

# VIOLENCE

## *The manipulation of black anger and its consequences*

**THE CONSTITUTION OF INKATHA: "... We therefore declare ourselves a non-violent national cultural liberation movement ... desiring to abolish all forms of discrimination and segregation based on tribe, clan, sex, colour or creed, and to ensure the acceptance of the principles of equal opportunity, justice, liberty, solidarity, peace, political, economic, and social progress and determine that prosperity for people in all walks of life shall reign, free from poverty, disease and ignorance ..."**

Africa.

Blacks — and a great many whites — desire liberation from racist political rule.

How change can be brought about is, of course, the crucial issue.

On the one hand Inkatha with 1,3 million members and other supporters (as well as additional non-violent organisations) support the politics of negotiation.

At the same time, it is the stated aim of the External Mission and its supporters within the country to make

## *The struggle for decency and democracy*

**B**lack South Africa is angry. It is how that anger is directed which will determine the future of the country.

Inkatha believes that non-violence, negotiation and national reconciliation is a noble cause and, realistically, the only way in which sanity will eventually prevail.

There will come a time — soon — when black and white will have to sit down and negotiate power-sharing. Efforts to "seize power" and have "power handed to the people" (dispensing with the democratic process) will undoubtedly prove to be unrealistic and non-productive.

However, pro-violence forces are, meanwhile, receiving massive international aid.

Violence has become

endemic in South Africa. Black-on-black attacks on members of Inkatha, their families and property, has resulted in the movement being forced to take the position that self defence is also an inalienable right.

Inkatha has been in existence now for 11 years. It has only been in the last three years that members have been provoked into this internecine violence which in itself is self-perpetuating. It abhors this state of affairs.

There are various levels of violence in South Africa within the overall context of so-called "State violence" and the so-called "armed struggle" being waged by the External Mission of the ANC.

Apartheid is evil. A just society will not exist until there is a constitution acceptable to all the people of the South

South Africa "ungovernable".

This statement is supported by the numerous broadcasts to this effect made by the ANC over Radio Freedom. Texts of these statements by the *External Mission* are monitored and distributed by the British Broadcasting Corporation in their "Summary of World Broadcasts".

Elements within black townships and other areas are encouraged to incite (and confuse) the masses in the name of the struggle for liberation.

Schools, shops, Government and other buildings and the homes of political opponents are destroyed. Criminal groups also capitalise on the situation. Intimidation plays a major role.

Workers are told not to pay their rents and fear for their lives if they do not comply.

***History has shown that men who use terrorism as a means to power inevitably rule by terror once they are in power.***



**The External Mission of the ANC has (according to various sources) an estimated annual budget of \$60 to \$80 million — excluding arms and ammunition provided by the Soviet Union and the Eastern bloc.**

**“Whatever the people decide to use to eliminate those enemy elements is their decision. If they decide to use necklacing, we support it . . .” Mr Alfred Nzo, Secretary-General of the External Mission of the ANC, interview with the London Sunday Times, September 14, 1986.**

Boycotts and strikes become violent confrontations between those who wish to exercise their democratic rights and those who are determined to deny them these rights.

Cars are hijacked and stolen by “comrades” for so-called political purposes. Homes are invaded. Old age pensioners, ordinary workers, mothers . . . die agonising deaths when they are forced to drink detergent and cooking oil from their shopping baskets if they are accused of purchasing their goods from “banned” stores.

These are the realities of the situation in which Inkatha endeavours to pursue its non-violent tactics and strategies.

Chief Buthelezi, commenting on the brutal political assassination of the wife of an

Inkatha Central Committee member (grenades and an AK47 rifle were used), said recently: “The black civil war I warned about has now materialized. I cannot see what can break the spiral of violence in the light of the reluctance of those who have opted for violence to talk to us.

“I fear it seems that the only language we can expect in the circumstances is that of the gun, grenades and bombs. It is clear that the stakes are loaded against those of us who are committed to non-violence . . .”

What are the *realities* of the “armed struggle”?

The External Mission of the ANC receives arms and ammunition from the Soviet Union and the Eastern bloc. It attempts to infiltrate its armed cadres back into South Africa

to destabilise the country and hit so-called “hard” military and Government targets — as well as shopping centres, hotels, popular restaurants, farm roads and so on.

The death toll is primarily black South Africans.

Opponents of violence and supporters of organisations other than the External Mission of the ANC are “eliminated”. Car tyres filled with petrol are placed around the necks of men, women and children and set alight. The “necklace” has now claimed the lives of hundreds of black South Africans in a gruesome orgy of inhuman barbarity.

The “armed struggle” has been waged, with little success, for more than two decades.

To date there are no “liberated” zones within South Africa. The External Mission of the ANC has no viable military springboards from neighbouring bases. The black majority have not been armed. They have, pitted against them, the might of the most powerful armed forces in Africa. The South African Defence Force has not even begun to flex its enormous muscle as far as dealing with the piffling military efforts of the External Mission of the ANC.

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*And out of all this is the simple fact that the majority of black South Africans desire peaceful change. They have suffered enough.*

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Support for non-violent tactics and strategies is overwhelming and many black South Africans are beginning to question the efficacy of violence in bringing about political change.

**Where is the overwhelming international aid for the forces of peaceful change? Non-violent organisations urgently require funds for staff and other training, office facilities, equipment, transport, travel, literature and various development and educational projects. Where is the national and international support for these apostles of peace? In other words, why don't some democrats put their money where their mouths are?**

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**Who is prepared to finance the forces for peaceful change?**

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# BLACK-ON-BLACK VIOLENCE



An Inkatha member stoned and burnt to death in Lamontville, near Durban.

**O**fficial figures state that the barbaric "necklace" has claimed the lives of 335 people in South Africa in the year August 1985 to August 1986. In addition, 269 people were burnt to death by other methods.

These figures relate to the ghastly phenomenon of blacks being butchered by blacks.

The Eastern Cape, Lebowa, KwaNdebele and the Northern Transvaal are the areas where "necklaces" have been used most. As political opponents of Inkatha are quick to attempt to maliciously lay the blame for various acts of violence on Inkatha, it needs to be pointed out that these are *not* areas in which Inkatha has any presence whatsoever. Inkatha's leaders have condemned this inhuman behaviour in the strongest possible terms on numerous occasions.

This same condemnation has not been forthcoming from the External Mission of the ANC.

In Natal/KwaZulu, the Transvaal, Western Cape and Orange Free State where Inkatha branches are active — along with many other political

organisations — terrible violence of another kind is also, now, a regular occurrence.

*Newspaper files are always an interesting indicator of growing trends. It is therefore worth noting that in KwaZulu and Natal, until three years ago when the United Democratic Front (UDF) was launched (and supported by the External Mission of the ANC), there were negligible reports linking Inkatha members to acts of political violence.*

From that date violence and counter-violence escalated at an alarming rate. Prior to that Inkatha had had eight years of political activity in which its growing membership sought to propagate their political ideals in a proper and democratic manner — without the interference which is now prevalent.

*Furthermore, Inkatha had been able to co-exist politically with AZAPO before the emergence of the UDF.*

Simmering tensions erupted in the first major outbreak of violence in Lamontville (a black area outside Durban) in 1984 when a political Anglican priest, the Rev Mcebisi Xundu, (an executive member of

JORAC — affiliated to the UDF) tried to drive Inkatha and KwaZulu out of the area.

Inkatha members had their homes petrol-bombed (including Mr Robert Sikhakhane, chairman of Inkatha in Ward 2 of Lamontville) and others (including Inkatha member Mrs May Ngubane) were assaulted. (The Natal Mercury, September 12, 1984.) Since then Inkatha members there and elsewhere have attempted to defend their lives, their homes — and their ideals.

The actual situation now is that the External Mission of the ANC and certain organisations including the UDF have provoked a level of violence in Natal/KwaZulu which was not previously known. It should also be noted that UDF violence is also being unleashed against AZAPO.

Inkatha deplores this violence. It does, however, maintain that its members have a right to defend themselves.

The actual situation is that UDF and AZAPO members are killing each other and Inkatha members. There are also UDF and AZAPO members who have died at the hands of Inkatha members.