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1. FROM SHARPEVILLE TO UITENHAGE TO WHERE?

There may have been great changes in some areas of South African life since 1960 but in the area which counts most, the satisfaction of black political aspirations, there has been no progress at all. The deaths at Langa near Uitenhage on the twenty-fifth anniversary of Sharpeville were only the latest, grim reminder of that.

Perhaps the most depressing thing about the events of the last days of March 1985 was that they were an almost exact repetition of the events of twenty-five years before — the dead in the townships, the protest marches on Parliament, the bans on meetings, the threat of bans hanging over individuals and organisations, and, worst of all, the same old scape-goat hunting and ponderous statements about 'law and order' from those whose policies are the root cause of it all. The only encouraging feature was that the protests against the Uitenhage deaths brought together once again a fairly wide-ranging group of people of all races.

So there is still some hope for a non-racial future for us here. But that hope will never be realised until the Government does the one thing we have been crying out to it to do for the past twenty-five years . . . and more - talk about the future of us all to people who really have a following in the black community. Then there might be hope for us. There is certainly none while President Botha, in spite of all that has happened in the last six months, still insists that he won't abandon the present urban council system, so many of whose members have been brutally murdered in township violence, and where Minister of Cooperation and Development, Dr Gerrit Viljoen, can tell the Kwa-Zulu Legislative Assembly, less than a week after Langa that political reform for black communities outside the homelands will still be 'inextricably related' to the structures of the homelands.

All that lies along that route is more and more frequent Sharpevilles and Uitenhages. \Box