

ing. "We were further saddened by the fact that the Government deemed it necessary to reject the most crucial recommendations of the de Lange Report, for instance the creation of a single Ministry of Education for South Africa" Dr Dhlomo said. "Although we congratulate the Government on its acceptance of parity in educational provision in South Africa, we remain convinced that as long as apartheid remains the cornerstone of our policies any talk of parity in educational provision will forever remain a mere Statement of Intent. We are still unable to figure out how parity in educational provision will ever be possi-

ble under a hopelessly fragmented education management structure, as we have at the moment. Nevertheless, we shall continue to press on relentlessly for a just educational dispensation for Black children all over South Africa.

HIS MAJESTY THE KING

Commenting about Mlokothwa High School which was closed after a outbreak of cholera Dr Dhlomo said that this School was likely to be opened soon. He said that during its vacation the extensive building programme was undertaken whereby a new block of classrooms and toilets were

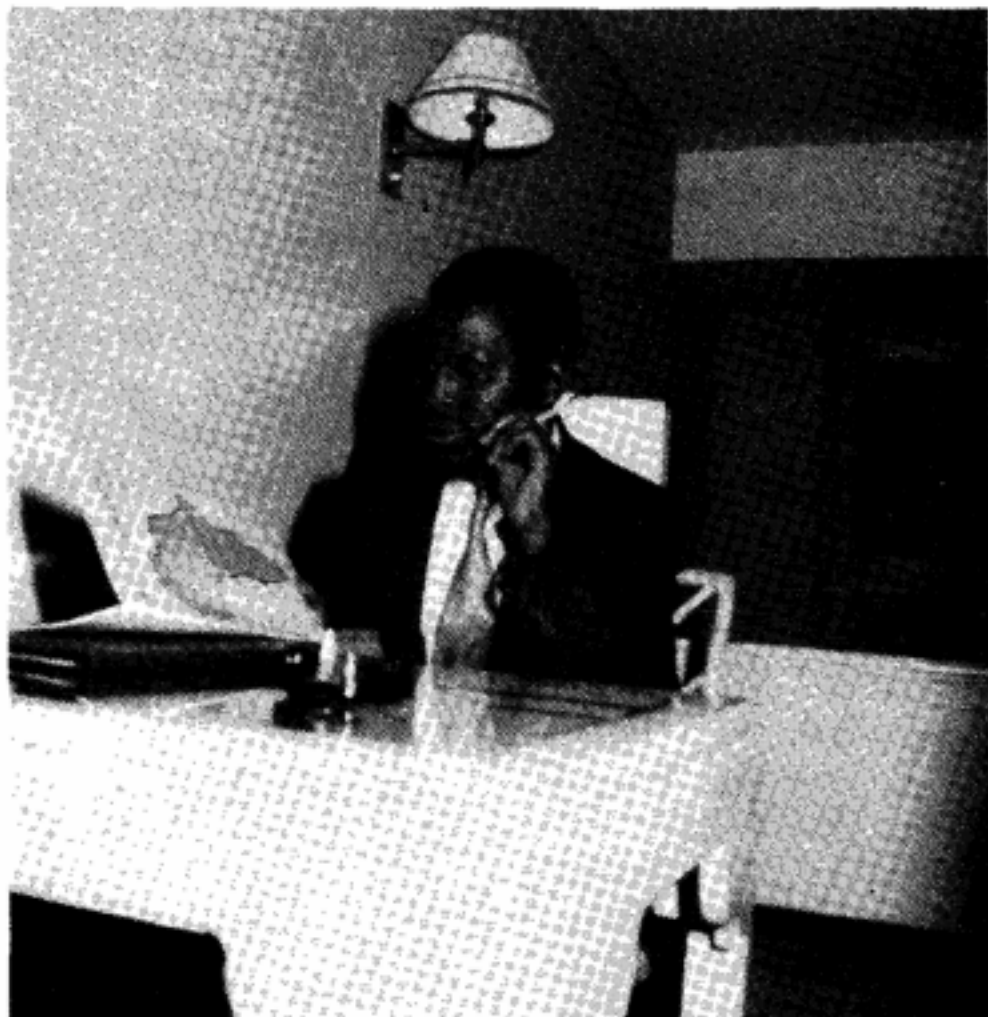
built. He thanked His Majesty the King for his personal involvement in the welfare of this school. He then thanked the Circuit Inspector and the schools that helped to accommodate pupils from this school.

BUDGET

In conclusion, Dr Dhlomo announced the budget for 1984/85 as R164 286 900, of which about 90% will be used as salaries for teachers, inspectors, clerks and on general administration and control. 10% of this money will be used for other essential activities of the Department.

UDF AND BLACK SASH, MARRIAGE OF CONVENIENCE

By: ZAZI SIBANDA



Mr Zazi Sibanda. Member of INKATHA Youth Brigade and member of the East Rand Region of INKATHA.

As a South African born \pm 35 years age and living on keeping an ear to the ground and shaping public opinion, one wonders which door is the window as far as the book, chapter and verse about the UDF is concerned.

When one wears his optimistic sunglasses and looks up in the open sky one sees the UDF coming down to earth to realize that democracy and conditional affiliation can never be enshrined in constitution or declaration.

Fine. But when one turns around to put on his pessimistic sunglasses and look up in the same open sky one sees the last and first verse of the last chapter of the last book of the Old Testament in the Holy Bible (That is Malachi 4 verse 1). To some Christians that divination may not sound imminent but with my pessimistic sunglasses on, I really see (this time) the people of South Africa picking up pieces of what used to be the UDF after it is headed on collision with political reality. People all over the country talk about this big name on the big flag. If you need more information about this organisation, they refer you to a handful of said well-informed (most of the time ex-Robben Islanders) Senior officials, who are seldom available for talks.

This leaves public opinion shapers with very little chance of getting first hand information on the so-called people's movement or front. Apart from the members of the public who make a laughing stock of this complex abbreviation "UDF", ranging from taking it from "Unwanted Disturbing Fellow", "Uya Duke Futhi", Undemocratic Fellows", "Urata Dilo Fela" and many other names, sometimes

insulting phrases, one has to rely on the media for what the UDF really is.

When Black Sash in February 1984 carried a Helen Zille article on the Sash's arguments for affiliation, I went through the article four or five times searching in vain for a mere mention of the claimed 400 organisations. This was however not at all unexpected. We would therefore like to comment on this article and advise the Sash to draw lines between reactionary and programmed political campaigns and activities.

If we understand Mr Popo Molefe well, he says, "The history of the Sash shows that it is an organisation that has played a significant role in the struggle against injustice in South Africa". Can the Black Sashers please find out from Mr Molefe what the history of, say Inkatha, shows and what role it has played in the struggle for liberation. Mr Molefe further claims that affiliation is not a pre-requisite for participation in UDF campaigns and goes on to say that their major priority is co-operation with other organisations.

One wonders if by some chance this is not conditional (open to others and closed to some). If I may quote Mr Molefe once more, he says, "We regard the Sash as one of the most informed organisations and it has won itself a place in the minds of the majority of South Africans opposed to injustice". Very good of Mr Molefe. Can he go on and tell the readers of the Black Sash and all the Sashers how well informed Inkatha is after the Buthelezi Commission's report's were released and how much it has won for the ± 1 million South Africans who nearly found

themselves permit holders in Mbabane (Ingwavuma).

A short quiz for Mr Molefe would do the UDF a favour.

- a) What is the difference between participating in village councils to resist forced removals and participating in a Homeland Legislative Assembly to block independence of Pretoria style?
- b) What will the UDF lose if it scraped the two conditions of affiliation and become a true Democratic Front of the people?
- c) How true is its claim that some 400 organisations have come together in a common commitment?
- d) What general or basic mandates do people like Mr Camay of Cusa get from Trade Union members to say that they support the Freedom Charter?
- e) What would happen if a general meeting was called by the UDF to test the member's opinion on this matter?
- f) What does the UDF regard as an organisation? Can groups that I know on the Reef be regarded as representatives of anybody or sub-branches of the UDF?
- g) Apart from Archie Gumede, Oscar Mpetha and the other self-styled leaders who have a long record of having tried and failed for so many years, fearing for positions if Inkatha were to affiliate to the UDF, what else is known to Mr Molefe and his friends that they push forward as their reason for rejecting Inkatha?

May I end up by appealing to all progressive minded Sashers to listen to those of them who say

that Black Sash should stay out of the UDF or risk its credibility. The short sighted section of the Sash that sees the future of the Sash in the UDF sees the Sash's death and funeral.

A true unified Front is what we need, that will lead to a National Convention by all the people of South Africa. More than 400 000 young people are members of Inkatha and those who fled the country for an armed struggle cannot be an issue to write home about after the signing of Nkomati and Lusaka agreements.

The UDF is a reaction army political band and can therefore never use an effective formula to organise counter strategies to the Koornhof bills.

The Patriotic Front in Zimbabwe should be seen with open eyes. The UDF affiliates do not agree on various issues today and will never agree tomorrow when answers shall be needed as to who should lead which constituency.

The leaders of the Trade Unions will not be able to influence their members on matters not concerning salaries and wages. Sports organisations will be receiving new members and the Church will not want to get involved in politics. They will ask only Bishop Tutu to vote and that will spell the fall of the UDF even before it's rise and support reaches the rural areas of the country where Mugabe got the vehicle to Harare..

Can all peace loving South Africans please call for people like Allan Boesak, Xundu, Tutu and other Church leaders to take God's people to the Land of Milk and Honey on better tractors than the UDF.