

Constituency politics

If one were to ask what was the key to Inkatha's organisational success, the answer would have to be: its commitment to the black tradition of constituency politics.

Inkatha believes that constituency politics rallies people to the cause and emphasises the fact that this is the only way the oppressed

"The premise of a banning order is the assumption that there is one person who is the moving spirit behind a movement and that if that person is banned then the movement will fizzle out," he says.

"Inkatha strives to ensure through constituency politics that if the state should act against its leaders then the masses themselves will see to the propagation of the ideals of the movement even though the leaders have been removed."

sixties." (B J Willmer, Buthelezi and Inkatha: The Truth Exposed. 1982)

Black people in South Africa come face to face with apartheid in their day to day living circumstances and they can oppose apartheid more effectively in those circumstances than in abstract or symbolic politics.

Workers form a constituency and they should be mobilised as such. Youth form a constituency; professional groups or traders also form constituencies.

Inkatha is convinced that the ideal of constituency politics is best served by having a multiplicity of cross-cutting constituencies, each of which has its own specific objectives — but all of which have a basic common goal.

For Inkatha this basic common goal is the total liberation of black people in South Africa. Consequently, in its variety of organisations VIZ: trade unions, farmers' associations, chambers of commerce, teachers' associations, nurses' associations, lawyers' associations and social workers' associations.

Many of these are already affiliated in one way or another with Inkatha. The underlying belief here is that an essential part of the liberation struggle in South Africa is to make it impossible for the South African government to implement any of its versions of apartheid.

Each constituency, at a particular point in time, is in a position to become pragmatically effective in opposing any version of apartheid.



Dr Oscar Dhlomo

people in South Africa can be mobilised.

Bitter experience has shown that hordes acting in unison only when fuelled by anger are not acting in unison in the true sense of the world. Their action cannot be one through which black South Africa gathers accumulative power.

Dr Dhlomo points out that Inkatha's brand of constituency politics serves to increase the cost to the state in case it attempts to act against a liberation movement by way of either banning it or banning its leaders.

The numerical strength of a liberation movement keeps the state guessing as to what would happen if its leaders were banned.

Nobody for instance can accurately foretell what would happen in South Africa if Chief Buthelezi were to be imprisoned or banned.

A bitter critic of Inkatha once wrote: "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 ANC did in the early

Rallying the people