

ours anymore..."

He stressed: "It is culture that distinguishes man from beast, it is culture that turns us into people with human qualities created by God. It is cultural integrity and cultural values which make us walk tall as human beings and relate to others.

"Culture cements human beings into cohesive achievement-orientated communities seeking higher goals than those of the beasts. Culture is not an insular thing which divides one group from another.

"That is Nationalist Party propaganda; that is the evil belief on which apartheid rests..."

"In our own culture here in this part of South Africa, the spirit of Ubuntu-Botho is an all-pervading one which thrills a Zulu's heart with joy when he or she meets a cultured Xhosa, a cultured Venda or a cultured Tswana. African culture spreads across this country the fabric of unity we should be pursuing as Blacks.

"If Mrs Winnie Mandela was a true Black; if she was an African, she would not despise the people around her like she despises me.

"I have never met such an African defeatist attitude before as I have met in Mrs Mandela when she said in the same interview: 'We are left with nothing here because the culture that made us and the culture that alone can save us is not ours anymore...'

"It is those who have abandoned their Blackness and who have abandoned their African stature that crawl in the gutters of politics," he emphasised.

"Those who work to destroy unity are an alien evil force among us..."

He said that those who destroyed Black unity were known by their deeds. Those who despised Black unity encouraged children to go on rampages like wanton animals to loot and stone and burn people to death.

It was these same people who lead people into frenzies which resulted in people being barricaded in their burning homes and roasted alive.

People were encouraged to gather together to stone their fellow Blacks and to hack them to pieces with cane knives and choppers.

"And when they do so in the name of the struggle for liberation, and when they are lauded as being a new breed of South Africans with iron in their souls and when they are presented as an advance guard of the African National Congress' Mission in Exile, the pain in my being becomes unbearable." Chief Buthelezi concluded.

Schools survey shows influence of Inkatha

The influence of Inkatha in Natal/KwaZulu schools was largely responsible for the region being unaffected by the school boycotts which swept other parts of the country in 1984.

This was disclosed in an interview with a group of "typical" senior Black pupils in Natal high schools.

The interview was conducted by Professor Lawrence Schlemmer, head of the Centre for Applied Society Sciences at the University of Natal and researcher Monica Bott. It was reported in a Indicator SA Quarterly Report.

the United Democratic Front and Inkatha, the group of pupils interviewed opted to remain neutral in spite of approaches from both sides.

The Indicator report, published in The Natal Mercury and other newspapers, makes it clear that the group interviewed were part of a wide spectrum of opinion and did not represent all pupils' viewpoints.

The group had a low opinion of activists who wanted to mobilise and "use students", objected to teachers trying to influence pupils politically, and emphasised keeping politics strict-



Youth at an Inkatha rally in Soweto. Supporters of other organisations try to claim Inkatha has little support on the Reef. At this rally 30 000 turned out to hear Chief Buthelezi and packed the Jabulani stadium. This figure of 30 000 was taken from a South African Press Association (SAPA) report. A short while later, less than 10 000 United Democratic Front (UDF) supporters arrived at the same stadium to attend a UDF "Celebration" rally and hear Bishop Desmond Tutu, Dr Allan Boesak, Ms Zinzi Mandela and others. These facts of the differences in open, public support between the two organisations did not, suprisingly, receive widespread publicity.

The report revealed that dissatisfaction with African education and social conditions, which were a major factor in the educational unrest, were as present in Natal as in other parts of the country.

But the important ingredient of mobilisation and organisation, seen in official circles as "agitation", was in Natal counteracted "by the pervasive presence of another well-mobilised force, Inkatha, an organisation which has always opposed community boycotts as futile and injurious to the African community."

"In Natal/KwaZulu a different balance of political groups, especially

ly from other fields such as religion and history.

Boycotts and violence were rejected and the pupils felt there was little to gain by taking part in them.

The authors said this was a category of moderate, pragmatic students which could "probably survive in the more evenly balanced political arena of Natal/KwaZulu but which is argued or coerced into submission in other parts of the country."

The pupils were, nevertheless, acutely aware of the "structured disabilities of African pupils" and sympathised with pupils in other parts of the country.