

put an end to the bloodshed?

Another problem is the question of the wrong people in the peace structures. Or perhaps it's that South Africans have become too influenced by Hollywood actors! The point is that on the day that the National Peace Accord was signed, one would have thought it was some kind of Hollywood awards day. A stranger to the city certainly would not have known that the people gathered at the Carlton Hotel, dressed to the nines, were there about peace.

This is quite apart from the fact that, even while the Peace Accord was being signed, there were people brandishing dangerous weapons outside the building. Not only that: what was the outcome (apart from giving police a blank cheque to do as they please in the black areas without supervision from any party other than the government)?

Now, two years later, the same people com-

plain about the fact that the police are not impartial. What's new about that? Is it only now that the police have become partisan?

As if this were not enough, the people in the peace structures have again copied the American way of doing things by producing a song about the need for peace. Couldn't that money have been put to better use?

We know blacks like singing but couldn't that money have been used to improve the quality of life of the people whose lives have been shattered by violence? Couldn't that money have been used to finance projects such as the one started by the Rev Dandala, who is working with hostel residents and has succeeded in calling a truce between warring factions?

Sometimes when I lie awake at night I find my thoughts turning to what Mahatma Gandhi said to a Hindu man distraught about the violence he had committed against

Muslims. Gandhi said that, as a penance and a means to find peace within himself, the Hindu man should find a Muslim child orphaned by the violence and raise that child as his own.

However, there was a further condition, Gandhi said: the Hindu man was to make sure that the child was raised as a Muslim.

Well, you might say, we can't apply that here: it's too much of a tall order to expect an ANC man to raise an Inkatha child as his own, and not make that child over into an ANC child.

But, is it such a tall order? Maybe this is something for politicians to ponder. How different are they, after all, the ANC person and the Inkatha person? They are both black; they both claim to be against apartheid. Just a thought.

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## Peace needs more blacks

Sobantu Xayiya gives a view on the composition of the peace structures

THE National Peace Accord is endeavouring to restore normality in strife-torn areas. However, despite leaders of warring factions shaking hands, exchanging smiles, posing for the press and pledging to observe codes of conduct, violence continues unabated.

I think some honest introspection on the part of the National Peace Secretariat would be worthwhile at this stage, particularly a review of its regional and local structures. Emphasis should be placed on appropriate personnel.

Regional and local structures seem to be teeming with white personnel. This is most obvious during marches. I don't think this staffing situation is helpful to the peace process, rather that it might complicate our problems.

The objectives of the accord will not be achieved only by monitoring marches. There are codes of conduct that await urgent implementation in the ravaged communities. This requires more than mere observation, it calls for active participation by members of the communities concerned.

They must get the opportunity to go through the painful process of political tolerance. Painful because former political

adversaries have to come to terms with their differences and accept them. We should remember that not long ago the violence was classified along traditional apartheid stereotypes - black on black, Zulu vs Xhosa, migrants vs urbanites - which shielded the forces that benefited from its perpetration.

Deploying large contingents of white peace-keeping personnel in the townships reinforces the traditional interpretation that it is black people fighting among themselves and that white formulae are therefore needed to deal with it. The last thing people in these areas need is a liberal paternalistic approach to their plight.

The white peace personnel are not in touch with the daily problems in the townships. This, coupled with the inevitable communication hiccups, means that the Peace Accord structures might become toothless statistic gatherers. Allowing the people in affected areas to control the process would

be a step in the right direction. The people need a chance to discover themselves, and the Peace Accord needs a boost.

A dispute resolution committee member in the Western Cape confirmed to me that white businessmen dominated in local structures. He said the peace structures were not taken seriously by local organisations. When the structures were being formed, he said, there were national pressures on the civics in particular and that they consequently missed out on most of the deliberations.

However, the Peace Secretariat can still make an effort to draw some of these people into its ranks. The pledge to work towards democracy and peace should be reflected in its structures. Before it can venture out and solve conflict in the community, it should at least have dealt with obvious contradictions on its doorstep.

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TOO WHITE? Monitors at work in Tokoza.

PAUL VELASCO, Southlight