

Some delegates spend a day walking to the conferences from their humble country homes. Thousands from Johannesburg, Durban and other towns and cities throughout South Africa club together and hire dozens of buses. Others hitch lifts in cars and combi's.

Television cameramen and reporters from many parts of the world usually fly in in chartered aircraft.

And their destination is a dusty sports ground in the heart of KwaZulu where Inkatha, the national cultural liberation movement led by Chief M G Buthelezi, is meeting for three days of report-back and decision-making.

Three major conferences are held for three days each time every year: the Annual General Conference, the Youth Brigade Conference and the Women's Brigade Conference. Monthly meetings of the elected Central Committee are also held.

Thousands of delegates (often numbering up to 10 000) from more than 2 500 Inkatha branches throughout SA gather to have their say.

And this is Inkatha's strength. This is why more than one million people annually pay their dues to the movement.

Inkatha has given them a voice. Zulu and non-Zulu ranging from subsistence farmers, factory and domestic workers, businessmen and women, academics, doctors, nurses and the clergy, sit side by side. Nuns, the colours of Inkatha pinned to their habits, finger their rosaries during the proceedings.

This has been the case for ten years and this year was no exception.

All are committed to non-violence and peaceful change through negotiation. They are not the youths and men and women who feature nightly on television screens across the world running riot, burning and looting.

Here you have representatives of the vast majority of Black South Africa who want peace, not bloodshed. Blacks who recoil with horror at what is happening now on their doorsteps — the burning alive of so-called "collaborators", the wanton destruction of homes and businesses for political purposes.

Inkatha has 438 936 (June audit) members in its Youth Brigade, 392 732 in its Women's Brigade and 323 426 general members.

All of their leaders are elected.

Mr Keith Musa Zondi, as Inkatha's Youth Brigade leader, heads the largest youth group in the history of



The voice of youth

South Africa.

When he called the Brigade together recently they came, as usual, in their thousands.

The conference was opened by Chief Buthelezi who, as President of Inkatha, told them that they were the emerging generation whom God would rely on to salvage South Africa from hatred and strife.

He spoke to them of Black anger and asked them to give him their anger so he could employ it as a "weapon" in the struggle for liberation.

Every time Black anger was used to

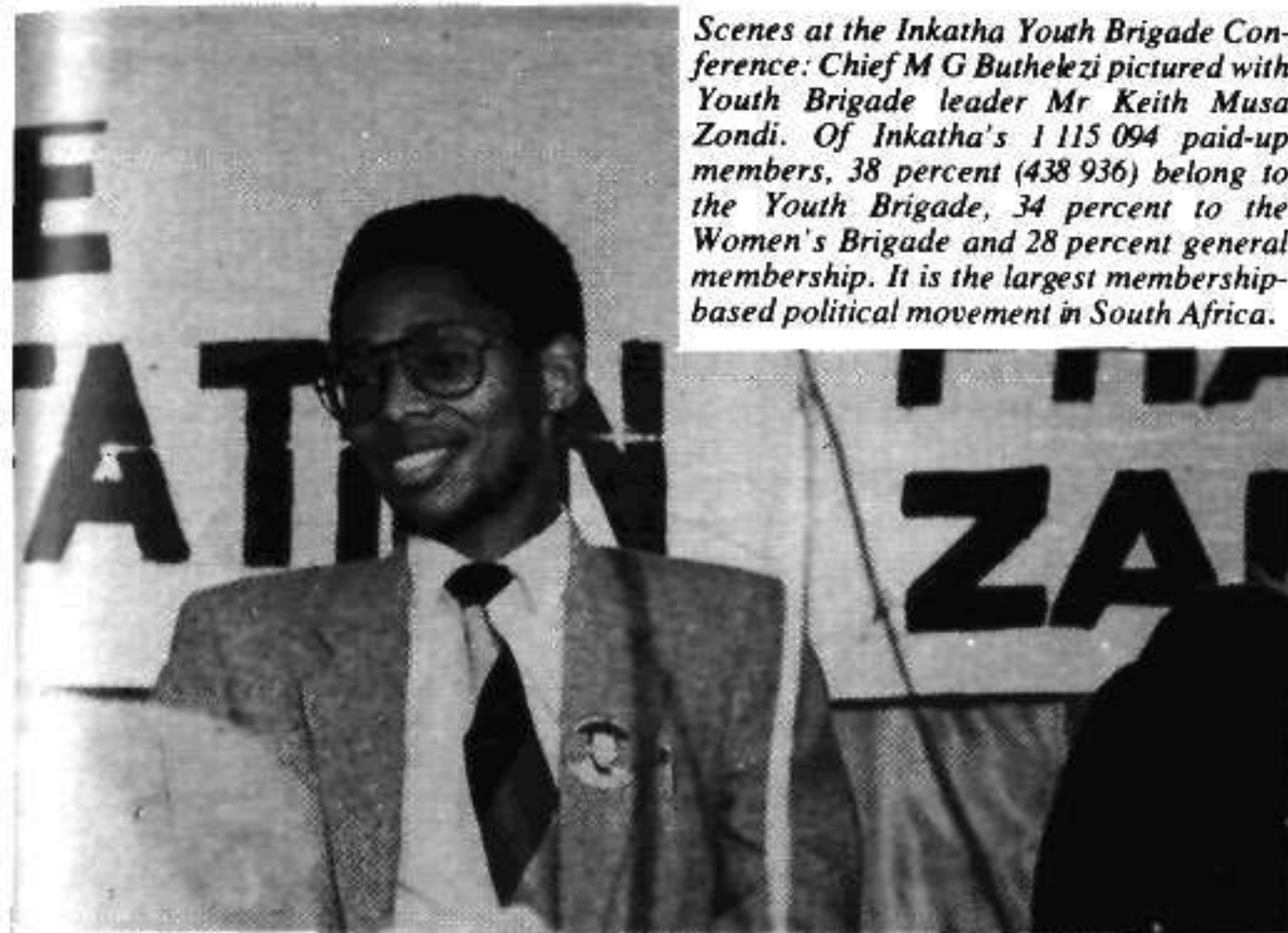
mount tactics which failed, that anger turned inwards to decimate those who misused it, he explained.

"The correct expression of anger in our circumstances is to be found in bloody-minded determination, in deepened commitment and in constructive engagement."

Inkatha's members were "realists" who did not live in a make-believe world seeking Utopia's tomorrow and the impossible today.

He had told Mr Oliver Tambo of the ANC Mission-in-Exile that they were "pursuing a pipedream" if they

Scenes at the Inkatha Youth Brigade Conference: Chief M G Buthelezi pictured with Youth Brigade leader Mr Keith Musa Zondi. Of Inkatha's 1 115 094 paid-up members, 38 percent (438 936) belong to the Youth Brigade, 34 percent to the Women's Brigade and 28 percent general membership. It is the largest membership-based political movement in South Africa.



who want peace

has extended to all South Africans in exile. We applaud his call for a multi-strategy approach..."

The youth again pledged themselves to the tactics of non-violence and said they "deplored in the strongest terms the despicable tendency" of smaller Black organisations in the country and those "remote from our motherland" of trying to prove their political strength by attacking Inkatha instead of apartheid.

The youth of Inkatha, they said, were "appalled" at the Black-on-Black violence which was dominating Black politics in South Africa.

This should cease.

"We echo the cry of the people that killing for political purposes should cease now."

They appealed to the UDF, AZAPO, AZASO, COSAS and other organisations to be "honourable in what they do and to cease to reinforce apartheid's attempt to divide and rule Black South Africa..."

The message of Black unity would have to be brought to every Black organisation and to every Black household.

It was time, said Inkatha's youth, that a study was undertaken of all the statements made by other organisations attacking Inkatha. These statements should be brought to the attention of ordinary people.

In another resolution they registered their "deep dismay" that the State President, Mr P W Botha, had failed to grasp the realities that South Africa was one country, with one people who needed to face their destiny with one Government.

"We are appalled at his inability ... and his lack of vision..."

The youth endorsed the participation of Inkatha's Youth Brigade in discussions with Afrikaans students throughout the country.

"We call on all young Afrikaners to grasp the golden opportunity which Inkatha's commitment to the politics of reconciliation offer them..."

In a clear message to the ANC Mission-in-Exile, the youth said they wished to "tell all those in exile" that they must consult with them.

"They must consult with us before they act in our name. We say to the world that the struggle for liberation will be won or lost here on the ground, and it will be led by those whom the people here on the ground elect as their leaders. The struggle for liberation in South Africa must be left in the hands of the people inside South Africa."

thought they could win an armed struggle without involving Inkatha and the KwaZulu Legislative Assembly.

He had told the United Democratic Front that South Africa needed a multi-strategy and they, too, could not ride "roughshod" over Inkatha.

Everytime a person was "slaughtered in despicable acts of political villainy", Inkatha's principles were violated.

Inkatha had laboured to amass Black political power and it had used that power to "thrash apartheid" in the very arenas in which apartheid had

tried to beat Blacks into submission.

However, Inkatha had never claimed to be the "sole custodian" of that which was valuable in the struggle for liberation.

"We have always claimed that we play our role as one of many roles that have to be played in Black South Africa."

The youth responded with debate and resolutions.

Their first read: "We appeal to Mr Oliver Tambo and others in the ANC Mission-in-Exile to cease rejecting the hand of friendship which our President

Whatever imprisoned ANC leader Mr Nelson Mandela is quoted as saying while in prison, Chief M G Buthelezi has made it clear that he will continue campaigning for his release.

In his address to the Inkatha Youth Brigade conference, Chief Buthelezi described his reaction to a recent prison interview quoting Mr Mandela as saying he saw "no alternative" to violent revolution in South Africa.

Only days before, the interview with the imprisoned ANC leader had been published in SA and abroad and given prominent media coverage. The interview was conducted by Washington Times correspondent John Lofton and syndicated columnist Cal Thomas.

They quoted Mr Mandela as saying: "There is no room for peaceful struggle in South Africa".

Chief Buthelezi said Mr Mandela was "not just a name" to him. He was a friend of many years ... a man who had spent many happy hours in his home as he had done in his.

However, whatever he said regarding Mr Mandela must be understood in the context that he was speaking as "one brother in the struggle commenting about another..."

In his interview Mr Mandela, who was sentenced more than 20 years ago to life imprisonment on charges of sabotage and conspiracy to overthrow the South African government, said it appeared that the lot of Blacks had not improved in the two decades he had spent behind bars.

The White minority Government in Pretoria was "crawling on crutches" out of the Middle Ages.

"There is no room for peaceful struggle," he was quoted as saying.

Chief Buthelezi, when asked for his reaction, said he had "never condemned" those who had opted to leave the country and prepare themselves for an armed struggle.

He nevertheless believed they were "deluded" in their thinking that the armed struggle was a more efficient way of bringing about change than the use of non-violent, democratic means.

If Mr Nelson Mandela was released from prison tomorrow there would be no way in which he could lead an armed struggle in South Africa.

"Where are the arms — what will he use for weapons in his armed struggle?" Chief Buthelezi asked. The fact of the matter was there were no arms for Blacks to take up in South Africa.



At a recent Press conference in Johannesburg, Mrs Winnie Mandela, above, is said to have confirmed reports that her husband was committed to the armed struggle.

Mr Nelson Mandela must be released, unconditionally, and given the freedom to opt for the armed struggle from abroad ... or of remaining inside South Africa and working for negotiated change. His utterances as reported in the media are irrelevant to the considerations which should be weighed up...

— Chief M G Buthelezi

There would be no way in which Mr Mandela and his followers could gather in bases and fight from "liberated" zones. There were no liberated zones in South Africa. They would have to leave the country.

The ANC Mission-in-Exile had been

trying to wage an armed struggle for the past 25 years and had "produced no results worth talking about..."

"The media is now splashing Nelson Mandela's views, as reported, as though everything else has failed and we must now turn to the armed strug-