

Pope visits killing fields

THE DAILY NEWS

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Bitter war suspended for pontiff

WINNIE GRAHAM in MAPUTO

THE war-weary people of Nampula, Mozambique, gave Pope John Paul II a hero's welcome when he visited the killing fields on Saturday evening.

In an outpouring of joy unequalled on his pastoral visit to Southern Africa, the people danced and sang themselves to exhaustion as they entertained the pontiff in front of Nampula Airport.

It was difficult to believe that these civilians were in the centre of a region so disrupted by civil conflict that few have remained untouched by the strife.

Renamo forces are said to operate within 15km of the town.

A French-speaking woman said it was impossible to leave Nampula without a strong military escort.

Many were deprived of earning a living but, she said, the lucky few made money working as domestics. For this they earned about R16 a month.

Many of the people at the airport on Saturday night had waited 24 hours for the Pope, camping there to ensure a good position.

An Italian nun said she had been able to come to Nampula from a mission station deep in the bush because Renamo had announced a five-day "truce" for the papal visit.

She said about 500 people without the means to make the journey had come to see her off.

"They told me to come back and tell them every detail of the trip."

The Nampula Airport buildings were freshly painted and the roof of the balcony — used as a podium for the Pope — was decorated with frangipani and anthuriums.

When the "Pilgrim of Peace" appeared on the balcony, the ululation of the women drowned out the singing momentarily. A man standing next to me in the crowd spontaneously turned to embrace me, whispering in Portuguese, "Thank you, Jesus" over and over.

A Mozambican, Mr Chama Alber to Chindugutora, said people looked to

the Pope for a solution to their problems. "We hope he can finish the war and end our misery," he said. But the Pope kept out of regional politics, exhorting people instead to work for reconciliation and peace.

Speaking in Portuguese, he denounced the atrocities and violence that had brought with it the misery of hunger and homelessness. He said he favoured dialogue so the dignity of man could be restored and justice and peace restored.

The Pope's visit was scheduled to last an hour but the people kept him there for longer, with fantastic displays of tribal dancing and singing. They brought him gifts that must have touched his heart: baskets of beans and corn, bananas and oranges, wood carvings and a bale of cloth, coconuts and peanuts, mangoes and mealies.

Just for a short time the people of Nampula forgot their suffering and were happy.

• The Pope made an impassioned plea for peace in Maputo yesterday when he addressed the last major function of his five-nation visit.

More than 70 000 people crowded into the Estadio da Machava to hear the Pontiff say he was in their capital to pray for justice and peace and for solutions that would provide food for children, education for the alienated youth, land for farmers and protection in law for all. He described justice as the antidote for moral and social disorder.

"Work for justice and peace so that you can prepare a better future for your sons and daughters," he said.

He appealed to the world to show solidarity by helping to solve Mozambique's problems. He said he embraced all the children of Mozambique who had suffered in the conflict and exhorted people to look after their children and to prepare a better future for them.

"Commit yourselves to justice and peace so that children will no longer be victims of injustice and hatred," he said.

The Pope made no mention of South Africa in his homily.

The Pope was fascinated by the shy, cuddly black babies who peered at him from the crowds as he walked the streets of southern African capitals. Here (right) he blesses an infant and his mother in a Maputo shantytown. The picture (below, left to right) shows the SACC delegation to Maputo — Dr Alan Boesak, his wife Doreen, The Rev Manas Buthelezi and Rev Frank Chikane. See report (right)

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SACC men upset over Pope's soft line on apartheid

MAPUTO: The Pope's tour of Southern Africa has left South Africa's leading anti-apartheid church leaders bewildered and disappointed at his failure to share their views.

At a news conference yesterday after listening to two addresses by the Pope, the Rev Alan Boesak questioned the pontiff's reading of the causes of violence in South Africa.

"I would have liked the Holy Father to give a clear understanding of what drives people to violence," he said. "I would have liked to see some understanding of the 50 years of non-violent struggle... an understanding of what it means when 18 non-violent organisations are banned, and church leaders are in jail."

Boesak, President of the World Alliance of Reformed Churches, was part of a delegation from the SACC led by its president, Bishop Manas Buthelezi, and secretary-general Frank Chikane.

Other members of the delegation were less outspoken than Boesak, but also appeared cool to the idea of the Pope visiting South Africa, as he has promised.

Asked if such a visit would be fruitful, Bishop Buthelezi said: "We would expect all visits to be fruitful. If they are not fruitful they should not be made."

Chikane said the Pope's unscheduled stopover at Jan Smuts Airport, during which he was welcomed by Foreign Minister Pik Botha, "put us in an invidious position".

"The very people who cause us pain welcomed him at the airport. The security measures were taken by the very people who torture us."

Responsibility

Bishop Buthelezi read out a message from the SACC to the Pope expressing "deep appreciation" for his visit to the region, but stressing South Africa's responsibility for its problems.

The statement spoke of the "misery, pain, suffering and exploitation" in South Africa and said churches there were under vicious and violent attack.

Chikane said the SACC explained its position to the Pope at length during a visit to the Vatican in May.

"The Holy Father knows the causes of the violence; we explained it and we assumed he understood our position," he said.

By not addressing the situation in South Africa directly, the Pope might have left the SA Government happy.

Boesak said: "I feel sad the Pope has not availed himself of the opportunity to be as clear on the South African situation as I would have liked him to be."

Pretoria had been able to create the impression the Pope had given them "a pat on the back".

"This should be corrected as soon as possible."

- The Pope flew home today after nine days in Africa, asking God to bless the continent and telling its people to solve their problems with love instead of violence.

The Pope's Alitalia jet took off for the journey back to Rome after he told a crowd of 10 000 at Maputo airport that only a change in spiritual attitudes could save the troubled southern African region. The crowd packing the airport to see him leave included drum bands and warriors who performed an elaborate farewell dance, crashing their hide shields to the beat of the drums. The Pope spoke of "scandalous poverty" and violations of human rights.—Sapa-Reuter

COMMENT

The pain begins

THE effects of sanctions are beginning to become visible to the working men and women who are destined to be the principal victims of sanctions. They are, predictably, shocked and dismayed to learn that the heaviest price will be exacted not from their privileged white rulers but from the black working class. We have said this many times before, and been disbelieved; now the facts speak for themselves.

The decision to mothball or close 13 power stations is a bitter business. Not only does it entail the closing of collieries, or the loss of some 5 300 jobs, but it represents a criminal waste of productive resources in a country that cannot generate enough wealth to lift its people from poverty.

The 15 unions representing Eskom workers are understandably distraught; so, too, is the National Union of Mineworkers. Other unions, in time, will share their distress.

There is worse to come. President Botha has spoken of the cancellation of upliftment programmes for black people, planned over the next five years at a cost of R9,5bn, because of the impact of sanctions. A society under siege does not cut back on its armed forces or its police, but on schools, hospitals, feeding schemes, and other humane undertakings.

The experience of this year has been sobering. In February, it was possible for leading policy-makers to think that a deficit on current

account might be financed, at least for a year or so, by German and Swiss bankers. That would have allowed the economic expansion to continue for a while longer, and might even have permitted a growth rate slightly higher than the rate of population increase. In other words, South Africans might, on average, have got a bit richer, tax revenues might have risen, and social spending might have been continued.

In the event, it turned out that not even the Germans or the Swiss will lend money to SA beyond rolling over trade credit. We are, for good or ill, on our own — for the rest of this decade, and perhaps for the next decade. The consequence is that the expansion had to be aborted in order to protect the national reserves. Indeed, the main economic question for the moment is whether government has acted with sufficient ferocity to bring the economy to a halt and to stem the demand for imports. We have learned, to sum it up in a single sentence, that we cannot grow at a rate of more than 2% to 3% a year. Therefore we shall not need Eskom's full power for another decade.

The one man who can call a halt to this destructive and wasteful business is the man who has done most to bring sanctions on our heads: Archbishop Desmond Tutu. Sooner or later, we are sure, he will do so. The only question is how much suffering he is prepared to see inflicted before he finds within himself the pity to act.

Working With Mandela

Zulu Chief Mangosuthu Buthelezi is one of the most influential black leaders in South Africa today. The 6.3 million inhabitants of his KwaZulu homeland are the largest black ethnic group in the country, and his Inkatha Party claims to be the biggest organization in South Africa, with 1.6 million members. Buthelezi opposes both violence and sanctions in the fight against apartheid, a moderate stance that has alienated many black radicals, such as those in the outlawed ANC Party whose hero is Nelson Mandela. Buthelezi traveled to Asia last week to encourage investments in his homeland and argue against economic sanctions on South Africa. In Hong Kong, he spoke with NEWSWEEK's Robina Gibb. Excerpts:

GIBB: What brings you to Hong Kong?

BUTHELEZI: I was invited by the Hong Kong Chamber of Commerce. I wouldn't mind if there were some people who would like to invest in my part of the world because I believe they will help give blacks crucial bargaining power. The Taiwanese have invested and have created over 9,000 jobs for my people. Economic clout is something that black people can use to dismantle apartheid and take their place in the country of their birth.

South African President P. W. Botha has made some concessions recently. How do you evaluate those?

For more than a year I have been disappointed with the fact that Botha has spoken about reform without bringing any reform. He's done some things like allowing participation by blacks in the trade-union movement, which I think was very impor-

tant, and allowing blacks to move freely in the country. But the question of power sharing—the fundamental issue that black people want so they can control their destiny—has not been addressed.

How do you want to see that issue addressed?

I've said to Botha that I am prepared to talk to him provided that he allows Nelson Mandela and other political prisoners to be released. I cannot negotiate behind the

the leader with probably the largest constituency in South Africa. I believe, therefore, that the prospect of a leader of his stature and myself working together is a sign of hope for the future of the country.

How could you work together with Mandela, whose radical tactics you oppose?

Mandela would bring about reconciliation because of his attitude, which has always been reconciliatory toward me. He has said that he re-

with Mandela and [ANC leader-in-exile Oliver] Tambo. The ANC was founded by my uncle. I think that there cannot be any solution or political dispensation in which all parties are not involved. There is no way that the ANC can be ruled out of a political resolution. The ANC must have a part as much as Botha's party must have a part.

What do you think this would mean to the ANC?

I am not prepared to indulge in prophecies. I can only give you the facts. On the basis of the facts, Mandela's release from jail would be great for the whole country.

The KwaZulu/Natal Indaba proposals to create a multiracial, bicameral system based on proportional representation came about as a result of your initiative. It has been rejected by the Pretoria government. What would it accomplish and what are its prospects?

It offers concrete prospects for reconciliation in South Africa. I have been able for the first time to get black and white people, Indians and Colored people together to produce something on which they agree. Isn't that a breakthrough? It was rejected because it acknowledges that black people are in the majority.

What do you think about the prospect of Cuba's withdrawal from Angola and South Africa's withdrawal from Namibia?

It would be a very good thing. [If Cuba doesn't withdraw from Angola] it will set back the clock of progress in the liberation of Namibia. The situations are interlinked. Any reduction in conflict in any part of southern Africa means that the prospects for all of southern Africa are better.

Mangosuthu Buthelezi



MARK PETERS—BLACK STAR

Mandela has said that there cannot be any negotiations in South Africa that do not involve me and Inkatha

backs of any leader, let alone the martyr of black South Africa, Nelson Mandela. But Botha is immobilized by fear of the right wing. The Afrikaner Resistance Movement (AWB) is the lunatic fringe of South Africa. But they are not a threat. If there were an election tomorrow, Botha would be elected. Unfortunately Botha has not got the guts to move.

Mandela, who just turned 70 and is suffering from tuberculosis, was recently moved from prison to a clinic. Some see this as preparation for his release. What would this mean to your country and to you?

We will rejoice, of course. Mandela is a very able leader. I believe his positive attitude toward me would be an asset for the country because I am

garded me as a freedom fighter. He has said to Helen Suzman, leader of the liberal Progressive Federal Party, that there cannot be any negotiations in South Africa that do not involve me and Inkatha. Mandela acknowledges my political power.

Some blacks say that you have sold out.

That's a lot of bull. If you are going to regurgitate the propaganda of my political enemies and say I must debate that, I'd rather not have the interview.

Wouldn't a working relationship between you and Mandela incense many blacks?

I don't see why it is not possible for us to work together. I was a member of the ANC

ILANGA, SEPTEMBER 19-21, 1988

Incwadi evulekile eqondiswe eNkatheni

Mhleli - Lencwadi evulekile iqondiswe kumalunga oMgwamanda nakumalunga wonke ombutho weNkatha yeNkululeko yeSizwe.

Mina njengelunga leNkatha ngaphansi kuka-Code 26 ngiphatheke kabi ngendlela enonya okuphathwe ngayo ilunga loMgwamanda uMnuz. T.M. Shabalala.

Lapha kucode 26 ikakhulukazi eNtuzuma, Inanda Newtown kanye naKwaMashu uMnuz. Shabalala uyena muntu obesenaso isibindi sokumela ukuvikela isithunzi sikaMongameli weNkatha umNtwana wakwa-Phindangene kanye neNkatha yeNkululeko yeSizwe.

Uyena futhi obesakhuthalele ukubiza imihlangano engukhukhulelangogo kaCode 26 bekhona njalo abanye ozakwabo, kodwa bona bebesaba ukuthi bazo-
hlaselwa ngabathile. Yiso-ke lesisibindi nokuzimisela kukamfoka Mshengu ukusebenzela nokulwela iNkatha ose-
kumenze wabanyamana-
mbana.

Ngingasho nginga-
nqeni ukuthi ngo-1985
ngo-August ukuba iLi-

ndelani kanye nomfoka Mshengu babengekho ngabe uKwaMashu neNtuzuma kwaba umlotha, abantu abaningi ngabe babulawa iziwengu. Abanye abaholi babekuphi? Basebeyocasha ezindaweni zabo. Thina si-
phila nje kungenxa ka-
Mshengu.

UMshengu akasukeli muntu, kodwa unawe shaqa uma unukubeza igama likaNdunankulu waKwaZulu kanye neNkatha noma uhlasela amalunga eNkatha.

UMshengu bekuthi uma uhlaselwa uma nje uthole ithuba lokumshayela ucingo, uyobona esetheleka nezinsizwa ngokuphazima kweso ngisho ngabe kuphakathi kwamabili. Kodwa abanye abafowethu uyothi uyabathinta babike imbi-
ba babike ibuzi.

Njengamanje isipheli le indaba kithi thina ebe-
siziqhayisa siziqhenya si-
ngayifaki ngaphansi kwe-
tafula iNkatha ngoba phela obhoshobane be-
besaba ukuthi uma beke
bazama ukugadla kuma-
lunga eNkatha nango
umfoka Mshengu ezithe-
ndeni zabo.

Kuyiqiniso lokhu engikushoyo lapha Kwa-
Mashu kukhona ama-
khomikhi amakhulu ayi-
shaya emuva ayishaye
phambili. Izinto zenzeka
bebukana kuthukwa
umNtwana waKwaPhi-
ndangene beshalaze
sengathi ababoni abezwa.

B.Z. Gumede

D U R B A N

QAPHIELA

UMHLELI ululeka abezi-
memezelo zemihlangano na-
masonke ukuba izaziso zabo
zibe sezingakithina emSo-
mbulukweni wokucina nga-
phambi komhlangano uze
zithole ithuba lokubhekela
izikhala ephepheni. Amaga-
ma namakheli abamemi ma-
waphelile.