

"SOUTH AFRICA TODAY — A BLACK PERSPECTIVE"

Dr M.G. Buthelezi, President of Inkatha speaks to General Alexander Haig from America



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

I speak as the democratically elected President of INKATHA and the democratically Movement which has over 750,000 card-carrying members, and people of Zulu extraction outnumber all Whites put together.

Black South Africa is divided on the question of tactics and strategy in the struggle for liberation, but there is an extremely wide-based consensus that at the centre of South Africa's internal problems, there is the White inability to move towards power-

sharing with Blacks. For us there can be no political advances other than advances towards power-sharing.

CONSTITUTION

The constitution initiatives of the present Government are rejected by Blacks in part and in whole because within them racism is constitutionalised in this country. The new constitution excludes 73 per cent of South Africans who are Black from participating in the democratic parliamentary pro-

cess. This we reject. The political process which the new constitution will set in motion will have the same White control exclusivity; it will have the same oppressive nature; it will work within the confines of the same body of discriminatory laws and it will serve the same White vested interests by entrenching White control over something like 87 per cent of the country, and over our social, economic and political systems.

There is nothing in the constitution itself, or in the political philosophy of the ruling National Party, which promises the kind of reforms which will lead to genuine power-sharing.

Within the framework of the National Party's policy and within the idiom of the new constitution, the new constitution only makes sense if the final outcome of reform in this country is a confederal system which relates South Africa as such to ten quasi independent mini Black states. Without the acceptance of this end, the new constitution is ill-conceived in principle.

There is no prospect whatsoever of the majority of Blacks in South Africa ever accepting a confederal future within which they are precluded from the corridors of power in what the South African Government calls 'White South Africa.' The new constitution will never give rise to consensus politics. It will, on the contrary, be productive of the kind of polarised attitudes across racial barriers which will ever increasingly compound the problems which have bedevilled the movement for national reconciliation ever since the Act of union in 1910.

For Blacks constructive engagement by a foreign government will only be meaningful if it is designed to divert the South African Government away from its present philosophy and direct it towards establishing an open, democratic society.

CONSTRUCTIVE ENGAGEMENTS

Constructive engagement in South Africa on the part of the United States should be characterised by American diplomatic and material support for responsible Black forces working within the country to bring about radical change by non-violent means.

SOUTH AFRICA-ANGOLAN RELATIONSHIP

I truly applaud all the recent initiatives which have been taken towards the cessation of hostilities in Angola and the normalisation of relationships between South Africa and Mocambique. The international community should, however, understand that Black political frustration in South Africa is a powder-keg which could be ignited by White political recalcitrance and lead to the kind of explosion which will make recent moves towards reconciliation meaningless.

THE FREE ENTERPRISE SYSTEM

Black South Africa faces the task of bringing about radical political changes without destroying the country's economic foundations. We therefore recognise the need, if at all possible, to bring about changes in partnership with Western interests. The process of change should be associated with the vitalisation of the free enterprise system and the maximisation of the country's productive capacity. This ideal is deeply prejudiced by the present Government's commitment to racist politics which is giving rise to deepening Black anger. As anger deepens so will Black politics become increasingly careless about the economic consequences of Black political action. If change is not brought about by democratic and non-violent opposition to apartheid, it will sooner or later be brought about by violent means. If and when Black South Africa turns to employing violence

on the scale that would be necessary to overcome an entrenched White oppressive elite, Western governments will cease to be natural allies in our struggle.

DIALOGUE BETWEEN AMERICA AND BLACK SOUTH AFRICA

Taken across the broad spectrum of Black politics, American influences have not had the impact which would justify us talking about the American policy towards South Africa as being one of constructive engagement. Dialogue between America and Black South Africa needs to go far beyond intercourse between radical pressure groups in the United States and protest Black politicians in South Africa. American national interests and South African national interests are not served by pressure groups in the United States working with Black groups in this country which reject Black market-place pragmatism in favour of the magnification of forces of conflict.

CENTRAL COMMITTEE MEETING OF INKATHA — 24 - 25 FEBRUARY 1984

RESOLUTIONS

1. This movement has for a long-time been aware of the divisive and destructive role played by the General Secretary of the South African Council of Churches, Bishop Desmond Tutu in misrepresenting and discrediting Inkatha to overseas donor-agencies and political groups. We were, however, most astounded to learn from the Report of the Eloff Commission that Bishop Tutu still persists in denigrating and villifying Inkatha and its Presidents overseas in a bid to ensure that Inkatha is denied financial

assistance and international respect.

We wish to warn Bishop Tutu to desist from interfering in the affairs of Inkatha about which he does not know anything and concentrate instead on his Christian responsibility of attempting to bring about reconciliation among different black political groupings struggling for the liberation of South Africa.

We, nevertheless wish to commend the President and Secretary-General of Inkatha for

declining to give evidence to the Eloff Commission when they were invited by the said Commission to do so. This decision was taken in spite of our full awareness that Bishop Tutu on his part apparently grabs each and every opportunity to denigrate and villify Inkatha and its President.

We further applaud the recommendation of the Eloff Commission that the S.A.C.C. should not be declared an affected organisation. We remain hopeful that Bishop Tutu's overseas campaign of villification against