

NO-NONSENSE RESOLUTIONS TAKEN BY INKATHA YOUTH

BLACK unity was seen as the most vital issue in South African politics today at the Inkatha Youth Brigade's annual conference in Ulundi.

An estimated 15 000 delegates and observers from the movement's 2 013 branches resolved in a motion put before the conference to work towards uniting Black organisations in a common aim — meaningful opposition to apartheid.

Delegates deplored the recent escalating violence between Black political groups.

They fully supported a call by the President of Inkatha for Blacks to

work with each other and accept that the struggle for liberation would only be won if they subscribed to a multi-strategy approach.

At the same time they urged that Blacks "value the emergence of African leadership" and said that Inkatha's youth were aware that the struggle for liberation had been "long inhibited by White, Coloured and Indian liberals who though they knew what was best for us and what we should do..."

The youth, in a cross section of debates and resolutions, highlighted various issues from the effects of the

drought and cyclones to freedom of political expression at the University of Zululand.

They said they would not be intimidated by "those who oppose us" and would never allow the students at Ngoye create "no go" areas at the University.

They specifically resolved, as a matter of urgency, to foster self-help schemes.

In a resolution specifically dealing with violence it was agreed never to use violence. *The streets of Ulundi were lined with cheering Inkatha supporters as the President made his way to open the conference.*





The President of Inkatha, Chief M G Buthelezi, addresses the capacity audience of more than 15 000 delegates and observers on the second day.

use violence in the pursuit of their objectives.

They would, however, defend their honour, the honour of Inkatha and that of its President with their lives if necessary.

The resolution said they recognised that apartheid "dehumanised" Blacks and they were therefore "honour-bound" to preserve their humanity and all the things they believed in.

They called on trade unions to affiliate to Inkatha (following a move by the National Sugar Refining and Employees' and Allied Industries Union) as "... Inkatha encompasses the major work force of this country."

The South African Government's offer of "so-called independence" was totally rejected and the President was applauded for "safeguarding the citizenship rights of the six million people of KwaZulu..."

A special mention of thanks was made to members of the private sector who had come forward with funds to support the youth movement's anti-litter campaign.



The huge marquee could not accomodate all the members who arrived for the conference and thousands listened to the proceedings outside via loudspeakers. Others held discussion groups in the township.

BLACKS URGED TO HARNESS THEIR ANGER TO FIGHT WINNING STRATEGIES

THE President of Inkatha, Chief M G Buthelezi, told the Inkatha Youth Conference that there was no pre-determined script for Black liberation in South Africa.

In his opening address he said that all those involved in the struggle would have to be able to adapt to constantly changing challenges.

That did not mean, however, that Inkatha did not know where it was going and did not have very specific strategies.

The movement was rooted in the ideals of the founding fathers of the African National Congress (ANC) as defined in 1912.

He told the youth that it was very important that they drew a "very clear" distinction between the external mission led by Mr Oliver Tambo, and the ANC at home as it was.

When the external mission of the ANC decided to adopt the strategy of violence it had no mandate from the ANC at home or its then leader, Nobel Peace Prize winner Chief Albert Luthuli.

The ANC at home was an organisation which used non-violence as a strategy to bring about fundamental changes in South Africa right up to the time it was banned.

Chief Buthelezi said that in the media "... people write glibly and spuriously about the ANC without making any distinction between the two parts of the movement."

Inkatha was formed by the people who were not prepared to abandon the ideals of the ANC as defined in 1912 by its founding fathers.

He went on to say that it was "all too easy" to theorise about liberation but the hard, grinding, work of actually establishing viable political movements required considerable courage.

Inkatha had gathered that courage from among the ordinary Black people of South Africa.

It mobilised people to give them hope, to employ them and to make them stalwarts in the struggle.

It mobilised them to turn away from self-destructive anger and the horrors of apartheid.

"Desperate needs sometimes make for desperate action and desperate action so often fails," he said.

"Black South Africa can no longer afford failures in its fight for liberation... we cannot afford the wastage of anger which should be turned towards the eradication of apartheid for the scourge that it is."

Inkatha hoped to turn that anger into a resolute, deep, determination to be effective in its tactics and strategies.

"Anger which destroys is shameful for the nation, but the deepest shame of all is created by anger which turns Blacks to destroy Blacks."

The Chief received a tumultuous ovation as he continued:

"Every Black South African, w
ever he or she may be, and in whate
organisation he or she may have c
osen to become involved, has to m
et the God-created command that
we fight injustice and apartheid.

"Apartheid and oppression are
legitimate targets of Black anger.

"People who inflame anger amo
Blacks against Blacks betray the
cause they purport to serve.

"When a pack of starving dogs sn
a bone, they turn to snarling and sn
ping at each other and to renting e
other apart before the morsel befo
re them.

"Most unfortunately for we Bla
people of South Africa, this seems
be the main thrust of the political
activities of Black organisations.

"They regard other Black organis
tions and leaders as their target eve
more than the oppressive apartheid
regime in Pretoria...

"The National Intelligence of the
Pretoria regime, aided and abetted
certain left-wing White organisation
are spending all their energies and
resources to ensure that we Blacks
diverted from the main task of liber
ating ourselves."

WHAT LIBERATION WILL BRING US...

THE struggle for liberation was one against poverty, ignorance and disease as well as the struggle for democracy, Chief Buthelezi told the conference.

Unless this was realised, Blacks stood in very real danger of destroying their future in the process of seeking their liberation.

This was why Inkatha was totally committed to self-help projects.

Chief Buthelezi stressed: "One day when Black South Africans are full participants in the Government of this country, they will be faced with the consequences of three generations of political and economic mismanagement.

"We will have the opportunity to participate in the economy without having had the background of education which such participation will demand.

"We will be faced with massive backlogs in housing and welfare services and a myriad of other ills...

"It is simply not true that after

liberation the wealth of the country will be distributed and millions of Black South Africans will get something for nothing.

"The whole of Africa has found that liberation means the opportunity to strive for something and to be rewarded for that striving.

"When I talk about retaining our humanity and so conducting our affairs that we preserve human values, I am talking about enhancing our strength and sharpening our focus on that which has to be done.

"We in this country must realise that when we struggle for equality of opportunity, we struggle for the right to demonstrate our worth as South Africans and we struggle for a democratic future in which we can compete with all in the achievement of the things we desire."

It would be "grossly irresponsible" of him, he said, not to warn Blacks that on the day of liberation there will be no Eldorado.