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INHLABAMKHOSI

(CLARION CALL)



ONE SOUTH AFRICA

ONE PEOPLE

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INHLABAMKHOSI MAGAZINE

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PUBLISHED BY: Bureau of Communication,
ULUNDI

**ADVISORY
BOARD** : Mr. N. Nkehli
Mr. K.M. Zondi
Mr. T.C. Memela

PRINTED BY : Kingspress (Pty) Ltd.,
12 Chrome Crescent
EMPANGENI RAIL

INHLABAMKHOSI is the official Magazine for KwaZulu Government. It is issued monthly. Its purpose is to express views on such topics of current affairs as appear to affect the Blacks of South and Southern Africa and their interests. The views expressed by readers could be sent to:

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EDITORIAL

The Aftermath of the Referendum

The Referendum of 2 November has come and gone and the majority of our white fellow countrymen have voted overwhelmingly in favour of our perpetual exclusion from political decision-making. From now onwards it will take a lot of persuasion to convince African people that white South Africans genuinely wish that there should be a peaceful resolution of political conflict in this country. This is so because the constitution they have just endorsed will escalate political conflict not only between Africans and whites but also among Africans, Indians and Coloureds.

Constitutional Reform Quo Vadis?

Similarly, it will take a lot of persuasion to convince Africans that the majority of whites, regardless of their ethnic origin, genuinely desire a political dispensation that includes African people. It appears that the majority of whites are prepared to support apartheid and derive maximum benefit from it as long as it lasts. Those white citizens who voted "yes" have been responsible for the elevation of the evil policy of apartheid to the status of a hallowed tenet, enshrined in the constitution of South Africa. The strong support that the Prime Minister received from some prominent industrialists across the political spectrum, also makes the motives of the so-called free enterprise capitalist system suspect as far as Africans are concerned. Is there an un-holy alliance between capitalism and racism? Are Africans being made a captive audience to be readily exploited

by racist capitalism, aided and abetted by the new constitution of South Africa? How does one reconcile the free enterprise system with the Group Areas Act, Influx Control, migratory labour and the harassment of Trade Union leaders by the Security Police? These and many other questions are being posed by African people of all political persuasions. The new constitution does nothing to repeal these laws and do away with some of the above-named undemocratic practices. Yet some industrialists have found it possible to support the Prime Minister during the referendum.

INHLABAMKHOSI would like, however, to pay special tribute to those few white fellow countrymen who upheld the democratic tradition by refusing to say "yes" to a constitution that excludes 72% of the citizens from participating in the political affairs of the country of their birth. We shall always remember them for their brave stand.

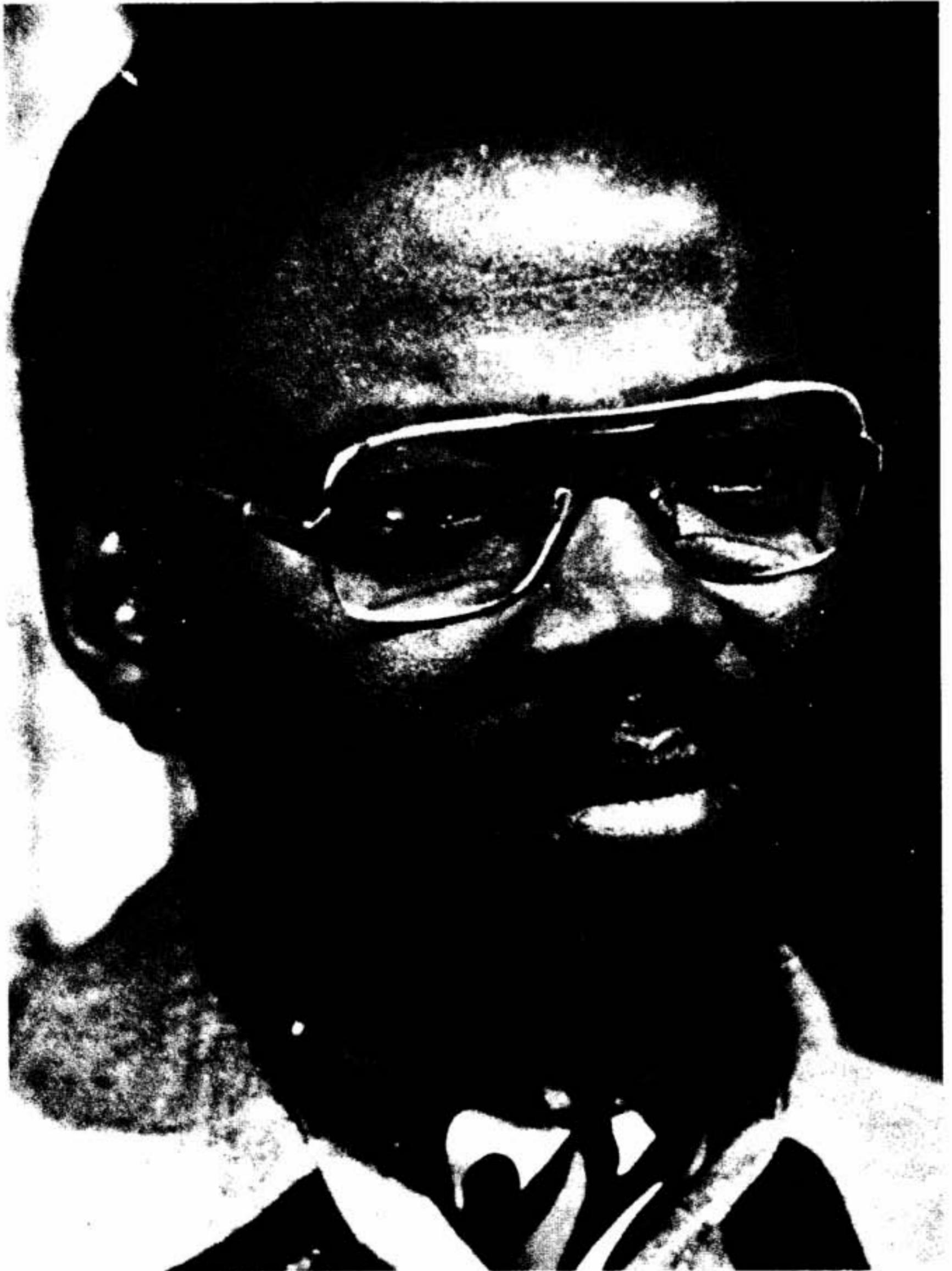
The referendum campaign, contrary to government expectations and wishes, also turned out to be about Africans and their future role in South African politics. The dramatic entry of Chief Buthelezi and his brilliant and carefully planned campaign in favour of a "no" vote shocked the government back to their political senses. Every South African worthy of the name now knows that South African politics devoid of African political inputs is mere child's play, and that no viable political solution will ever be possible without black participation. It was Chief Buthelezi, more than any other African

leader or groups of leaders who drove these points home. Chief Buthelezi's call for a National Convention to settle South Africa's constitutional future has been immensely strengthened by his pivotal role during the referendum campaign. Ironically, the biggest meeting in the whole campaign was the multi-racial meeting held at Umlazi on 24 September 1983. This meeting was organised by Inkatha as King Shaka Day and it attracted more than 20 000 people. The meeting was addressed by spokesmen of Inkatha, P.F.P., Democratic Peoples Party, Congress of the People, Islamic Council of South Africa and the Reform Party of South Africa. Mr Norman Middleton, former Deputy Leader of the Labour Party of South Africa, also addressed the meeting.

Save for a few political Rip Van Winkles in our midst, no-one can today doubt the fact that in the event of a National Convention being held in South Africa, Chief Buthelezi will be among the key African delegates to that Convention. In the words of an English Sunday newspaper, which supported the "yes" vote, "Chief Buthelezi has rightly earned his seat at a future National Convention".

**SHENGE! FORWARD WITH
THE PEOPLES' STRUGGLE!
VICTORY IS OURS!**

ONGOYE UNIVERSITY INCIDENT ORCHESTRATED



*Prince Dr M.G. Buthelezi
President of Inkatha*

“... this violence was so carefully plotted, so carefully orchestrated and so cunningly executed it produced the inevitable counter-violence”

IDEOLOGICAL PARTY POLITICAL FUNCTION.

It is my duty to South Africa to put the events which took place at the University of Zululand on Saturday 29th October in their proper perspective. What actually happened can be easily recounted. We have declared this year to be the year of King Cetshwayo and as one of the greatest sons of the African soil, the King who was the victim of the final onslaught against the Zulu nation by the full might of the British army, deserves to be commemorated by all who hold our traditions dear. Commemo-

ration meetings have been held all over, and it was therefore natural and acceptable that the branch of the Inkatha Youth Brigade at the University of Zululand wanted to hold their own commemoration function on the university campus. The function was not an ideological function or a party political function, it was a cultural event.

THIS PARTICULAR MEETING WAS A CULTURAL MEETING.

I am not saying that the Inkatha Branch of the Youth Brigade on the campus are not entitled to hold an Inkatha meeting there if they so desire. I am emphasising that this particular meeting was a cultural meeting, and I had no hesitation in responding positively to a request by the students asking me to address them at this function.

RECTOR AND THE STAFF KNEW ABOUT IT

During these negotiations and discussions about dates and the preliminary discussions about the meeting, we heard no objections to the function taking place on the campus. It was widely known that the meeting was to be held. The rector knew about it, members of staff knew about it and the student body knew about it. I emphasise this point, because it underlines the fact that opposition to the event which finally surfaced only a few days before it was to take

place, was an orchestrated and calculated bit of nasty politics.

MR J.S. MAPHALALA'S OFFICE NEARLY BURNT

I was surprised by press reports of student opposition to the event taking place and I was shocked by the incident on the 28th October when students tried to burn down the office of Mr J.S. Maphalala, a member of the Inkatha Central Committee who teaches at the University. Quite clearly on the day before the event was to take place a clique amongst the students attempted to create the kind of chaos which would prevent the function taking place. Again, I am emphasising that aggression directed against a cultural event was not of our making.

PROFESSOR NKABINDE THREATENED WITH DEATH.

On Friday, the 28th October police intervened and in clashes with some students tear gas was used and this shows the extent to which disruption had been attempted. Only days before the meeting I was informed that anonymous circulars were being passed around on the University campus objecting to my visit, and threatening Professor Nkabinde with death if I did not stay away. Again, aggression, the use of violence and threats of death emerged as an attempt to disrupt our plans and to send us running away with our tails between our legs.

STUDENTS PLANNING TO MURDER CHIEF BUTHELEZI.

I also received a message from someone whose daughter is a student at the University of Zululand warning me that students were planning to murder me if I visited the University. My information was that Mr. Hertzog Dube, a local resident of the Dlangezwa area, was spreading the word that if I visited the University, there would be violence. We know Mr. Dube; he is a nasty piece of work. He once tried to incite members of

the Mkhwanazi tribe at Dlangezwa to attack my Minister of Justice, the Hon. C.J. Mtetwa, and my Minister of Agriculture, The Hon. Chief L.C. Dlamini. Mr Dube was also suspected of being involved when the Mkhwanazi tribesmen hacked their chief to death with pangas. Again, Mr. Dube's involvement indicates that the planned use of violence on the campus was orchestrated. The violence which erupted on Saturday morning was not of our making.

“GATSHA IS A DOG, GATSHA IS SHIT”

With a cultural event such as the one Inkatha students planned at the University, it is natural for young people to travel from great distances to attend the functions. The members of the Inkatha Youth Brigade began arriving on Friday and they continued arriving throughout the night, and filled with patriotism and the exuberance of youth, filled with pride at being part of a commemoration of our great King Cetshwayo, they marched around the campus singing patriotic songs and expressing the joys of youth. I can imagine the deep sense of shock that they experienced when cliques of students began abusing me within their hearing. These cliques of mischief makers who had been plotting the violence that erupted deliberately goaded the Inkatha youth gathering on the campus by singing derogatory songs and saying “Gatsha is a dog, Gatsha is shit.” One can understand their sense of shock and dismay when they heard this kind of abuse and when students were singing these kind of derogatory songs about me and Inkatha. The shock and dismay turned to anger when they were actually stoned and beer bottles filled with water were thrown. **I deplore violence and I have always tried to lead our youth into democratic and non-violent behaviour.**

Our youth are the sons and daughters of a warrior nation, and they had gone to the University to commemorate one of the greatest warriors in Zulu history, and the simple facts of the matter are that this violence so carefully plotted, so carefully orchestrated and so cunningly executed produced the inevitable counter-violence. Those are the facts of the matter.

EVENTS ORCHESTRATED OVER A DECADE.

The events early on Saturday morning must be seen in the perspective of being just another act in a long sequence of events orchestrated by some people over more than a decade. During the long years of abuse, Inkatha has held its peace in the face of terrible provocation, and it is tragic that so many appear to believe that our refusal to put into practice the political philosophy of an eye for an eye and a tooth for a tooth can be traced to our cowardice. These elements who have denigrated me and Inkatha over the years perhaps believe that we have fallen victim to their vicious propaganda and actually apologise for our beliefs.

WE ALL DEEPLY REGRET THE VIOLENCE OCCURRED ON SATURDAY.

I know the background to the formation of COSAS. It was formed as a front organisation for the ANC's mission in exile. It is not representative of Black youth and South Africa will yet be witness to the fact that Inkatha youth rank amongst the country's most determined freedom fighters, and that the metal in their hearts, the deep commitment they have in the struggle for liberation, is not the commitment of cowardice. On Saturday our youth did no more than defend my honour and the honour of His Majesty the King. In any circumstances it is tragic for youth to be involved in violence. We all deeply regret the violence which occurred on Saturday. Our youth were faced with violence and would have been maimed and perhaps even killed if they could not fend for themselves. We hope that it is now abundantly clear that they can in fact do so.

INKATHA YOUTH NEED NO PROTECTION

It is a malicious lie to say that I was going to import knobkerrie wielding

and assegai-thrusting hostel dwellers to protect the youth on the Campus. Inkatha youth need no protection as the events on Saturday clearly showed. I must warn South Africa that if the kind of provocation continues, which we experienced on Saturday, Inkatha youth will demonstrate their strength and their prowess. We in Inkatha fervently believe in what we are doing. We are committed to the struggle for liberation and we see the issues that are confronting us as life and death issues. The struggle for liberation in South Africa is about noble things and we will not be intimidated into abandoning our deeply felt commitments.

DENIGRATION OF INKATHA IS THE DENIGRATION OF THE PEOPLE.

Inkatha's membership now having passed the 750,000 mark and climbing ever upwards indicates the extent to which Inkatha is a mass movement of the people. The denigration of Inkatha is the denigration of the people and South African surrogates of those who fled the struggle here to seek an easy way out in exile will learn

Inkatha Youth



sooner or later where the power of the people resides. It is not now the time for us to pay apologetic lip service to the high ideals of Inkatha. The people's anger is rising and the fervour with which we pursue our objectives will deepen.

I HOLD OUR THE HAND OF INKATHA FRIENDSHIP TO EVERY FORCE.

I can say this simply and clearly because while I am saying this I am holding out the hand of Inkatha friendship to every force acting to eradicate the scourge of apartheid in our midst and working to establish a new and just South Africa. I reiterate our fundamental belief that the struggle for liberation is a national struggle in which we must follow many strategies. Different approaches in the struggle are essential and we in Inkatha will respect and support any genuine move to bring about the end of racist oppression in this country.

TO LABEL ME AS A SELL-OUT MUST NOW CEASE.

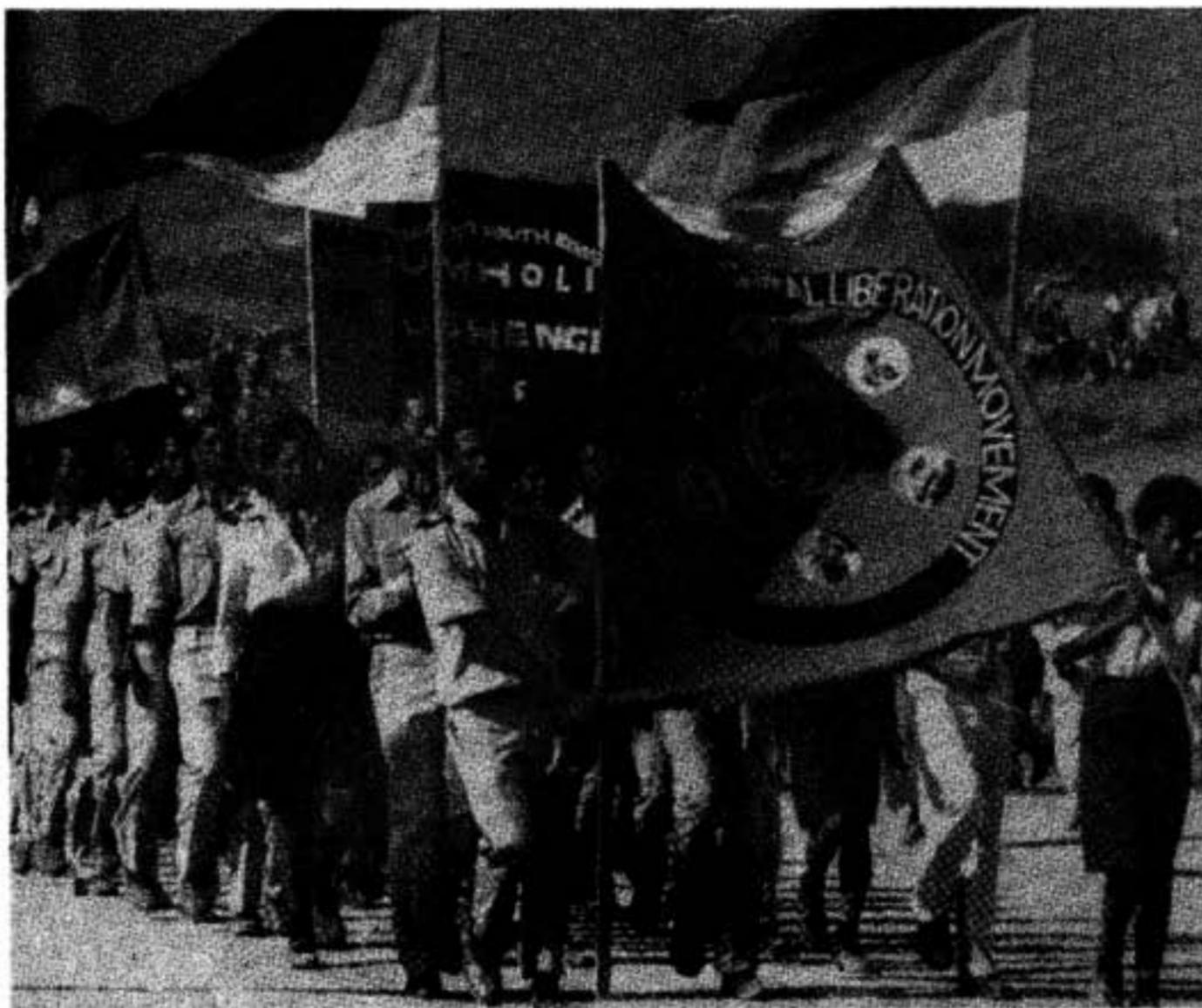
The abuse of me must now cease. Continuing to label me as a sell-out is going to have ugly repercussions. All my political life I have

opposed apartheid with every power at my disposal and over the years of my political involvement, I have built up a Black political force unparalleled in the history of the country. While other leaders have come and gone because they could either not stand the pace or they adopted stupid strategies and tactics which led to defeat, I have not only survived more than 20 tumultuous years in the hurly-burly of politics, but for over two decades my leadership has not wavered, and the political forces I command have increased to make my leadership the most effective in the country. This is the judgment of ordinary South Africans and that is why my support runs into millions who pledge themselves to follow my leadership. This referendum campaign has again demonstrated just how few Black leaders there are who have any national significance. I had to lead the Black viewpoint single-handedly. What other Black leader has done anything about the referendum at the national level? To label me as a sell-out now as I turn to face the toughest set of political circumstances which Black South Africa has ever faced is a dangerous thing to do for

any body or organisation. The mood of the people will not tolerate it. Lies and distortions about my leadership and the denigration of my followers will not deter us. Our commitment to the eternal values of liberty, justice and peace will lead us to wage the battle against apartheid across a wide range of fronts. Those who attempt to create no-go areas for us in the country are siding with the draconian forces of oppression which for decades have done their damndest to destroy the forces of liberation.

TWO KOMBIS FILLED WITH STUDENTS ARRIVED FROM WITWATERSRAND.

The University of Zululand as a State institution controlled by the Department of Education and Training is outside the jurisdiction of KwaZulu, but it is a place in South Africa and we as Africans are free to go there. We are aware of the forces which are trying to make it a no-go place for us; we are more informed than people think. We are informed on how divisive Black forces are attempting to make it their own stamping ground. We are aware, for example, that two kombis filled with students from the Witwatersrand arrived at the University of Zululand during the last couple of days to orchestrate the whole tragic events on Friday and Saturday. This kind of orchestration has been attempted many times in the past. We know the role people like Tom Manthata and Dr. Diliza Mji, the President of SASO from the University of Natal have played in the University of Zululand. In the student body there is no spontaneous opposition to me by students and we know that the cliques there who agitate for violent opposition to me represent an unholy partnership between BOSS and the ANC mission in exile acting through their nominees and surrogates. We know that in part the strategy that has been adopted has been one in which attempts are being made to destroy the integrity of the University and to undermine



Inkatha Youth

authority there; and we know that some members of staff such as Mr Ndlovu, Professor Ernest Mchunu and Mr Mutloane, leave no stone unturned to orchestrate opposition to me and participate in the degeneration of campus discipline.

CALL FOR A FULL COUNCIL MEETING.

The events of Saturday clearly indicated to me that I must take up my responsibility as Chancellor of the University and to call for a full Council meeting where the whole tragic state of affairs at the University must be discussed. As a democrat I believe opposition in politics is essential for the well-being of the nation. I welcome opposition because without it we do not think as sharply as we would otherwise have to do, and I particularly welcome opposition at a University where young people should be learning how to think for themselves and form their own opinions about politics and the State. But, opposition is only opposition if it is honest and democratic. Opposition which is not honest and democratic is merely a divisive force which shames the nation.

DAGGA AND SHEBEENS IN THE CAMPUS.

My information is that we face a degenerating situation at the University of Zululand. There are some residents there who are no longer students but remain on to

play their political roles. My information is that dagga is freely available on the campus and that shebeens are run by these characters. Forces trying to take over the campus from without and using a small clique of students within the campus undermine the University's authority wherever they can. My information is that there are only seven security officers at the campus and they are unable to ensure orderly and disciplined behaviour. I am informed that female students leave the hostels at night at the peril of being accosted and even raped.

WE LIVE AND DIE AS SOUTH AFRICANS, NOT A ROOTLESS RABBLE.

The proceedings on Saturday as a cultural event involved the Zulu nation in a particular way. While King Chetshwayo was in every sense of the word a true South African he is one of our founding ancestors in this part of the country, and we have a right to honour him publicly. We as Zulus think it despicable that people from other parts of the country with different ethnic origins see fit to desecrate the memory of our King by the kind of campaigns which we saw in evidence on Friday and Saturday. Those who attempt to engender ethnic conflicts in this country must be warned that here in KwaZulu all are welcome, but few will survive

our wrath if they desecrate our hallowed memories. The valour of our forefathers made them the first South Africans and we live and die as South Africans, but we are not a rootless rabble, we are people with a heritage and a dignity and we will not tolerate people from other ethnic backgrounds who do nothing about the terrible circumstances, the betrayals of justice and democracy in the places where they come from. And yet they carry out campaigns of denigration and villification against me, while I fight the apartheid regime single-handed every day of the week, which they would never try in areas from which they originally came.

HIS MAJESTY THE KING HAS BEEN SHAMED.

We deplore the kind of political hooliganism which was evidenced by those few who tried to turn a peaceful cultural event into an explosive political situation. Those who were responsible for organising the violence which erupted have for ever to bear the burden of guilt for those who died and were seriously injured. His Majesty the King has been shamed; I have been shamed; the KwaZulu Legislative Assembly has been shamed; and Inkatha has been shamed; the people of KwaZulu have been shamed and Black South Africa has been shamed by this disgraceful behaviour and the time has surely come when we must call a halt to treachery in our midst.

TRAGEDY OF NGOYE UNIVERSITY

By M.J. Bhengu



President of Inkatha with the members of the Youth Brigade

The black on black confrontation that took place at the University of Zululand on Saturday 29th October 1983 last month between Inkatha Youth and the students of the University of Zululand is indeed a tragedy of our political lifetime. It was a political battle resulting from divergence of political ideologies. Prof. A.C. Nkabinde, Rector and vice-Chancellor of the University of Zululand was correct when he said: "I think that political

conviction is the underlying cause. The students who believe that the resolution of the South African problem lies in the adoption of a militant move tend to oppose the more peaceable approach . . . " (Vol 1 No 3 of Inhlabamkhosi magazine, October 1983).

Various newspapers have been very biased in their reports about that tragic incident. One is tempted to believe that this is due to jaundiced attitude adopted by certain journalists. It is not true that the students of the University of Zululand were beaten by 'impis/amabutho'. The battle was between Inkatha Youth and the students. To support this, one of the students said: "We cannot be beaten by standard 5 kids". Again, it is not true that the students were not aware of what was taking place, because the whole battle took about ± 2 hours. It was not planned, but it happened spontaneously.

Indeed it was an unpleasant scene and, of course, like in any battle situation, its results are pathetic and tragic. There is one question which needs to be answered. That question is : What has prompted Inkatha Youth to react like this? Personally I think there is a whole series of events that made Inkatha Youth to swallow it no more. To recall a few, this kind of hostile attitude was firstly manifested at two Graduation Ceremonies, viz in 1976 and 1980. There were threats and accusations emanating from the students directed to Prince Dr M.G. Buthelezi — the President of Inkatha and Inkatha members. The students once tried to burn Dr Baldwin Ngubane's car — a member of the Central Committee of Inkatha; recently when Dr O.D. Dhlomo the Secretary-General of Inkatha was due to deliver a paper at the University of Zululand, he was blocked by demonstrating students; Mr J.K. Ngubane also a Central Committee member was, this year, badly treated by the students, calling him by all sorts of names; the same thing happened to Bishop

Zulu of Eshowe; the office of Mr S. Maphalala, who is a lecturer at the University of Zululand and also a member of the Central Committee, was burnt and members of the Inkatha Youth in the campus are even harrassed.

Surely that incident has prolonged the day for black liberation in this country. The generation of Youth passing through schools are going to be among the victorious warriors of the struggle for liberation as we march through the future market places of South Africa. But there is no prospect whatsoever of the Youth playing this role outside of being part of the people into who they are born. During 1976 and 1977 crisis of students unrest, some people believed that victory was around the corner.

There is a sustained attack against Inkatha and Chief Buthelezi by the academics and little intellectual nobodies who are too clever by half in the safety of their studies, surrounded by books. It is orchestrated from international band. There is an onslaught from fly-by-night and pissy-willy black organisations seeking to achieve the destruction of Inkatha. When students chanted : Viva ANC!! Viva ANC!! Gatsha is a dog!! Gatsha is a shit!! Oliver Tambo is King!! then we are forced to make such conclusions.

Prior to the commemoration of King Cetshwayo at the University of Zululand on Saturday, students distributed some handouts in the campus inciting students to revolt against Chief Buthelezi as follows:

"This Pretoria boy is coming under the pretext of a King Cetshwayo Day" (circular entitled "Save Ngoye from Destruction")

"Let us all fight against Gatsha's presence on campus on Saturday!! Let us fight for our stay on campus!! . . . Act now not tomorrow" (same circular)

"This puppet Gatsha Buthelezi . . . we are the Moulders of our future, we are witnesses . . . we shall see" (this handout is entitled "People's cry")

Mr Maphalala, that history Lecturer who is notorious in spreading Inkatha doctrine . . .)

The 29 October 1983 (Saturday) has been set for Inkatha Rally in the Campus. Gatsha Buthelezi (He knows he is not a Chief) is coming to address Inkatha at Bhokuzulu Hall. Ngubane, Bishop Zulu and Dhlomo were treated like evil spirits. To save the face of Inkatha, the President himself is coming . . . we will meet him

. . . our ancestors have helped us with Inkatha this year . . . we



Inkatha Youth

shall make our stand against his warriors . . .

Every student must be prepared for this day. If Nkabinde does not stop . . . massacre that will happen, we will die with him. This is a serious warning . . . Through unity the people shall succeed!!

(This is under the circular entitled "Inkatha Rally")

"Students are therefore called upon to register rejection

against the presence of this homeland leader . . . The students are urged to meet at the Freedom Square at 8.00 am to make this venture a success"

(under the circular entitled "Gatsha's Rally")

"Our demonstration will continue on Friday by boycotting lectures . . . Everybody must partake in this demonstration. Mzana must also be present. People must resist.

Maphalala . . . must be stoned to death. He was seen removing notices from notice boards which were against INKATHA.

Unity is strength
Now let us fight!

Those who will attend must make sure that their property is fireproof before leaving for lectures".

(Under the circular entitled "Away with Inkatha Rally")

NEWS FROM KWAZULU LEGISLATIVE ASSEMBLY SESSION

By M.J. Bhengu

Prince Dr M.G. Buthelezi has been re-elected as Chief Minister of KwaZulu.

CABINET RESHUFFLE

Dr F.T. Mdlalose who has been the Minister for Interior, is now the Minister for Health and Welfare. Dr D.R.B. Madide who has been the Minister for Health and Welfare is now the Minister for Interior. An additional Minister has been appointed for the new Department of Finance, that is Mr H.T. Madonsela from Madadeni Electoral Division.



Mr S. Mthimkhulu, a member for Maphumulo Electoral Division has been appointed as Deputy Speaker in place of Mr H.T. Madonsela.

KWAZULU LEGISLATIVE ASSEMBLY CALLS FOR CONSTITUTIONAL MORATORIUM

HUMAN DIGNITY

Believing that God created all men to be free and to have inalienable rights and believing that all forms of human association should be judged against the universally accepted principles which value human dignity, equality between men before God and before the law, freedom of movement in the land of their birth, freedom of association, freedom of speech, freedom of worship, and the freedom to participate on an equal basis in the government of their country, the Members of this House assert their right to the universally acclaimed freedoms which have been distilled out of mankind's experience over many centuries.

WHITE RACIST POWER

And believing that the Members of this House and the people of KwaZulu are free to exercise their rights as South Africans, we declare South Africa to be one country, with one people, with but a single destiny. We further declare the policy of apartheid to be contrary to the intentions of God for mankind, and we call upon all freedom-loving men and women in South Africa to reject

the objectives of the present Government to fragment South African in favour of White racist power.

BOUND BY CONSCIENCE

Bound by our conscience and our duty to KwaZulu and South Africa, we reject the new constitution in part and in whole.

- We reject the new constitution because it has not been approved by the majority of the people of South Africa.
- We reject it because it entrenches racism as a fundamental organising principle of the State.
- We reject it because it constitutionalises the National Party's ideology of apartheid;
- We reject it because it will harden political attitudes, polarise our society and does irreparable harm to the process of negotiation which alone can ensure the creation of a better South Africa through democratic and non-violent means.

We declare that if the new constitution is forced on the country, we can not regard ourselves bound by it and we will

commit ourselves to the reconstitution of the South African State with every means at our disposal.

CONSTITUTION IMPOSED

We reject the new constitution with a sense of foreboding of what will transpire if our voice of reason and responsibility is not heard. We fear that the imposition of this new constitution on South Africa by force will escalate the use of violence for political purposes which we have done all in our power to avoid and will continue to resist, and in our rejection, we as democrats, undertake to consult with our people and lead them so that they may satisfy their aspirations in ways and means in which the people themselves shall determine.

NEGOTIATED FUTURE

We support the Honourable the Chief Minister's call on the Prime Minister, even at this late hour, to call for a moratorium on constitutional development until a formula for a negotiated future has been found. And we call on the people of South Africa to demand a National Convention where the people of South Africa can meet to determine jointly their future.

AZASO PAMPHLET — SCURRILOUS

MEMBERSHIP OF INKATHA — 750,000 MARK

The membership of Inkatha has long since passed the 750,000 mark and Inkatha is a mass movement of the people themselves driving towards victory in the struggle for liberation. It is a colossus of South African politics and the membership of Inkatha in Soweto alone far outnumbers the total membership of AZASO.

TRAGIC EVENTS

When therefore I am confronted



Prince Dr. M.G. Buthelezi
President of Inkatha

with the scurrilous bit of writing in the AZASO pamphlet under the heading "Massacre at Ngoye" I would normally have thrown it in the waste paper bin with the contempt it deserves. Unfortunately, even despicable things, even things that crawl and creep, can sometimes cause death. I believe that the tragic events which claimed the lives of Inkatha youth and the lives of students at the University of Zululand were brought about by despicable forces which show division among the people.

LUDICROUS SPECTACLE

AZASO with its small number of weedy followers has the temerity and the audacity to accuse me of causing disunity. My brothers and sisters in watching them do so, we see the ludicrous spectacle of a handful of misguided youth telling virtually a whole nation that they the nation cause disunity. Every insult hurled at me is an insult hurled at the Black people of South Africa.

I believe the time has come for every Black parent in this country to take note of the terrible dangers for them all which will follow AZASO's wanton gambling with the deaths of their children.

AZASO — NO HOLY BASE

Black South Africa knows that no single one of us escape the all-pervading net of apartheid. Every African carries the hated pass; every African is subject to influx control laws and now every African, whether he is in an urban area or in a so-called homeland area, is denationalised by apartheid. Soweto is as much a deliberate creation of the National Party's policies as are the so-called homelands. Wherever an African finds himself or herself, they are joined to every other African in suffering by the horrors of apartheid. AZASO has no holy base from which to operate. The struggle for liberation takes place wherever the people live; it takes place in the cities, in the towns, in the villages and in the countryside.

"MASSACRE AT NGOYE"

This pamphlet which I am bringing to your attention headed "Massacre at Ngoye" blames Inkatha for the evils of White racist politics because AZASO itself is too cowardly to admit they they have no effective opposition to offer Black South Africa against apartheid. They are so afraid of tackling apartheid and White baaskap that they turn to snapping at our heels like some cowardly curs. If AZASO thought we were a soft target, they will by now have begun to realise their mistake. And my brothers

and sisters, if they have not yet learnt the errors of their ways and corrected the stupidity of their thinking, they will find that the Inkatha lion has up to now only growled ever so softly. We have not bared our fangs, and I pray to God that AZASO never makes us do so.

AZASO LACKS INTEGRITY

What AZASO lacks in honour, in integrity, and in patriotism, they make up in lies and deceit. In this pamphlet they say and I quote, my brothers and sisters, they say: "The Inkatha (ammabutho) were wielding spears, pangas, guns and kierries. Students had to defend themselves by throwing stones and the amabutho retreated." If we had done the things we are accused of doing at the University of Zululand, no single member of AZASO would be alive to tell the tale.

PAMPHLET

In this pamphlet they paint the picture of students not knowing what was happening, going about their business in the hostels, when we attacked them, axed them down, stabbed them with assegais and clobbered them with kieries. They say we butchered children in their showers; we butchered children sleeping and butchered children on the toilets. The hideousness of the attack they accuse us of, the terrible depths they sink to in the evil distortions they make in this pamphlet can simply not be allowed to persist. Every man, woman and child amongst us with any sense of honour, and any sense of commitment in the struggle for liberation, must now turn to deal with AZASO.

BLACK UNITY

These cowards who have no courage to attack apartheid, who are too lily-livered to confront the country's White racist regime turn to attack us because they have mistaken our commitment to non-violence and to Black unity, and they think that they can attack us with impunity.

A PUPPET

This pamphlet calls me a mongrel, a dog, a bantustan rubber stamp leader. This pamphlet calls me a puppet. They say I confuse and mislead the people into infighting, to exhaust the energies of the people. Calling me by my pet name, they accuse me of preaching non-violence and using violence against Black people. They champion Chief Maphumulo and say we used violence against him because he refused to become an Inkatha member. And they accuse me of regarding anybody who fights injustice in this country as my enemy. They categorise me with people like Chief Sebe; they say I am responsible with Chief Sebe for shooting people and banning trade unions. They say I do not struggle for the people, I only struggle for my own honour. And they say I wrongly use names of the people heroes like King Cetshwayo, King Shaka, King Sekhukhuni and King Hintsa. But they don't even have enough breeding and enough decency to put the title King before these great names. In the same way as they call me by my pet name, this pamphlet simply refers to Shaka, Cetshwayo, Sekhukhuni and Hintsa as though they are the equals of these great Kings.

In their condemnation of me and Inkatha they associate themselves with NUSAS, UDF, Diakonia, and the Natal Indian Congress.

SCUM OF SOUTH AFRICAN YOUTH

I ask you, do you agree with these insults? I ask you, my brothers and sisters, will you tolerate the continuation of these insults? I ask you these questions not simply as rhetorical questions. I am actually asking you what you, the people of South Africa, are going to do about this band of uncouth, lying, deceiving, plotting, scum of South African youth. I am asking you, how we deal with scum organisations like this. Do you want me to leave them to flourish right under our feet? To sharpen their knives amidst us? To corrupt our youth?

And to pour out such a stream of vitriol, lies and denigration that the whole world looks askance at you and abhors you? Do we allow the nation to be abhorred because of the underhand treachery of a small number of youth who have sunk to such low depths? You say

"No" to my questions. You say we cannot tolerate them. You say we must deal with them. Well then, let us deal with them at every opportunity and let us do so with valour and with honour. Our youth died and our people died at the University of Zululand and at

Lamontville. Our righteous indignation has now risen and we can never rest until we purge the student bodies of our youth of the poisonous deceivers who want to lead them to the sacrificial alters of their distorted minds.

RESOLUTIONS ON ONGOYE UNIVERSITY INCIDENT



KwaZulu Legislative Assembly

The KwaZulu Legislative Assembly debated the issue and adopted the following motion:

"As a direct consequence of the tragic events of the last weekend at the University of Zululand where lives were lost and serious injuries sustained and also:

Having regard to repeated episodes of violence directed against KwaZulu leaders and citizens,

This Legislative Assembly moves that the advisability be considered that the Central Government Minister of Education and Training be approached as a matter of the utmost urgency with a request that a commission of enquiry led

by a judge be instituted to, among other things:-

Inquire into and report on and make recommendations on:-

1. The causes and course of the violence that took place on the campus of the University of Zululand on Saturday 29th October 1983.
2. The predilection for violence on the part of the students of the University of Zululand.
3. The ability or lack of same on the part of the authorities of the University of Zululand to establish and maintain discipline and security at the University.

4. The need or otherwise of determining and fixing a well-defined catchment area for the University of Zululand and accepting only a fixed and limited number of students from outside this catchment area.

The House agreed.

NDUNDULU FIRE DISASTER PROGRAMME



Tents that were given to the people

The Bureau for Community Development and Youth Affairs runs the Amabutho Follow-up programme. This programme entails the placement of Amabutho who are through their training at various Government Departments' offices and projects and also the organization of localized workshops to strengthen Amabutho participation in projects in their communities. The Amabutho are naturally grouped into three, namely:

- i) The Dlangezwa, Nseleni, Mtunzini, Ngoye Group
- ii) The Hlanganani Group and
- iii) The Transvaal Group.

On 26 July 1983 the Bureau conducted the first project oriented workshop for the Dlangezwa, Nseleni, Mtunzini Ngoye Group at Esikhawini Magistrate's offices. This Group has thirty Amabutho. The workshop was on "Setting up a Community Project".

Through the course of this workshop participants were all engaged in a "Community Project" identification exercise. We were so fortunate that in that workshop Mrs A. Mchunu — Womens Brigade Chairperson arrived and introduced the Ndundulu Fire Disaster. Here was a real practical situation! The need to do something about this predicament was realized and the Ndundulu Fire Disaster Relief Programme was born. This project

was analysed and steps to follow were set. On assessment this project was seen as worthwhile. It was realized that step number one would be to contact Inkatha/Government leaders for their support for this programme.

A delegation comprising of two of the Amabutho, Cde Mrs A. Mchuni, (Chairperson Women's Brigade), Cde Musa Zondi (Bureau's Youth Affairs Division Head), Cde Nkosinathi Ndelu (Bureau's Field Services Division Head) was sent to present the proposal to His Excellency the President and Chief Minister and also to the Hon. Secretary-General and to seek advice of the Inkatha Administrative Secretary. This delegation left for Ulundi and the workshop continued and was led by the Director for Community Development and Youth Affairs, Mr Nqubizizwe Nkehli.

Amabutho were taught in practical exercises (Role plays) such aspects as Community Approaching; Role local Inkatha Branch plays in community Development; Community Entry Exercise; Helping a Community without causing perpetual Dependency and the Four Rules of a Community Worker i.e. Broker, Advisor, Leader and Catalyst. The Final exercise was preparation for the realistic project that was identified and that is

Ndundulu Fire Disaster Relief Programme.

The delegation to Ulundi returned and announced good news that His Excellency The President; the Hon. Secretary-General and Cde Administrative Secretary were giving the Ndundulu Project their support and work started. It was agreed that our role is to help the victims to help themselves and to encourage Community spirit in the entire society i.e. involving those members of the community who were not direct victims but are in the vicinity.

IMMEDIATE NEEDS

It was realized that matters of shelter and food were the highest priority as there were destitute victims. Tents which were brought in by the Department of Agriculture and Forestry were not sufficient. Emandleni-Matleng Camp brought in more tents and interim shelter problem was solved. Food also came from the Department of Health and Welfare through Mrs Boltina (social worker) and also from the Melmoth Magistrate Mr Bester. The food was equitably distributed and Amabutho were of great help in this component of the project.

ASSISTANCE OF DAMAGE TO PICTURE THE MAGNITUDE OF THE PROBLEM

"I had meeting with the Camp Commander Cde M.S. Gcumisa in which we agreed that we needed information regarding the magnitude of the problem in order to be able to decide how to solve it. We realized that we had very limited resources to maintain Amabutho for long at the Base Camp at Ndundulu and we shared the importance to stick on the principles of Community Development".

I asked Mr B.E.C. Ndlovu — Bureau staff member in the field Services Division and qualified in doing empirical community survey to go with someone whom the Camp Commander would delegate

from the Camp to conduct the fact finding survey. Cde Gcumisa himself went with Cde B.E.C. Ndlovu at first as he wanted to have personal impression but later delegated Cde B.T. Xesibe, Mr Nkehli said.

MAIN OBJECTIVE OF THE PROJECT

After holding meeting with the community it was realized that the fire victims saw rebuilding of their homes as the top priority. It was clear from this point that our involvement will be towards Home Reconstruction as the main thrust, hence cutting of reed, felling of trees (donated by Z.C.C.), seeking of doors and windows as donations. Amabutho were grouped into five and each group had a leader. Cde Themba Mthethwa was Amabutho convenor and therefore co-ordinated all five groups. The amabutho Matters Committee looked after this and maintenance of Amabutho. Members of the community joined these five groups every morning to wherever the Works Management Committee directed that day. In other words five big groups used to go out to work. It was the Works Committee that assessed that reeds or poles etc were sufficient to change to the next building need.

As the groups were working the Resources Committee found tools and trucks they needed like chainsaws, sickles etc.

The Community Mobilization and Co-ordination Committee looked after the involvement of the community as a whole and also building strong community organization. There are five emerging Inkatha Branches who were incorporated into this programme and also this committee got together all outside wellmeaning parties vis.

Melmoth Magistrate
Department of Health and Welfare
Department of Agriculture
Department of Education and Culture
Melwel
Idamasa



Part of fire disaster at Ndundulu near Melmoth

and they all formed the Ndundulu Co-ordinating Committee which received and availed donations towards the affected families. In the Co-ordinating Committee Emandleni-Matleng Camp is represented by Cde B.T. Nesibe and the Bureau for Community Development and Youth Affairs by Cde N.T. Ndelu who was elected Chairman.

1. At this stage it is commendable that the Community spirit which was deteriorating at the beginning of the project has been greatly enhanced. There was a conflicting attitude in this society whereby those who lost their homes and property were developing hatred towards the others to an extent of attempting to burn their homes. This community is moving towards

unity and harmony such that an Inkatha organising committee was formed and interesting too a development Committee was formed and in the terms of reference of this committee it is also stated that it must act as the resources custodian towards community Reconstruction Programme in Fire affected areas and to mobilize Fire victim communities around self-help (See Annexure 3)

2. Thirty truck-loads of wartle logs have been delivered and piled near homes sites. These were from Z.C.C. forest and also from Mr H. Percival's forest. These are enough to rebuild all homes.

3. Reed has been distributed to homes' sites for use as the roofing material.



Damages at Ndundulu

4. Doors and windows have been bought from the Fund controlled by the Magistrate Mr Bester who is Co-ordinating Committee's treasurer. A minimum uniform distribution of a door and window a family has been made and further distribution according to number of houses burnt down is being done.

5. Food and clothes donated have all been passed on to the victims.

With all these resources now collected there is no need to cut more reed, to fell more trees and basic building material like doors and windows are there and more could still be delivered from the Fund controlled by the Co-ordinating Committee communicating through both the Community Development Committee and local Inkatha branches. Moreover the active participation of Amabutho was initially planned to be eight

weeks and now nine weeks have elapsed i.e. from 28 July to 28 September.

Contact with this community is not cut and assistance they will require, will still be given through the communities' own leaders in the committee and our Field Services Division will continue to visit these communities and run leadership courses for the committees.

MANY TASKS AWAIT KWAZULU



Mr. Hansmeyer, Commissioner General

Opening the KwaZulu Legislative Assembly on 26 October 1983, Honourable P.N. Hansmeyer, the Commissioner-General for the Zulu National Unit, among other things, he said "on the home front the KwaZulu Government is to be congratulated on the step taken when it decided on the 1st March 1983 to establish a Department of Economic Affairs. The KwaZulu plan "towards a plan for KwaZulu

— A preliminary development plan" recommended the creation of administrative machinery to ensure concerted action and the co-ordination of effort which will be essential to the successful implementation of the plan. This new Department will be the Committee (PCAC) as well as the link between the Development Bank and the KwaZulu Government.

The positive attitude which your Government adopted in dealing with the issue of the siting of the Inanda Dam is consequently laudable and it is hoped that others who may be placed in the same position as KwaZulu will seek to emulate it" he said.

The Commissioner-General speaking on behalf of the Republic of South Africa said "The KwaZulu

Cabinet also appointed a committee called the Distress Relief Committee which has been charged with the task of monitoring the drought-relief programme as well as reporting on the results being achieved. The Government of the R.S.A., on its part, has contributed an amount of R5,4 million to KwaZulu for drought-relief. As a result for example, the position at the present time is that 110 tankers are supplying water to people in KwaZulu on a fulltime basis. The Distress Relief Committee, therefore, deserves our thanks and appreciation for the work that has been done so far".

"The tasks that await you are demanding and the problems are many, but I am sure that you will succeed. I pray for God's blessing upon you and that He in His wisdom will guide you," he said.

ANC A MYTH, INKATHA A REALITY

By The Staff

In October this year, we have witnessed the Annual Women's Brigade Conference of Inkatha. Delegates from the four provinces of the Republic of South Africa converged at Ulundi in KwaZulu to re-affirm their commitment to the struggle for liberation. Amongst other things, the conference resolved that "the serious political implication of a "yes" vote on Black-White relations in this country, gives His Excellency, the President of Inkatha, a strategy and policy of Inkatha after the referendum if the White voters voted "yes" on the 2nd November 1983."

This conference was characterized by the presence of Mr Bayard Rustin from the United States of

America who is the President of both the A. Philip Randolph Institute and New York Friends

Group, both dedicated to non-violent social change. Mr Rustin has long been on public record for

his struggle for peace, civil and human rights in America and in India. He used to work hand-in-hand with the late Dr Martin Luther King, Jnr, a civil rights leader. Delivering his address during the Women's Brigade Conference at Ulundi in KwaZulu, Mr Bayard Rustin said: "As a Black American, I have a deep interest in Africa, particularly in South Africa. For I believe what happens here may very well determine whether democracy and peaceful change will flourish in the whole of Southern Africa. I therefore welcome the opportunity to come here to try to find out what the people in South Africa really feel about their situation". Much of the information on the Republic of South Africa has been limited to propaganda emanating from persons who have neither lived in nor visited South Africa. Mr Rustin's interest was to listen to people in South Africa of every colour, ethnicity, and political persuasion. "We are particularly interested in the attitudes of those here in regard to such matters as U.S. corporate investments, the Sullivan principles and comparable codes, the sports and cultural boycotts ... how they perceive this country's future" he said.

The Women's Brigade Conference further, meticulously, resolved that "this Conference applauds the dynamic and inspiring address delivered by Mr Rustin President of the A. Philip Randolph Institute based in America and re-affirms its commitment to Inkatha's strategy of non-violent change in spite of the apparent deliberate provocation by the Botha's Government".

INKATHA AND ANC

Chief Buthelezi, the President of Inkatha, emphasized in his main address that the Inkatha forces must realize "the importance of stamina and stability in the exercise of revolutionary patience in the long struggle for liberation," and Mr B Rustin supported the President of Inkatha and his followers in the endeavour to exercise revolutionary patience.

When Inhlabamkhosi asked Mr Rustin as to how does he view the nature of the struggle that is being waged in South Africa by Inkatha (operating from within) vis-a-vis ANC (operating from outside the borders of South Africa), Mr Rustin said: "South Africa is a unique country. It cannot be compared to America. There are no prospects of ANC winning the struggle or liberating the Black people of South Africa, because, first of all, ANC has no structure; it gets its financial support from countries such as USA & Soviet Union which have their own ulterior motives, not because they are dedicated to the liberation of the Black man in South Africa. Secondly, ANC gets money from individuals, and that's not enough; unless perhaps they (ANC) get government support in the form of army. Moreover it must not be one government since South Africa, militarily is very strong, and those governments should be next to South Africa. Thirdly, no country is prepared to fight South Africa. And ANC guerilla warfare will have no impact on Pretoria Regime".

UNREASONABLE

On the question of ANC being the "sole representative" of the Black people of South Africa, Mr B. Rustin said that: "It is unreasonable that ANC can claim that where as there is a movement in South Africa which has a 750 000 membership. Secondly, how can ANC claim that since they live in various countries abroad, such as London, New York, Lusaka, etc. It is like a pawn in the whole international political game. As compared to Inkatha, ANC is a myth and Inkatha is a reality."

Again on the question of USA's constructive engagements in South Africa, Mr Bayard Rustin said that "USA is not concerned about the oppressed Blacks of South Africa, and it is not a friend of South Africa, but it is after interest. If Blacks fight one another (politically) Pretoria and America become happy, because America supports the winner —

the stronger the Black political movements in South Africa, closer the USA to those political movements, because they want the winner".

Why the winner? "Because USA wants to block the Soviet Union in its move to get foot-hold in South Africa. Secondly, it is the geo-political move, seeking to control water ways around Cape. Thirdly, USA wants minerals, and both USA and Pretoria detest the presence of the Cumans in South West Africa and Angola, because they consider that as part and parcel of Soviet Unions move into South Africa. Therefore, really no one knows what is meant by constructive engagements, because no nation has a friend, bit interests, if there are no interests they change, and there is no difference between Carter Administration and Reagan Administration, the difference is in words."

SEARCH FOR MINERALS

On the divergence of opinions of various Black political Movements in South Africa, Mr B. Rustin said: "Blacks in South Africa will be more divided once they get power, and to further the division Pretoria can, purposely, support ANC financially so that they will keep on shouting and denigrating other Black Organisations".

Inkatha Women's Brigade Annual Report

By Miss Z. Msibi

DURING THE SEVENTH WOMEN'S BRIGADE ANNUAL CONFERENCE HELD AT ULUNDI ON 7th TO 9th OF OCTOBER 1983, THE NATIONAL SECRETARY, MRS A.M. THULA, GIVING AN ANNUAL REPORT SAID: "In our seventh year of existence it is gratifying to report that the Women's Brigade continues to grow from strength to strength. The emphasis this year has been on encouraging self-reliance and underlining the role of individual members in their respective communities and branches".



Mrs. A. Thula

It is obvious that the kind of woman who joins our Movement is a socially committed person who sees injustice and needs, around her and feels compelled to try to put them right. This I want to believe stems from the many social roles a woman plays in everyday life. To be a social, committed woman in the service of others requires perseverance, courage sacrifice, hard work and total commitment.

SQUATTER PROBLEMS AND CIVIC MATTERS

The brigade continues to be involved in programmes aimed at improving the quality of life at community level. It continues to be a watchdog on day to day matters. The members of the Brigade continue to fight against the unfair eviction of women and children of people from their places of domicile, all of which are perpetrated by the South African Government.

WHITE BREAD BOYCOTT

Mrs A.M. Thula applauded all progressive organisations such as Church groups, Labour Unions, Women's Clubs, NAFCOC and all members of the Committee for

having co-operated in this project — bread boycott.

BULK BUYING

In 1982, a resolution to establish bulk buying committee in our areas to fight hunger and inflation was taken and implemented.

SKIN LIGHTENING CREAMS

The Government has ordered manufacturers of those skin lightening creams. Control on manufacturers of skin lightening creams that were dangerous when applied on our face was exercised.

DROUGHT AND MELMOTH FIRE DISASTER RELIEF PROJECTS

Women's Brigade and other organisations played an important role by giving relief to the victims of the fire that ravaged the district of Melmoth and killed some people.

NATAL CODE OF ZULU LAW

As reported last year, the State President has finally endorsed the KwaZulu Legislative Assembly's amended code of Zulu Law which does away with the so-called minor status of Zulu women.

RECENT KWAZULU ELECTIONS

Four women were elected to the Legislative Assembly during the last elections. This proves that Inkatha does not discriminate on the groups of sex. They are: Ms Zungu from Simdlagentsha, Mrs Zikalala from Madadeni, Mrs Mdunge from Ongoye and Ms Mncwango from Umlazi.

DOMESTIC WORKERS

Both the Durban and Johannesburg groups of this project are progressing well. The first group to enrol for a general Housekeeping teaching programme has completed a course in General Housekeeping organised under the auspices of the Union of Jewish women by the Inkatha Women's Brigade. Phase II of this training will start in February 1984. Inkatha Women's Brigade and Chamdor Training Centre.

EARLY SCHOOL LEAVERS PROGRAMME

The Brigade is trying to help groups of early school leavers to acquire skills for daily living. Training also includes the use of the English language, social and Domestic skills.

BLACK CONSUMER UNION

The Inkatha Women's Brigade has been invited to participate in the investigatory team to explore the feasibility of establishing a Black Consumer Movement and how it could be encouraged by NAFCOC. Other groups invited are YWCA, Ikageng Women's Club, Black House Wives League, National Council of Women, and Catering Union.

LITERACY PROGRAMME IN KWAZULU

By Mr B. Majola

Portacamp (Pty) Ltd have exposed a social conscience by supplying the KwaZulu Government with seven specially equipped caravans.

These caravans are vital to a literacy training programme which will soon be implemented in KwaZulu in response to a recent directive by the Honorable Chief Minister, Prince M.G. Buthelezi.

The high level of illiteracy in the adult population of Black South Africa not only threatens stability and progress, but is a major stumbling block to mobilising people to mount self-help schemes in areas of education, health, community and economic development. The factors together with the current prolonged drought and economic downturn have made the literacy programme a major priority in KwaZulu.

The programme will be run by the KwaZulu Bureau for Community Development and Youth Affairs.

"Our joy at hearing about the combined effort of Lonrho's National Airways and Portocamp's magnificent decision to assist us with the provision of seven custom-built caravans is difficult to describe. On every front, KwaZulu is desparately short of funds for even essential services", said Dr M.G. Buthelezi, Chief Minister of KwaZulu.

Chief Buthelezi was informing the members of the Legislative Assem-



bly who gathered during the election of new members of the Legislative Assembly held at Ulundi on Tuesday 25 October 1983, that "Literacy training teams will go out from Ulundi to communities scattered over the countryside and they will establish literacy training centres.

We envisage that our team of twenty teachers will move into an area where each teacher will conduct two sessions per day with two different groups of 40 illiterate people.

Being illiterate is not stupid; he said. Illiterate people grapple with their circumstances and they talk about their circumstances in sophisticated analytical ways. He said, "literacy training unlocks the wisdom of the people; it spreads the benefit of that wisdom, it generates responsibility in society

and it has a far wider effect than enhancing the prospects of job advancement. In this country we face essentially human problem, a problem of human relationships, and I see the literacy training programme of KwaZulu as the great garner of human's wisdom, the reaper of collective purpose and the booster of our people's resolve to pull themselves up by their own boot strings".

Mobility was essential, and the caravans will enable the task force to set up and teach in poverty stricken areas sprawling squatter camps and in rural and urban communities.

Conceived as a community self-help programme, the literacy unit will move into an area and initiate a programme, involving the whole community i.e. local and tribal authorities, church groups and Inkatha branches.

SHAKAVILLE SAVED-FORCE REMOVALS

By Mr D. Makhonya

We live in a schizoid society. Our view of the world around us is a fragmented, distorted one. We see only part of what is going on and recognise even less.

The lack of information on removals is a reflection not on individual

journalists or newspapers, but on the degree to which information is controlled and suppressed by the State. The extent of population removals in this country has been deliberately hidden from the public. Access to relocation areas

and often to threatened communities is forbidden and may be policed. On February 11th 1983 in the debate on forced removals in Parliament, the Minister of Co-operation and Development, Mr Koornhof said "I am on record as

stating that the government and I will do everything possible to abolish the forced removals of people as far as is practicable and possible."

People in threatened areas are told that their removal has been decided by an act of Parliament and no discussion is possible. The Shakaville and Groutville nearly became the victims of the forced removals had it not been for the Shakaville Advisory Board and KwaZulu Government — Department of Interior, who fought tooth and nail that this township be retained for occupation by members of Black Communities and that the home ownership scheme in terms of the 99 year leasehold system should be introduced.

In a letter addressed to Dr F.T. Mdlalose the then Minister of



Dr. F.T. Mdlalose

The then Minister of Interior

Interior, Mr Linda Masango states that "the community of Shakaville has long been desiring to be incorporated into KwaZulu. We know that KwaZulu Government has long been fighting on our behalf. The community of Shaka-

ville and Shakaville Advisory Board wish to express their gratitude to KwaZulu Government about what it has done in fighting for our rights, without KwaZulu's assistance we would not have secured our place (Shakaville)".

On August 31 1983 in Cape Town, the Honourable Dr P.G.J. Koornhof issued a statement to the effect that "in view of the decision that Shakaville be retained as a Black Township the necessary processes of establishing a local authority within the ambit of the Black Local Authorities Act No. 102 of 1983 will be set in motion. The decision to retain Shakaville with its rich historical background as a township for occupation by Zulus, once again illustrates the Government's sensitivity and respect for the history and culture of the Zulus".

AFRICAN BANK ESTABLISHED

By Mr D. Makhanya

KwaZulu citizens within KwaZulu are financed by the KwaZulu Development Corporation if they want to establish a new business, improve or expand an existing business by way of building extensions, and buy an existing business.

Apart from granting loans, the KDC also offers a comprehensive commercial service. This can be equated to a consultant service, which is offered free of charge. A team of trained specialists regularly assist clients to assess the progress of their enterprises, discuss problems clients encounter and to provide training, advice and guidance. Banking and investments are the good examples of the aspects receiving regular attention.

On the 1st October 1983 there was an official opening of the Umlazi Branch of the African Bank by the Chief Minister of KwaZulu; Dr M.G. Buthelezi. When addressing more than 800 people who

attended the official opening of the African Bank At Umlazi he said, "For me to come here to Umlazi to perform this official opening of this Branch of the African Bank is indeed a great privilege. I have known of the establishment of the bank from the time it was no more than just an idea. There is nothing as exhilarating as seeing an idea beginning to take shape as a concrete project".

Dr M.G. Buthelezi said, "My intention is to focus attention on the importance of a banking institution such as the African Bank, and the role it can play in a community like ours which is hamstrung by restrictive laws and regulations. This bank will one day play a meaningful role in ameliorating the extremely unsatisfactory situation that exists as far as Black housing is concerned. He refers to the newly formed KwaZulu Housing Company which represents an initiative on the part of the KwaZulu Development Corporation to tap resources from the private

sector to finance Black housing.

The present government is evil in many ways, but it is just not fair to blame it for everything, and particularly for White unwillingness to be involved in the upliftment of the Black man. The government is not responsible for it directly except indirectly in creating the idea that we are separate communities. He said he wants to reveal another reason why the KwaZulu Government attaches great significance to institutions such as the African Bank Limited.

Africans have millions of rands of their money in Banks and Building Societies where they cannot even borrow money owing to lack of security. So that other race groups have benefitted at the African's expense in being able to borrow money from Savings of Blacks, while Blacks were barred from benefitting through loans, since they have no land that they can use to get loans. Savings are a powerful force in development in

the sense of contributing towards capital formation. In the content of the dire shortage of housing in the so called Black areas, one would have expected Black savings being rechannelled into investments in Black housing.

All White banks and Building Societies are precluded from performing this function. Proclamation R293 of 1962 originally prevented these institutions from assisting in Black Housing in the Black regions of South Africa such as KwaZulu. However, an amendment of this proclamation introduced in 1978 made it possible for Building Societies to participate in providing Black houses.

To date, however, the latter are still hesitant to get involved. To accommodate their fears, the KwaZulu Government has gone to great lengths in providing the Central Government to introduce amendments which would, hopefully, overcome some of the fears of the Building Societies movement regarding the security of their investments in the Black Regions of South Africa such as KwaZulu.

The Umlazi Branch of the African Bank represents the first Black initiative into banking in the whole of South Africa. The Honourable Chief Minister stated that while he was honoured to be asked to

perform the official opening of this bank, he was in a way gratified as he shared this dream from its inception with the President of NAFCOG.

The KwaZulu Government associated itself with this project from the word go, and this Government too was probably the first one to make a financial contribution towards this project from the very outset. We have always felt very strongly about participation of the KwaZulu Government in banking institutions, in order to promote the development of underdeveloped areas such as KwaZulu.

TRANSKEI BACK IN THE STRUGGLE

By The Staff

"The soul of the nations of the world is troubled. The conscience of all humanity is vexed. The collective will of mankind is revulsed and they dread the bitter and cruel consequences of the race programs that have been perpetrated in Southern Africa in the name of Western Christian civilisation" said Chief George Matanzima, the Prime Minister of Transkei — addressing SAFU.

In search for an open, democratic society to which every individual and groups in the country could pledge their loyalty, the South African Federal Union (SAFU) resolved, amongst other things, that the new Constitution: Rests on the assumptions that South Africa is divisible into one so-called White State and ten so-called independent Black States and because these assumptions will never be realized in practice, the Constitution can only be a passing political development." His Excellency the State President of the Republic of Transkei, Paramount Chief K.D. Matanzima was about and was represented by the Honourable the Prime Minister of Transkei, Chief George Matanzima who on behalf of His Excellency Paramount K.D. Matanzima addressed the Conference and said: "We of the Transkei are saying to South Africa the Clouds are gathering on

the horizon of this sub-continent, the storm is about to break — do be sensible, take cover under the shield of freedom for all and democracy in the whole of South Africa". The Prime Minister continued and said "The voices of the Xhosa who fought no less than nine wars of resistance against foreign aggression; of the Sothos who retreated and fought in the mountain fortresses on Thaba-Bosiu, of the Zulus who took a valiant stand on Blood River, of the Tswanas and other African national groups who laid down their lives in defence of the fatherland; of the dead of Langa and Sharpville; of Soweto, of Mapetla, of Steve Biko and countless other patriots who died in prisons, gallows and detentions are now rising into a shrill voice and saying Enough; there will be no more. The entire world is saying to South Africa Enough..."

The Prime Minister of Transkei

indicated in his speech that during their last session of parliament the Honourable the Minister of Justice of the Republic of Transkei; Mr T.T. Letlaka, piloted the following motion through parliament which spells out clearly the stand taken by Transkei: "That in the opinion of this Assembly we give full and enthusiastic support to the calling of a convention as soon as possible of all Black Oppressed and exploited people of South Africa so that they, too should assert their right to participate fully and democratically in the political economic and social life of their motherland South Africa."

We in Transkei are under no illusion whatsoever. We know that so long as the African in South Africa continues to be humiliated, degraded, discriminated against and exploited our own freedom and sovereignty is incomplete and meaningless. We reject as a shameful fraud the so-called

political dispensation fostered by the Apartheid, said George Matanzima.

Reminding SAFU Conference, Chief George Matanzima said that our forefathers never took this flagrant assault on our nationhood lying down. They took up arms in defence of their fatherland and nationhoods. Under such great leaders as Hintsa, Makana, Moshoeshe, Tshaka, Dingane, Sekhukhume and many others this brave nation put up a valliant

resistance against foreign domination and White exploitation. Socially and culturally the Blackman is the outcast in the land of his birth. He is excluded from the hotels, the beaches, the theatres and other public facilities and shunted to inferior, dangerous and unbecoming alternatives.

The Black Unity we seek and are sure to uphold is one irrevocably anchored on peace and non-violence. We know and believe in the irresistible power of a peaceful

struggle. We are committed to the cult of peace and love. We seek a peaceful change. Our hopes and endeavours is a united South Africa where all South African citizens Black, White and Brown will enjoy full and equal democratic rights irrespective of tribe, race, colour or creed; where all will be members of a common voters roll and have the right to vote and be voted into a sovereign parliament and enjoy full and equal political economic educational, social and cultural rights.

NEWS FROM THE LABOUR BUREAU

By
MR Z.A. KHANYILE

The employers and employees in KwaZulu feel proud of their newly established office, for Industrial Relations, in the Department of Interior. This office was opened in 1982, when the KwaZulu Government passed its own legislation on industrial relations, to amend the Republican act "Labour Relations Act, 1956". The KwaZulu Act is known as "KwaZulu Industrial Conciliation Amendment Act, 1981" (Act no 10 of 1981)

The aim of the office is to effect the Administration of the said act and give advices on its operation. This task was previously entrusted to the Department of Manpower, Pretoria, but due to the rise in the needs of the employers and employees in Kwazulu, the Government realized the necessity of opening this office within its region.

The office is staffed and fully operative. Employers, employees and trade union officials, should not find industrial relations a problem anymore, since the office is there to assist them should they encounter any difficulties on the subject. It has already assisted many industrialists and trade unions as well as individual employees who had problems and had come to seek assistance.

Some had come for advice on matters affecting them in their negotiations.

The main aim of the office is to encourage and promote sound relationship between the employers and employees and thus maintain industrial peace. The main key to sound relationship in any industry is the utilization of the correct communication system as prescribed in the act, which entails communicating through the following associations:- trade unions employers organizations and industrial councils.

I shall briefly explain how each of these bodies is formed.

TRADE UNION

This is formed by a group of workers with a common objective in mind to protect and further their common interest in any undertaking, trade or occupation, who come together and join forces. A trade union serves as a workers' mouthpiece and a medium through which negotiations between them (workers) and their employers are facilitated.

The KwaZulu Government supports the formation of trade unions throughout its region 100%. It looks upon trade unions as the

only correct channel through which workers should express their feelings and aspirations to their employers so as to maintain industrial peace.

EMPLOYERS ORGANISATION

This is formed by any number of employers in any particular undertaking, trade, industry, or occupation, associated together primarily for the purpose of regulating relations in that undertaking, industry, trade or occupation between themselves or some of them and their employees or some of their employees.

INDUSTRIAL COUNCIL

This is a body formed between the employers organisations and the trade unions. It may consist of a single employer or group of employers or a registered employer's organisation or a group of registered employer's organisations together with a registered trade Union or a group of registered trade unions. it is a permanent statutory body with the primary duty of maintaining sound labour relations and trade unions within the undertaking, industry, trade or occupation, and in the area in respect of which it is registered.

It has to endeavour by negotiation of agreements or otherwise to

prevent disputes from arising, or to settle disputes that have arisen or may arise between the employers and employees.

Where no industrial councils exist, the Industrial Relations office has to act in their stead, in the maintenance of industrial peace. In such cases industrial disputes are considered by the industrial Conciliation Board which is established by the Minister of Interior upon application by the

parties to the dispute in the manner prescribed in section 35 of the Act. If both parties to the dispute feel that the Board will not be able to settle the dispute they may decide that it must be referred to voluntary arbitration by a single arbitrator or by an even number of arbitrators and an umpire. It is therefore to the parties concerned to see to the appointment of such an arbitrator or arbitrators.

If however the Industrial Concilia-

tion Board fails to settle the dispute within thirty days of its formation, and the voluntary arbitration has failed to function, the Minister may rule that the matter be referred to compulsory arbitration and the dispute be considered by the Industrial Court.

All appeals against the Minister's decision may be Lodged with the appropriate division of the Supreme Court.

SWAZILAND GAMES PLAYED — RACIST REGIME

Giving a vote of thanks to the Hon. P.N. Hansmeyer Commissioner General's speech, Chief Buthelezi who is the Chief Minister of KwaZulu and President of Inkatha said: "It will be recalled that since the time the South African Government betrayed us last year, when they attempted to excise Ingwavuma and hand it on a platter to Swaziland, things have never been quite the same between us and Pretoria, and it does not look as if they will ever be the same again in the foreseeable future. This betrayal by Pretoria was in itself a punitive exercise meant to chastise me and the Zulu people for not playing ball with Pretoria in their apartheid ideological games. It is common cause that ever since the Zulu people elected me as first Executive

Officer in 1970, and finally as Chief Minister, the South African Government through its various departments such as the then Department of Bantu Administration and Development under Mr M.C. Botha, the department of Information, the department of National Intelligence (Boss) and the Security Branch, tried every trick in the book to topple me. The only sin I have committed being that I am so implacably opposed to the apartheid policies of the Government".

The Chief Minister further stated that it is the tenor of the vicious attacks I am getting merely because I appeal for the abandonment of apartheid as represented by the latest entrenchment of it into the Constitution of our Country, South Africa.

"The Hon. R.F. Botha, the Minister of Foreign Affairs places Lesotho a truly independent state which is a member of the United Nations and the OAU, in the same category as the Ciskei and Transkei states which were born out of the apartheid womb are in the same class as Lesotho? Is that why the South African Defence Force ran in and out of Lesotho on 9th of December 1982 — and disregarded the territorial integrity of Lesotho? I think this remark is illuminating coming as it does from none other than the Foreign Minister of our country. If he had put Swaziland with the Ciskei and Transkei we would understand it, because it would be in keeping with the games Swaziland is playing with this Racist Regime".

RESOLUTIONS OF THE PEOPLE AT A MASS MEETING IN DURBAN. SUNDAY, 6th NOVEMBER 1983

Death by violence is tragic, the death of youth by violence is tragedy indeed, but the senseless death of youth by violence is a deepened tragedy which is accompanied by the outrage of all decent people. We who share the grief and experience the tragedy because Inkatha youth are counted amongst those who died condemn those who brought about the tragic circumstances which led to our youth and university students to die on Saturday, 29th October 1983.

We resolve to put an end to the divisiveness which brought about the senseless conflict which occurred on Saturday, 29th October 1983 at the University of Zululand. And because the senseless deaths in Lamontville are traced to the same forces of divisiveness, we see the danger of the evils of divisive politics permeating our whole society.

We now therefore:

1. Extend our deepest sympathy and condolences to the bereaved relatives and friends of youth who died on both sides of the conflict.
2. Resolve to commit every power and every influence we have to root out the purveyors of death in our midst.
3. Exhort each and every member of Inkatha and each and every decent member of the Black community to join with us to expose those who are divisive amongst us and to confront them with the people, and to employ whatever means are necessary to retain honour and integrity in the struggle for liberation.
4. Call upon church leaders of all denominations to come together as men of God to enquire into

the circumstances of the death of our youth at the University and the death of people at Lamontville, and to consult with our President as a Christian and a revered leader.

5. REsolve to increase our awareness of the dangers of divisive forces and to prepare the members of Inkatha and the members of our Youth Brigade to deal with the forces of divisiveness and the purveyors of death with whatever means are necessary that accord with our sense of patriotism and honour.
6. Deplore the despicably dishonest journalism which lays the burden of guilt at our honoured and revered President's feet and at Inkatha's feet, in attempts to hide the guilty and to encourage the kind of reactions which can only result in further deaths.
7. Remind the staff and the students at the University of Zululand that Inkatha is a movement of the people themselves and advise the University to seek reconciliation with the communities it should be serving.
8. Remind all in our midst that the noblest causes demand the most resolute action in their defence and plead with all who would attack us to expect us to defend the things we so dearly believe in by ways and means which will satisfy our honour.
9. State that the people will no longer tolerate the dishonour brought upon the head of our King and the President of Inkatha, and that we the people are insulted with each insult hurled at our honoured and revered leaders.

10. Advise none to under-estimate the resolve to pursue our noble objectives, and plead with all not to test that resolve with the innocent lives of others.

We adopt these Resolutions and because the violent disruptions at Lamontville can be traced to the same kind of sources as the tragic deaths at the University of Zululand; we note the unprovoked attacks on our Councillor, Mr C. Sibiya; and we note the wanton destruction of property belonging to Mrs E. Nxasane; and we note the wanton destruction of property of the KwaZulu urban representative in Durban, Mr J.T. Zulu; and we note the insults hurled at our President by the followers of the Reverend Xundu which were made with his tacit approval; and we note the burning of what was described in the press as an effigy of our President and Chief Minister after a meeting which was held in the Reverend Xundu's church, over which he presided. And believing that the acts of destruction and denigration of our President are not only an insult to our President, but also to members of Inkatha and the Zulu people, who elected our President to his high office and revere him for the manner in which he serves us:

We therefore resolve:

11. To call upon the Reverend Xundu to present himself at Ulundi for discussions with our honoured and revered President and with the KwaZulu Government to bring about a cessation of senseless hostilities at Lamontville. Only then can we consider a possible reconciliation; and we call on Church leaders to approach the leaders we have elected into high office and to show us that they are not hypocritical in their

divine calling to treat all men equal in their pursuit of reconciliation amongst us.

We believe that church leaders should call upon everybody concerned with us to assist in the arrangement of a public meeting in Lamontville at which the people

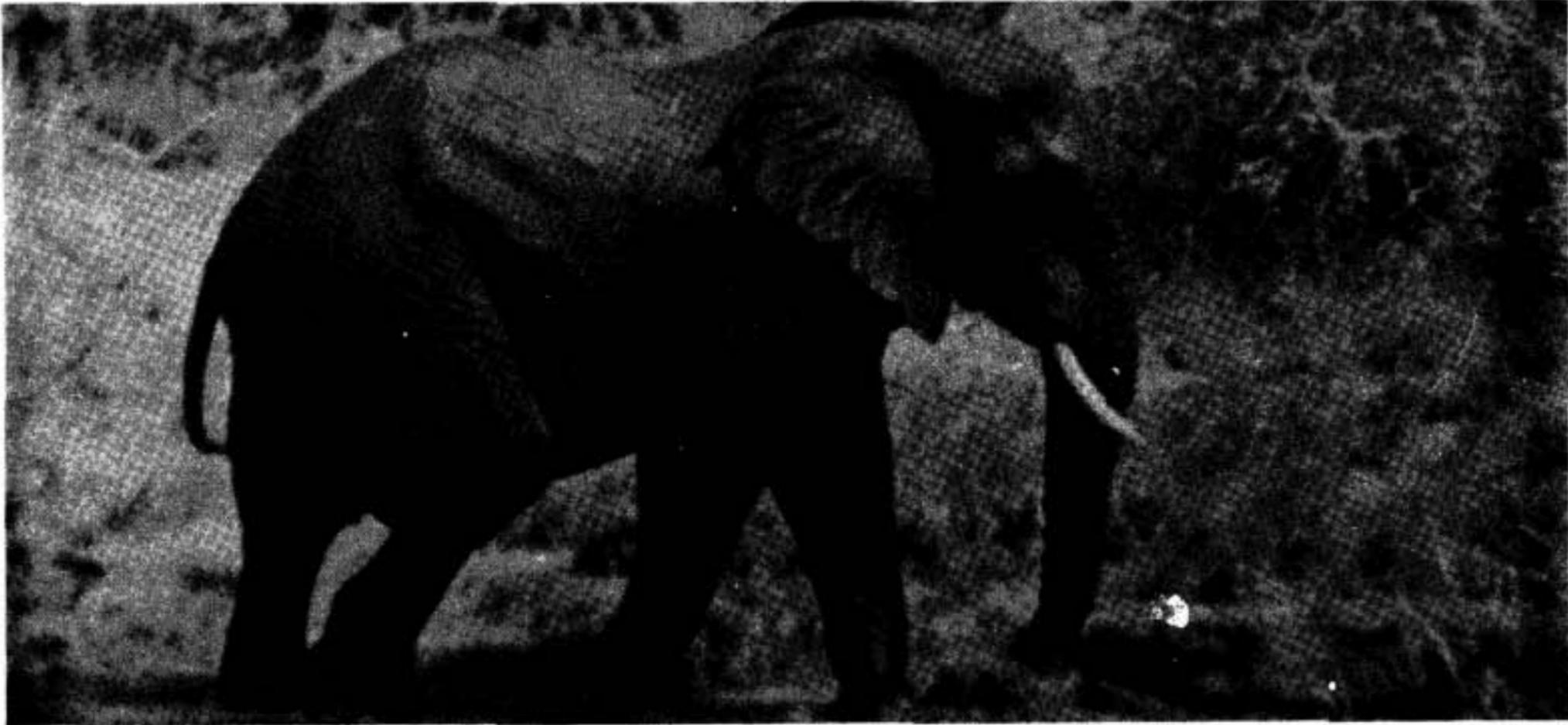
there can discuss their affairs without being terrorised by the followers and supporters of those who have turned to the employment of violence.

We the people at this mass meeting pass these Resolutions and express our deep and undivided

loyalty to the President of Inkatha and the Chief Minister of KwaZulu, and the reverence we feel for our King. Together we pledge to support him in his noble role of leading us in the struggle for liberation with our very lives if necessary.

PROCLAMATION OF TEMBE ELEPHANT PARK

News from the Bureau of Natural Resources



I have pleasure in announcing that in keeping with my Government's deep commitment to nature conservation, I have proclaimed an area of 29 000 ha in the Ingwavuma district as a game reserve to be known as the Tembe Elephant Park. A Government notice to this effect appeared in the KwaZulu Official Gazette on the 21 October, 1983 — Hon. the Chief Minister, Dr M.G. Buthelezi.

The Tembe Elephant Park is a mosaic of beautiful Sandveld forest woodland, grassland and swamp countryside, and is considered to be one of the last true wildernesses left in South Africa.

The sand forest not only houses a resident breeding herd of the last surviving wild elephant in Natal, but provides refuge for the largest Livingstone Suni population in South Africa.

An electrified elephant proof fence

is at present being erected and when completed will measure approximately 59 km. The fence is being put up not only to keep the elephant in, but to protect the local people living on the periphery of the park from crop raiders and any other damage to property which an elephant might inflict. It is due to be completed by 1985.

Setting up a new game park is a long drawn out process, but in keeping with the KwaZulu Government conservation policy that conservation development should take place through the homestead, the local people will eventually be able to partake in the financial fruits of this game park, thereby ensuring them a better quality of life.

Our conservation policies will succeed only if we have the full cooperation of the people and it is with this proclamation that a

precedent has been set by my government in cocurrence with the Tembe tribal authority for the future activities of conservation in KwaZulu. I would like to congratulate the Tembe tribal authority for taking the initiative and for having the foresight and courage to set aside this large tract of vitally important land in the interests of the conservation programme in KwaZulu. Apart from sharing in the revenue from the park, the Tembe tribal authority will have direct representation on the management board.

The park will as far as possible be developed so as to retain its wilderness character.

The wilderness is our natural habitat, for it is here where we were forged as a people and for this very reason we are setting aside conservation areas such as the Tembe Elephant Park for present and future generations.

LETTERS TO THE EDITOR

ZULULAND COUNCIL OF CHURCHES AGAINST VIOLENCE

The Z.C.C. at its Executive Meeting of 1 November 1983 notes with grave disquiet and alarm the violence that has recently taken place at Ongoye University. Five students have died and many more are in hospital, some seriously injured.

The member Churches of the Z.C.C. have repeatedly expressed their abhorrence of violence and their conviction that violence can never be a means of reconciliation. Today we repeat and emphasize this Gospel truth. Violence generates only violence. Violence cannot solve problems. The way of non-violence is the way of Jesus Christ who, though he was despised and rejected, did not retaliate with violence.

We appeal to all those involved with this Ongoye incident to come and reason together. There is no other way for our beloved country to be healed.

By Rev. L.D. Buthelezi
Secretary: Z.C.C.
Ulundi.

Footnote

It was indeed a tragedy. We all deeply regret it.

Editor.

A WORD OF GRATITUDE TO MINISTER OF HEALTH AND WELFARE

May I take this opportunity to thank everyone who supported and made the Miss Natal Mainstay League Beauty Elimination Contest of the 9th of October 1983 a success it was. Were it not for your physical presence to cheer up the contestants, it would not have

been possible to realise R840 13 which was raised.

This money will be used to assist the struggling Welfare Organisations in KwaZulu to carry out their already existing projects or to start welfare projects to benefit the people they serve.

Also I wish to thank Aunt Polly who gave articles for a Fashion Show in that Contest; the Judges Mr Sibuyana, Mr Mbatha, Miss Mbatha and Mrs Mncadi who officiated free of charge; Mr Sigudu (the Sales Manager for Stellenbosch Farmers Wineries — Durban Branch) and his team who are giving all they can to support this welfare project of fundraising; the soccer officials who donated their time to officiate at the contest, the Chairman of the Women's Brigade, Mrs Mchunu, who did not only help in providing an alternative date for the contest as the original date clashed with the Conference of the Women's Brigade, but who over and above here constructive ideas graced the Contest with her presence. I know that this was physically taxing to her because the Contest followed just after the Conference of the Women's Brigade.

Most of all I wish to thank the Honourable the Minister of Health and Welfare for his wisdom to liase with Stellenbosch Farmers Wineries Durban Branch. As a result of this wisdom we have realised:

— at Madadeni	R486 00
— at Umlazi	R487 00
— at Kwa-Mashu	R321 00
— at Edendale	R148 00
— at Ulundi	R840 13
TOTAL	R2 273 13

This money is deposited with the S.A. Red Cross Society Durban

Branch which is very much involved in welfare projects in KwaZulu.

By Mrs T.P.M. Boltina
Senior Social Worker
Ulundi

ERRATA

KWAZULU GENERAL ELECTION RESULTS

The report on the results of KwaZulu General Election held on 05 September 1983 which appeared on page 18 of Inhlambamkhosi Vol 1 No. 3 had some discrepancies.

In respect of Ezingolweni electoral division the report should read:

Madikiza Victor Simpson	4132
S'kosana Mfanizo zjuliud	6289
Vezi Temba Elias	3197

Therefore Messrs Madikiza V.S. and S'kosana M.J. are duly elected members of the KwaZulu Legislative Assembly as from 09 September 1983.

In the madadeni electoral division Mr T.H. Madonsela obtained 8210 votes not 8208, and Mbuli H.E.S. obtained 2830 votes not 2810, as previously reported.

Editor.