

# KWAZULU BOASTS OF RICH CULTURE

Dr. Chuene is the new Secretary for the Department of Health & Welfare in KwaZulu Government, succeeding Dr. M.V. Gumede who retired this year in August. It is the first time in KwaZulu Government to give a woman such a high position.



She graduated in Fort Hare University in BSc. and majored in Physics and Chemistry. She then went to Wits University for MB.B Ch. She was once requested by Dr. Chonco, who is now in exile, overseas, to help him at Umzimkulu

until Dr. Chonco was convicted. Thereafter she migrated to Swaziland where she practised privately.

INHLABAMKHOSI interviewed her, and she had this to say:

*Editor:-*

Dr. Chuene, you have been appointed as a new Secretary for Health and Welfare Department, how do you feel about it?

*Dr. Chuene:-*

I feel KwaZulu greatly honoured me as a person and womanhood in general. It is my ardent wish to serve to the best of my ability.

*Editor:-*

Dr., you are the first woman to be appointed to this challenging position in KwaZulu, how do you view that?

*Dr. Chuene:-*

It is indeed fitting that such a step

should have been initiated by the KwaZulu Government. It boasts of a rich culture which puts correct value to Womanhood — "Custodian of Life". It is an example to be emulated by many — where manpower resource is exploited to the full, irrespective of sex.

It is indeed a great challenge where one has to work within the realities of our present constraints, not only aim at running the department but also at building it.

Manpower is our greatest resource, without which even the best schemes are paralysed. This needs closer scrutiny especially — medical manpower.

We need to make an effort to make the best use of the available resources. The joint planning and budgeting is based on the needs of the department.

**"A political philosophy is not an end in itself, but a means to an end. The enunciation of political philosophies that are not accompanied by concise and unambiguous strategies for their practical implication is the pastime of those who subscribe to the utopian conception of politics. No oppressed people struggling for liberation can afford to indulge in political utopia for all the time."**



*Dr. O.D. Dhlomo, Secretary-General of Inkatha and Minister of Education Culture, explains the multi-strategy approach of Inkatha.*

## **The Nature of the Struggle:**

There are various theories that have been advanced by political groups in a bid to explain the nature of the struggle black people are facing. This in itself is a healthy exercise provided we do not think that we have already mounted the struggle if we simply argue about its nature and end there. Some black political groupings argue that the struggle for liberation is a class struggle. This view is reminiscent of the Manifesto of the Communist Party which sees the history of all hitherto existing society as the history of class struggles between

Freeman and slave, partician and plebeian, lord and serf, oppressor and oppressed. <sup>3)</sup> The assumption here is that the perpetuation of this struggle will either result in a revolutionary re-constitution of society at large, or in the common destruction of both struggling classes. Yet other groups argue that the struggle for liberation is a race struggle. In the South African context this means a struggle between blacks who are a deprived group and whites who are a privileged group. In terms of this analysis no member of the privileged race group can ever be an ally in the struggle on the side of the deprived race group. This

analysis therefore assumes that when the deprived race group ultimately gains the upper hand in the struggle, it will do what the privileged race group has hitherto failed to do, namely, the reconstitution of society along non-racial lines.<sup>4)</sup>

### **Inkatha's Philosophy of UBUNTU-BOTHO:**

According to Inkatha the ground motive or central theme of the struggle is the pursuit of the UBUNTU-Botho ideal. The point of departure of the UBUNTU-BOTHO philosophy is that all human beings black and white, freeman and slave, oppressor and oppressed were born for the purpose of realising the promise of being human.<sup>5)</sup> All human beings are capable of evolving from lower to higher dimensions of being human. Briefly summarised, to be human means to be at peace with one's fellowmen and to live and let live. What is viewed as the class struggle is to Inkatha the manifestation of the conflict of values and interests in the human being's determination or lack of determination to evolve from lower to higher dimensions of being human. In this case the oppressor class is guilty of two crimes against humanity, namely, the refusal to evolve from lower to higher forms of being human (where it will find no need to oppress others), and its attempts to prevent the oppressed class from evolving to higher forms of being human, (where it will be impossible to oppress it). The same principle applies to the oppressor race. UBUNTU-BOTHO which is the ultimate manifestation of being human is therefore not a glory reserved for certain classes or races. The oppressor has as much a right as the oppressed to be assisted into evolving from lower to higher dimensions of being human.

The struggle for liberation, be it violent or non-violent should aim at assisting the oppressor class or race in its evolution from lower to higher forms of being human. Devoid of the ideal of UBUNTU-

BOTHO any struggle for liberation will see yesterday's oppressed class or race graduating into today's oppressor class or race when liberation is ultimately won. True liberation is achieved not necessarily when the oppressor class or race has been destroyed but it is achieved when the oppressor class or race has been assisted through all sorts of pressures — violent or non-violent — to progress to the higher levels of being human. A liberation struggle whose inspiration is the UBUNTU-BOTHO ideal does not seek the destruction of the oppressor class or race, but it seeks the destruction of the evil of oppression by assisting the perpetrators of this evil to evolve to higher levels of being human. Hence in Inkatha we struggle for the destruction of the evil of apartheid and not the destruction of the perpetrators of apartheid.

## **INKATHA'S MULTI-STRATEGY APPROACH**

### **Constituency Politics:**

The success of any struggle for liberation depends on the willingness of the people to support such a struggle. This means that people need to be mobilised wherever they are. Inkatha's success in mobilising the people results from the fact that the movement itself is people-oriented and does not have hidden ideological agendas. The power of Inkatha is in fact the power of the people who have accepted the political philosophy of the movement and are determined to translate it into practice in various walks of life. Similarly, the political stature of the President of Inkatha, Prince M.G. Buthelezi revolves around the fact that when he speaks, he does not express a personal opinion, but he speaks on behalf of hundreds of thousands of card carrying members of his movement.

In its general mobilisation of the

people, Inkatha declares war on any elitist attitudes among them. The programme of mobilisation also defies all artificial boundaries. Illiterates, literates, students, peasants, workers, teachers, nurses, christians, non-believers, doctors, lawyers, farmers, rural and urban inhabitants all have a role to play in the struggle for liberation. Indeed, in terms of the magnitude of its organisational effort as well as the social heterogeneity of its membership, Inkatha is today a unique political phenomenon in South African politics. A bitter critic of Inkatha was once prompted to declare:

"Inkatha today constitutes a Black phalanx which, because of the diversity and solidarity of its support, poses a more organised threat to establishment South Africa than the A.N.C. did in the early sixties"<sup>6)</sup>

Indeed people power is one of the basic elements in mobilising the people for the purpose of the struggle for liberation. Without people power to operationalise our political theories, we shall only succeed to produce celebrity leaders who will stand alone without any following, shout slogans and thus turn themselves into play things of the Security Police.

### **The Strategy of Black Unity:**

The constitution of Inkatha commands that no effort should be spared by all members in working for black unity. No black political movement in South Africa can equal Inkatha's record in working for the achievement of black unity. In 1977 the Black Unity Front was formed as an attempt to bring together blacks of different political persuasions. In 1978 the South African Black Alliance was formed and it became the first movement that brought Black, Coloured and Indian political groupings under one political umbrella. At present attempts are afoot to bring together those whom apartheid has divided in the so-called independent and non-independent