



Mr Ntwe Mafole, National Organiser of Inkatha's Youth Brigade.

Tough talk at historic meeting

South Africa's two largest youth movements, the Afrikaanse Studentebond (ASB), and Inkatha's Youth Brigade searched for common ground for ongoing dialogue at a recent meeting at the Rand Afrikaanse University in Johannesburg.

The historic talks, which were said to have been watched closely by the National Party, were opened by KwaZulu's Minister of Interior, Dr Dennis Madide, who is also chairman of Inkatha's political, constitutional and legal affairs committee. They were closed by Dr Gerrit Viljoen, SA Government Minister of Co-operation, Development and Education.

The session broke into bitter acrimony from time to time but at the close the leaders of the two groups, Mr Keith Musa Zondi of Inkatha and Mr Marthinus van Schalkwyk of the ASB, issued a joint statement on issues on which the two parties had reached consensus. KwaZulu's delegates also included Inkatha's national youth organiser, Mr Ntwe Mafole.

Points agreed upon included: That South Africans, Black and White were one people with one destiny; that there

should be one citizenship for all people; that people should be free to reside where they wished, own ground and become qualified in any trade or profession; that South Africa belonged to all and must be one State with one common destiny, economy, defence force, destiny and so on.

Areas of often heated disagreement were the total rejection by the ASB delegates of one-man-one-vote in a unitary state, Black majority rule and the need for a national convention.

Inkatha delegates told Dr Viljoen that they felt they were essentially leaving the conference "empty handed" and repeated the call of the President of Inkatha for a declaration of intent from the South African Government recognising that the ultimate destiny of the country would be one in which there would be power sharing between Blacks and Whites.

In his opening address Dr Madide stressed the point that Inkatha (with its stated aims of non-violence and negotiation) recognised that most Whites feared the numbers of Blacks and therefore refused to listen to any talk of one-man-one-vote in a unitary state.

Inkatha was therefore prepared to accommodate this fear and willing to look at alternative forms of democracy. There were enduring Federal systems throughout the world, for example, which had proven their utility for generations.

Inkatha, he added, would not lay down impossible preconditions for the politics of negotiation.

Dr Madide added that while the South African Government was committed to the new constitution which aimed at a racist dominated confederal system, Black goodwill in the politics of national reconciliation was sacrificed.

Society today had to deal with Black anger as well as White intransigence and one could not deal with one without the other.

"What we will eventually achieve depends almost entirely on doing something which will most minimise Black anger and break White intransigence," he said.

Dr Madide read in detail evidence that Inkatha gave before the Schlebusch Commission in 1979.



Mr Marthinus van Schalkwyk, ASB chairman.



Mr Musa Mkhize, an Inkatha Youth Brigade leader.

The Commission was charged with investigating a new constitution for South Africa. It was a result of this Commission that the present tricameral Parliament came about.

It is history that the tricameral constitution totally excluded Blacks and that Inkatha has totally rejected it.

Dr Madide said he was aware that Blacks and Whites shared a co-responsibility in setting the stage for vast new developments and vast new achievements in the affairs of the country.

"But I want to put it rather bluntly that a change of White heart, a break away by Whites from traditional fears and prejudices, is a prerequisite for this partnership," he said.

"I believe that Blacks hearts have sustained goodwill as their contribution to the partnership we needed, I do not believe that White hearts have thus far in fact justified the faith and hope of black goodwill..."

All the Inkatha speakers told the conference — in one way or another — that they believed that today, in 1985, South Africa's social, economic and political systems defied international norms of morality.

They defied Christian perceptions of man and society and that South Africa was still locked into archaic forms of social, economic and political behaviour.

Dr Madide, in summing up, said:

"Despite all the positive things we can say about the conditions which are

ready for bringing about positive change in South Africa, we live under the very real threat of vast underachievement and the degeneration of our circumstances into circumstances in which anger will replace reason and



Dr Dennis Madide

in which violence will replace democratic decency..."

Black goodwill and a commitment to democratic decency was in the hearts and minds of millions of Blacks and this, surely, was sufficient for Whites to break away from intransigence, fear and prejudice.

In a society claiming to be based on Christian principles, all evidence pointed to object failure on the part of

the ruling class to live up to its principles.

There was White prejudice which viewed the current wave of unrest sweeping the country as barbarism justifying apartheid. There were still Whites who supported a society where the great divide between haves and have-nots was a racial divide. There were Whites who supported pass laws and influx control laws because they did not believe in democracy and could not introduce a system of government by consensus.

Worst of all, there were Whites who simply did not believe in love and the will of God and who refused to live with their fellow Black South Africans in equality and love.

The new tricameral constitution was reducing a great many areas to a state of ungovernability. It was now patently clear to all clear thinkers that Whites could not govern Black townships either directly or indirectly.

It was time that the National Party took the extra step of recognising that the new constitution's exclusion of Blacks in national decision-making could not remain a permanent feature of South African politics.

If the State President was to issue a statement of intent together with Black leaders recognising that the ultimate destiny of the country was one in which there would be power-sharing between Blacks and Whites, the politics of negotiation and the politics of hope would take a great surge forward.