

way only to fight the liberation struggle. That is the way of the arm struggle.

2. There is one organization which is on the vanguard of the liberation movement, that is the African National Congress. This of course is not true. There are other liberation movements, however poorly organized they might be, they are still representing the people of South Africa and the African National Congress has no monopoly.
3. There is one method and one method only to fight the revolution, that is the arm struggle. This is easily said outside South Africa than inside. No one leader, even amongst the most militant in the External Mission, ever attacked these words within South Africa.
4. There is one class and one class only to fight and win the struggle that is workers inside South Africa.
5. The "doctrine of impossibilities" that Chiefs could never be part of the struggle because they are Bantustan leaders.

Finally, I will make remarks to endorse the resolution of the Inkatha committee. These are drafted without bitterness where the External Mission is referred to as our brothers. There is no hostility but calculated determination to prosecute the struggle the way we see it. I endorse your resolution "to pursue our own

wisdom that has brought so much promise to so many people in such a short space of time. We reaffirm our acceptance of the principle which guides us and the leadership of Inkatha which the custodian of those principles". This is said in awareness of the Attacks by our brothers in exile meaning the External Mission of the ANC.

It is interesting that you comment in resolution three on the increasing number of attacks by the top hierarchy of the African National Congress in exile, the South African Communist Party, the so called freedom radio, that it is now necessary to prepare Inkatha for the greater responsibility which it must have to oppose these unholy alliances and political opportunism. My observation about the views expressed in Joe Slovo's book perhaps confirm this resolution that we are here dealing with an External Mission with two bosses. The boss of the communist party of South Africa and the boss of the African National Congress, the African people. Surely, the boss of the communist party could never be the boss of the African people. This we will reject categorically and stands rejected at all times. We need no **comissar — bosses** in the same way as we need no **commissioner generals**. Unfortunately, we will be attacked from both sides, on the left, and on the right. This is indeed a tough battle for Inkatha, another challenge of the constituency as a region. I endorse your feeling that when it

comes to the push, Natal will be used as a spring board to forge for the liberation movement and will get all those brothers from other provinces to use us as a **spring board of their grievances when they lack leadership**. This is not said in a spirit of ousting any organization. It is said in a spirit of duty and it is a tough job for an organization in a small region like Natal to take all these responsibilities on its shoulders.

If this is what fate has ordained for us, we have no way but to take that choice. It is indeed tough. It means suffering; it means tears and rivers of them and it may even mean bloodshed! We need a new **unity to instill hope to our African brothers in South Africa** to make this unity grow into a greater one. But in so long a political struggle, **we need more than slogan — unity and promises of what we will do on the day of freedom**. What we need to do **INTENSIVE POLITICAL ORGANIZATION OF CONSTITUENCIES**.

Finally, the rise of Inkatha is a challenge to the ANC External Mission's leadership and credibility. The spirit of liberation is not in a name even as great as that of ANC. At this point in time **they have become Inkatha. They became ANC twenty years ago**. In the years to come they will become **something else. Blocking people's becoming** is counter-revolutionary because it stresses **'BEING WHAT BECAME YEARS AGO'**.

ZULULAND COUNCIL OF CHURCHES RESPONDS TO ABRECSA INCIDENT

This statement was issued by Bishop L.B. Zulu, Bishop L.E. Dlamini and Bishop M.D. Biyase on January this year 1984.

Events which led to the sudden change of venue of the ABRECSA conference last November, and the statements and reports that flowed from that incident, are a matter of great concern to us as local church leaders. The fact that

the group so affected never reported the incident to the Anglican Bishop of Zululand (to whose church the Kwanzimela centre belongs) or in anyway communicated their troubles, adds to our concern.

With regard to the presence of Dr. D.R.B. Madide to welcome the delegates to the conference, we feel it necessary to point out that this is a standard form of courtesy with the Honourable Chief M.G. Buthelezi. When the Right Reve-

rend D.M.B. Tutu came to address the Annual General meeting of the Zululand Council of Churches last September, the chief sent Dr. F. Mdlalose to welcome him to Zululand. No one present saw anything wrong with that. Since neither of us was present at the ABRECSA Conference, we cannot comment on the peculiarities of that particular visit.

We are opposed to any form of violence, especially among Christians who profess Faith in Jesus Christ, the Prince of Peace. We see it as a self defeating strategy which can only destroy and not replace.

NATIONAL LIBERATION

Where many people, with different value-systems and opinions are engaged in an enterprise such as

national liberation, differences and disagreements are inevitable. We are, nevertheless, saddened by the fact that in the course of this struggle, the people engaged in the same struggle have allowed themselves to become sworn enemies to one another. This saps the energies of those involved in this enterprise, and distracts them from their main objective.

CHRISTIAN CHARITY

We therefore appeal to all persons and organisations concerned with liberation to practise Christian Charity and self-restraint in criticising and disagreeing with one another. The least we can do is to give one another the benefit of the doubt; and to appreciate one another's achievements even

more than we condemn the failings. To do otherwise simply alienates us from one another, and weakens the overall struggle for liberation, without adding any benefit to our concern. In fact, it is an injustice to one another, which cannot result in any kind of justice in our society. We call on all who are involved in this worthy struggle to devise ways and means of overcoming the present prevalent prejudices, so that consultation and discussion (towards better understanding) can take place among them, so that they speak with one voice and act in concert. Africa's disease has been, up to now, this quality of speaking and acting with conflicting voices and methods, and fighting to the death over those.

KWAZULU BURSARY-HOLDERS ACADEMIC YEAR 1983

"We accept the principles underlying academic freedom which dictate that people at University level are not educated in order to be taught what to think, but they are expected to learn how to think for themselves" — Dr M.G. Buthelezi : 4 January 1984.

When our departments dish our poor people's funds held in trust by us, we do not say that they must do so in order to get political proselytes for the President of Inkatha. We however expect a certain amount of intellectual honesty when people reach this level from those who hold our bursaries.

UNIVERSITY OF NATAL & MEDUNSA

S.B. Nene — MB CHB I
M.G. Ngubane — MB CHB I
M.B. Sibiyi — MB CHB I
P.N. Khanyile — MB CHB I
T. Mabaso — MB CHB I
N.C. Buthelezi — MB CHB II
M.R. Zwane — MB CHB II
B.N. Zondo — MB CHB II
A.C.N. Ngobese — MB CHB II
M.S. Nkabinde — MB CHB II
B.A. Mabaso — MB CHB II
M.A. Sikhakhane — MB CHB II
T.M. Mahlangu — MB CHB II
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G.T. Zwane — MB CHB III

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L.D. Mbambo — MB CHB IV
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B.L. Thembela — MB CHB VI
P.L. (Mrs) Shembe — MB CHB VI
T.G. Mbonambi — MB CHB I
A.T. Marwa — MB CHB II

K.H.H. Ndawo — MB CHB II
P.V. Nhlapho — MB CHB II
P.L.M. Moumakwa — MB CHB II
N.C. Ngcobo — MB CHB II
N.G. Khuzwayo — MB CHB II
S.N. Bhengu — MB CHB II
B.R. Masondo — MB CHB II
G.T. Mngomezulu — MB CHB II
E.T. Mabona — MB CHB III
T.F.P. Luthuli — MB CHB III
S. Ngcobo — MB CHB III
L.N. Bhenu — MB CHB III
A.V. Memela — MB CHB IV
B.J. Mbuli — MB CHB IV
M. Dlamini — MB CHB VI
C. Mkhwanazi — MB CHB IV
C.B. Nkabinde — MB CHB IV
D.D. Mkhize — MB CHB IV
S.G. Langa — MB CHB IV
N.N. Kabane — MB CHB IV