

Power-sharing

— when and how?

In South Africa today the crucial issue of power-sharing is at the core of the political struggle — both black and white.

No amount of obfuscation on the part of the Government and its policy-makers can conceal this fact. The State President and his Minister of Constitutional Development can cloak any number of alleged initiatives under various power-sharing guises, but their utility is meaningless if their stated intention to actually share power is not unequivocally stated.

The question of black/white power-sharing needs to be tabled and the State President has avoided doing so.

It is for this reason that Chief Buthelezi and Inkatha have spelled out that they will not be a part of any so-called negotiations which fall within the four corners of apartheid ideology.

Chief Buthelezi will not participate in the State President's National Statutory Council — just as he did not become involved in the numerous forerunners to this body.

Chief Buthelezi says: "I have said simply and very clearly that power-sharing within the framework of the present constitution is not possible. I have again and again raised the kernal issue that black South Africa will never accept an apartheid rendition of power-sharing . . ."

He adds: "I have also again and again reiterated that we urgently and desperately need to take the necessary steps to



State President P. W. Botha

avoid violent confrontations between black and white which flow from social, economic, political and constitutional discrimination.

"I have said very clearly that if we want to avoid violent confrontations, we must recognise that we will fail to do so if we insist on one-man, one-vote in a unitary state. This is my cherished ideal for which a great many black South Africans are prepared to die . . ."

"No matter how deeply I cherish this ideal, I know that at this point in the history of our country, whites will be driven

Constitutional development

Inkatha's position on the question of power-sharing is quite clear: there can be no negotiation about negotiation with the white minority regime until all leaders and all political parties are free to contribute, as they see fit, to the democratic process which will then build up its own momentum. Black South Africa will not abandon the struggle until the country is a united, non-racial, democracy. In the meantime, there is an urgent need for all democrats representing all groups to participate in open initiatives, such as the Natal KwaZulu Indaba, to show South Africa that power-sharing is possible and that it is, indeed, what the majority of citizens desire. Debate is a vital component to the ongoing process of change and, as a part of its strategy, Inkatha endeavours to reach out and involve as many individuals and groups as possible in constructive dialogue.

to grave acts of desperation if we tried to ram this solution down their throats. We would have to do so with butts of guns and we would have to attempt to do so in situations in which whites adopted a scorched earth policy in their resistance to it . . ."

In the same way, Chief Buthelezi stresses that whites will have to ram down black throats, also with the butts of guns, the notion that they as a minority are entitled to appropriate 87 percent of the country and all its wealth as their own and are therefore entitled to all final decision-making both in the realms of internal and external policy.

"Just as white South Africans will, in circumstances totally unacceptable to themselves, adopt a scorched earth policy, black South African will adopt a scorched earth policy rather than submit to something they reject totally."

And in a crucial addition to this statement Chief Buthelezi courageously spells out his position:

"In recognition of these harsh realities, and out of a deep sense of South African



Minister of Constitutional Development
Chris Heunis

patriotism, I express the love of my land by taking the first step in the politics of negotiation.

"At great cost I take the first step towards the politics of negotiation by saying to white South Africa that I am prepared to talk about power-sharing without insisting on one-man, one-vote in a unitary state. And

I ask simply that the South African Government declare its intention of talking about an alternative to one-man, one-vote unitary state with black South Africa."

By declaring this he adds that it would be up to the people to devise alternatives and not for any one leader or organisation to be prescriptive.

Chief Buthelezi and Inkatha believe that black South Africa will endorse any black leader who can deliver the goods. They believe black South Africa is not hide-bound by party political affiliations and their suffering is too deep and their yearnings are too strong to permit them to adhere to party political loyalty in the face of party political failure.

This belief in pragmatic



Conservative Party leader Andries
Treurnicht.

politics is not meant to show weakness but strength. Inkatha, as has been stated, believes that anger is one of black South Africa's greatest assets and must be employed constructively.

It is this vibrating anger which leads Chief Buthelezi to make an offer of compromise. It is not a weak suing for peace. It is an act of patriotism expressing deep disgust with apartheid and racial discrimination.

It has taken a great deal of Christian commitment for Chief Buthelezi and Inkatha to do what they believe is right and what is responsible — regardless of the costs.

In the same way that Chief Buthelezi and Inkatha have resisted pressures to adopt the politics of violence, they have also resisted pressures to work



Leader of the official (PFP) opposition
Colin Eglin.

"within the system", as the cliché goes, to legitimise apartheid.

The movement and its leaders have not and will not betray either black or white South Africa. It is this all-embracing love for their country and all its peoples that they believe will build a united South Africa.

Inkatha is not prepared to mislead black South Africa into having false hopes which rest on distortions of the realities which face the country.



Right-wing AWB leader Eugene
Terblanche

The realities now are that constructive compromises will have to be made — from all quarters.