

THE STAR 25 APRIL 1988

Shared vision of a just, peaceful SA

Clashing ideas voiced at RAU youth indaba

Two moderate youth organisations, one mainly representing Afrikaners and the other mainly Zulus, held their own indaba at the Rand Afrikaans University at the weekend.

They heard clashing opinions expressed by politicians and academics such as the Minister of Information, Dr Stoffel van der Merwe, Inkatha secretary-general Dr Oscar Dhlomo, Wits academic Professor Lawrence Schlemmer and University of Zululand history lecturer Mr Simon Maphalala.

However, the speakers and the 300 delegates at the third annual joint conference of Youth for South Africa and the Inkatha Youth Brigade had one ideal in common — a vision of a peaceful, prosperous and just South Africa.

In spite of varying opinions on how that should be achieved, it was agreed that blacks should be granted political rights to participate in a negotiated future.

Dr van der Merwe stressed the Government's new constitutional initiative, outlined by President Botha last week. He called on black leaders to express their willingness to take part in the National Statutory Council.

Mandela issue

When asked by a delegate why Nelson Mandela was not released from jail — one of the conditions set by Inkatha for participating in the council — he said: "It is so that I prefer to have Mr Mandela out of jail."

However, Mandela had refused to renounce violence, he said.

By Esmaré van der Merwe

Referring to Mandela's release, he said: "There is hope in this regard."

Dr Dhlomo said press curbs, the state of emergency, the Government's rejection of the Natal Indaba and the restrictions on 17 democratic, non-violent organisations made it clear that there were "no prospects of negotiations whatsoever".

The NP was not interested in negotiation with any black leaders, whether they condoned violence or not. The Government had stopped paying lip service to the concept of negotiations.

He strongly criticised the Government's policy of political rights based on group identification.

"There is nothing to negotiate about if the NP does not want to recognise the principle of inclusive groups based on freedom of association," he said.



Dr Stoffel van der Merwe

Professor Schlemmer, director of the University of the Witwatersrand Centre for Policy Studies, said the basic conflict in South Africa was not between race or groups, but between a white ethnic ideology and a non-racial ideology.

A political solution could only be reached through a compromise between these two ideologies.

Mr Marthinus van Schalkwyk,



Dr Oscar Dhlomo

national chairman of Youth for South Africa, told The Star that the conference had been more successful than previous ones.

"The white youth, represented by Youth For SA, have made the choice for a future shared with blacks. The black youths, represented by Inkatha's Youth Brigade, realised that it does not help to only blame apartheid, but something constructive had to be done."

BUSINESS DAY, WEDNESDAY, APRIL 25

COMMENT

1988

Angolan vistas

THE SADF has at last lifted the veil on its operations in Angola, which it describes as intended to prevent Unita from being overrun by the Angolan army (Fapla). The account of the involvement given by General Jannie Geldenhuys and General Jan van Loggerenberg carries a credibility not achieved either by the bluster of politicians or by the sarcastic statements that issue forth from the military propaganda units. This credibility is enhanced by the personal reputations of the two officers and by the wealth of specific detail disclosed during their briefing.

The importance of a clear and credible statement of South Africa's position was underlined, by coincidence, in a report from our Washington correspondent, Simon Barber, that reflects the current thinking in the American capital. According to Washington's wisdom, the Soviet Union has been humiliated in Afghanistan and will not be humiliated again in Angola. Therefore, unless South Africa wants a hiding — with the West this time cheering on the Russians — it had better agree to withdraw from Namibia in return for a Soviet-Cuban withdrawal from Angola.

We have no doubt that Barber's account captures the essence of American thinking. It recognises that the years-long attempt by Assistant Secretary of State Chester Crocker to manoeuvre the South Africans out of Namibia in return for a withdrawal of the Cubans has finally been overtaken by military action on the ground. The decisive

interventions in Angola have been those of the Soviet Union and South Africa (with the Americans getting into the game mainly as a supplier of missiles to Unita) because only Pretoria and Moscow have the will and the ability to deliver heavy military force in the region.

The Americans are right in suggesting it is a dangerous game for South Africa to play, especially if they themselves are egging the Russians on to teach those arrogant South Africans a lesson. But the military briefing by Geldenhuys and Van Loggerenberg has at least brought the risk into the open.

If their assessment is correct that Unita can now survive on its own against Cuban-supported Fapla forces, then the South African military intervention has won this country a powerful bargaining position at relatively small cost. The fact that the Americans are now invoking Soviet military power in support of their geo-political ambitions does indeed suggest that they see a Namibian settlement slipping away from them.

For the moment, the nightmare of a devastating defeat of South African forces by a Soviet-supplied army of Cubans, East Germans and other East bloc mercenaries seems to have receded. The army appears to have created a platform for South Africa to make political and diplomatic moves from strength. It is now up to government to exploit that advantage quickly, for it will not necessarily last. Soviet resources, in our terms, are limitless.

Izikhulu zeNkatha

1 LANGA 25-27/04/88

kuthiwa ziphenye

esinye ngezimfihlo

DUDU MBATHA

ETHEKWINI. — Umhlango obekugcwele kuwo amalungu eNkatha elindelani L.P. School eMlazi ngesonto eledule obubizwe yiMeya yakhona uMnuz. R.E.S. Mfeka ongusihlalo wesiyingi saseMlazi, uphele sekukhona ukungezwani emuva kokuba uNkk. K. Manjanja oyihlungu lomGwamanda kuthiwe akachaze ukuthi wayekuthathaphi lokhu ayekukhuluma emhlanganweni womGwamanda oLundi kokuthi amakhansela aseMlazi anqwahe neziza abuye azidayisele umphakathi ngemali enkulu.

ILANGA lithole ngemithombo ethembekile ukuthi emhlanganweni lowo owawubizwe ngenhloso yokuzokwenza amalungiselelo okhetho lwesiyingi saseMlazi uNkk. Manjanja wafika usuqaliwe, kuthiwa akuphelanga sikhathi esingakanani engenile kwabe sekusukuma umuntu othile wenza isiphakamiso sokuthi yena ubona kungaba yisu elihle ukuba luthi luqambe lufika usuku lokhetho kube sekubonisiwe ngezinto ezithile ezenzeka esikhathini esingaphambili ezaholela ekutheni kubekhona ukungezwani kubaholi bebodwa.

ILANGA lithole nokuthi kwabe sekuphakama uMnuz. R.E.S. Mfeka wathi, lesiphakamiso sihle kakhulu futhi kuhle kukhulunywe khona manje, kwaphakama nelungu elihloniphekile lesiShayamthetho uMnuz. W. Sabelo naye waseka uMnuz. Mfeka. Kuthiwa uMnuz. Sabelo wabe esethi ucela ukuba uNkk. Manjanja asukume achaze ukuthi wayekuthathaphi lokhu akukhuluma emGwamandeni kokuthi bona banqwaba neziza babuye bazithengisele umphakathi ngemali enkulu.

Umthombo wethu othembekile ubuye wathi, uNkk. Manjanja wasukuma wathi, yena wafunga emGwamandeni futhi wasayinda ukuthi izindaba ezikhulunywa khona angeke azikhulume ngaphandle, kuthiwa uMnuz. Mfeka noMnuz. Sabelo bamphoqa ukuba akhulume, nebala wasukuma-ke wachaza konke okwakhulunywa emGwamandeni. Kubuye kwezwakala nokuthi kwathi emva kokuba esechaze yonke into kwasuka esinamathambo isidumo lesi, uMnuz. W. Sabelo benoMnuz. R.E.S. Mfeka sebefuna ukumshaya bethi ukhuluma izinto angazazi nangahlanganise lutho nazo futhi ezingekho.

Isuka ekhasini 1

Kubikwa ukuthi kwaze kwasiza uNkk. V. Ndlovu ongunobhala wesiyingi saseMlazi owasukuma wathi loludaba kungcono luyokhulunywa emGwamandeni Olundi lapho okuthiwa kwakhulunywa khona, nebala kwaba ukuphela komhlangano-ke.

Ngesikhathi ngiye kuNkk. Manjanja ngiyozwa ngaloludaba akazange aluphike kodwa akathandanga ukuphawula kakhulu ngalo. Akushilo ukuthi lungaphezu kwakhe futhi akazimisele ukusho lutho ngalo ngoba naye usazolwedlulisela kwabamphetheyo.

IMeya yaseMlazi uMnuz. Mfeka ebuzwa ngalo loludaba uthe ayikho lento akekho noyedwa umuntu owake wafuna ukushaya uNkk. Manjanja, kodwa nguye ongazange aziphathe kahle emhlanganweni kangangoba waze wawushiya phansi ungakapheli.

Kanti uNkk. V. Ndlovu ongunobhala wesiyingi saseMlazi yena uthe, akathandi ukukhuluma izinto ocingweni, kodwa angakusho ukuthi nje umhlango awubanga muhle neze.

UMnuz. W. Sabelo uthe, yena akwaziyo ukuthi kulowamhlango kwakhulunywa ukuthi amalungu emGwamanda kanye nawesiShayamthetho asebenza kanjani, emva kwalokho yena wasukuma wakhumula ibhantshi ngoba kwakushisa wabe esethi ufuna ukuchazela umphakathi ngoNkk. Manjanja ngoba yena akahlangani nabo uzenzela izinto ngokwakhe, ubuye wathi wanele washo njalo uNkk. Manjanja waphuma washiya umhlango, kwaze kwadingeka ukuba alandwe angeniswe ngaphakathi wabe usuqhubeka umhlango. UMnuz. Sabelo ukuphikile nokho ukuthi yena noMnuz. Mfeka babefuna ukumshaya.

Ngesikhathi sokuloba imizamo yokuthola uDr. O.D. Dhlomo ongunobhala-jikelele weNkatha ukuze aphawule ngaloludaba yehlulekile.