mr P.W. Botha and Prince M.G. Buthelezi are encouraged to search together for a just solution to our political problems.

4. This Central Committee wishes to endorse the condolences expressed by the President to the families and next-of-kin of all South Africans of all colours who were victims of the recent floods either by losing their lives or their property. We further wish to endorse the President's gratitude to all organisations and instances that have come forward to donate in cash and kind in order to alleviate the suffering of the flood victims.

THE ORIGIN OF AFRICAN NATIONAL CONGRESS (ANC)

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At the present time no authoritative history of the rise of the African National Congress exists. However it is necessary for every member of Congress to have some idea of the basic trends of development in the tortuous path trodden by the A.N.C. in the past forty five years.

ULUNDI BATTLE 1879

At the end of the nineteenth century the last war between the African tribes and the European invaders was fought. By defeating the Zulu people at the battle of Ulundi the (1879) Whiteman had virtually completed his conquest of the African sub-continent. Diamonds had been discovered some 12 years earlier in Kimberley and the struggle to integrate the African into the economy of a state had begun. Sir George had already accomplished much in the Eastern Cape, especially after the Nongqause episode when

thousands of starving Africans had rushed into the Cape Colony in search of work.

THE LESSON OF AFRICAN UNITY

By this time therefore (i.e. about 1880) there was beginning to be some heart searching among the Africans of different tribes. Various leaders among the small educated group which had already emerged by then were asking themselves whether the struggle could be won on a tribal basis with a tribal aim and objective. After the defeat of the formidable Zulu by the arms of the Europeans it became clear that there was something missing in the organisation of the African people. Very dimly at first it was realised that the source of the difficulty was the absence of unity among all the Africans throughout Southern Africa. Each tribe had fought a virtually isolated battle and was defeated in isolation. The lesson of African unity was beginning to be

learnt but further disillusionment was to come before the lesson could sink in.

ETHIOPIAN CHURCH MOVEMENT

The first organisational expression of the idea of African unity occurred in the Ethiopian Church Movement which was very powerful about the last decade in the nineteenth century. The Ethiopian Church Movement which is still a force today largely in welfare work had a programme for the building of an African Christian Nation out of all the tribes in Africa. The first struggles of a modern type were led by this church.

BAMBATA REBELLION - 1906

But the Bambata rebellion of 1906 was still a heroic battle on a tribal lines although fighting against a very modern scourge the poll tax. Again the Zulus were defeated because they had failed to mobilise the bulk of African