

INKATHA IS HERE TO STAY

INKATHA, since it first came into being, has pursued a strategy of non-violence, and continues to do so to this very day. It is Inkatha's commitment to non-violence which has given it the right to pursue the objectives of transforming South Africa. Inkatha is at the very centre of the Black struggle for liberation in South Africa and is involved in all dimensions of the struggle at every level.

Inkatha is struggling against poverty, ignorance and disease. Inkatha is struggling against political, social and economic oppression. It is struggling for an open, free and democratic South Africa. Inkatha is struggling for a country which will be free from racial fear, racial hatred, and racial oppression, where all the people of South Africa, regardless of race, colour, or creed, will be equal before the law.

Over the past few months, there have been unprecedented attacks from all quarters on Inkatha's President, on the Movement itself, and therefore on the Black people of South Africa. There are many who are causing confusion and disunity among the people by spreading lies, distortions and scurrilous accusations that Inkatha is not committed to non-violence. In the face of numerous extreme provocations, Inkatha has kept faith with its commitment to non-violence. "I do not believe in violence as a tactic in setting differences. I am however, not a pacifist to the extent that I will shrink from the duty of defending myself and my honour in future"

said the President of Inkatha in March 1978. But people must know that even if Inkatha is accused of Ngoye incident, the facts of the matter are as follows:

1970's: Black organisations inside and outside South Africa have said that the President should be assassinated.

1976: The President received an honorary degree at the University of Zululand and was severely maltreated.

1976: The University of Zululand was in flames and attempts to murder white staff members were made.

1977: Dr. D.R.B. Madide, a member of the Inkatha Central Committee was threatened by a clique of students when he addressed a seminar at the University of Zululand.

1978: A serious attempt was made on the President's life when he attended the funeral of the late Robert Sobukwe at Graaff Reinet.

1979: When the President was installed as Chancellor at the University of Zululand, a clique of students threatened to wreck the function, maintaining that no one should come on to the campus with Zulu accoutrements or wearing Inkatha uniforms.

1980: The car belonging to Dr. B.S. Ngubane, a member of the Council of the University of Zululand and a member of the Inkatha Central Committee, was severely damaged by stoning and his life was in danger.

1980: A clique of students at the

University of Zululand abused members of Inkatha's office staff and attempted to damage the Inkatha office car.

1980: A seminar organised by the Red Cross at which Dr. D.R.B. Madide and Dr. O.D. Dhlomo were to speak was disrupted by a clique of students before it even started and had to be abandoned.

1981: Certain members of Inkatha at the University of Zululand were stoned.

1983: The dignity and stature of the President has been scandalously abused by the burning of his effigy at Lamontville and at the University of the North.

1983: Scurrilous pamphlets were distributed at the University of Zululand and at the University of the North containing a stream of vitriol, lies and denigration against the President.

1983: A minority of students at the University of Zululand precipitated the violence that occurred on 29th October where five students tragically died — including two Inkatha youth.

1983: A public meeting at the University of Zululand, at which the Secretary-General of Inkatha was present, was violently disrupted by some students.

1983: A meeting which was to be addressed by Mr. J.K. Ngubane, an ex-exile, who was a member of the ANC and later PAC, was disrupted by a clique of students because of his membership of Inkatha.

1983: A service conducted by the Anglican Bishop, the Rt. Revd.

Lawrence B. Zulu, at the University of Zululand in connection with three cadres of the ANC who were to be hanged was disrupted by a clique of students led by Robertson Manzi, a UDF member, and the Bishop and the Rector, Professor Nkabinde, were abused and insulted.

1983: The house, shop and cars of a leading member of Inkatha, Mrs. E. Nxasana of Lamontville, were severely damaged.

1983: The private and official car belonging to Mr. J.T. Zulu, who is a member of Inkatha Central Committee, an ex-Robben Island prisoner and KwaZulu's urban representative, were burnt to ashes, as was the car of Mrs. Kay Manjanja, a member of Inkatha Central Committee.

1983: Mr. W. Sabelo MLA, was viciously attacked and seriously injured by youth while attending a funeral in Chesterville, which was conducted by the Revd. Mcebisi Xundu, a prominent member of UDF.

1983: The UDF distributed a pamphlet entitled: "What is Inkatha up to?" The pamphlet contains blatant, vicious and pernicious lies.

Then who are the perpetrators of these terrible acts of violence and destruction? Who is spreading lies and distortions in pamphlets and at public meetings?

Inkatha pursues peaceful, democratic strategies, but will not stand by and watch South Africa become involved in violent confrontation

politics, whether pursued by White or Black.

Inkatha is a force to be reckoned with; it is in the forefront of the struggle and it will never be wished away, whether by the National Party, the External Mission of the African National Congress, UDF, Azapo, PAC, AZASO, NIC or any other body. **INKATHA IS HERE TO STAY.**

I sought my soul,
but my soul I could not see,
I sought my God,
but my God eluded me
I sought my brother
and I found all three

Anonymous

LETTERS FROM BLACK SOUTH AFRICANS TO THE PRESIDENT OF INKATHA

Ever since Inkatha came into being it has held out a hand of friendship to the External Mission of the African National Congress, and has consistently sought friendly working relationships with every other Black political organisation both inside the country and abroad in order to escalate the internal democratic struggle for liberation in South Africa.

Inkatha is an expression of the same forces which brought the ANC into prominence in the late 50's and early 60's. The President of Inkatha was himself a member of the ANC Youth Wing when it was able to operate legally in the country. Many thousands of Inkatha members were active members of the ANC while it existed in this country.

It was the late Chief Albert Luthuli who persuaded the President of Inkatha that the unity struggle demanded that he mobilise the people through the office which history itself had prescribed to him. The President of Inkatha saw the

importance of assuming his hereditary responsibilities and is grateful to Chief Luthuli, Walter Sisulu, the then Secretary-General of the ANC and to Nelson Mandela, one of his lieutenants, who all advised the President not to shirk his traditional responsibilities.

Inkatha adheres to the aims and objectives of the founding fathers of the ANC, and the President of Inkatha has over a great many years done his best to keep alive the legitimacy of the ANC by appealing for international support for its mission in exile, and has done more than other leader in South Africa to open the debate about the ANC in South Africa.

Inkatha does not support the limitations which the South African Government places on the freedom of Black South Africa to choose their own leaders. Inkatha also resents the choice of leaders for Black South Africa that the people themselves have not chosen. Until the mission in exile is free to return home and to appeal to the people for

support, they must necessarily be living a mythological existence based on sentiments of yesteryear. Were ANC what the myth makes them to be, Inkatha would never have developed as the largest Black constituency that this country has ever seen.

There is a lot of vicious propaganda being circulated abroad by the UDF regarding the way in which the President of Inkatha is viewed by certain Black leaders. The UDF is attempting this tactic in order to appear to be closer to the ideals of the founding fathers of the African National Congress than Inkatha is.

The letters included in this magazine speak for themselves.