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INKATHA MAKES 1989 A YEAR OF ACTION FOR PEACE

THE WOMEN OF INKATHA BRING A MESSAGE TO THE PEOPLE IN THE  
KWAZULU/NATAL REGION

PRAYER DEMONSTRATIONS AS REMINDERS OF THE HALLOWED AIMS AND  
OBJECTIVES OF THE BLACK STRUGGLE FOR LIBERATION

MESSAGE READ BY MRS. E.T. BHENGU  
NATIONAL CHAIRPERSON, INKATHA WOMEN'S BRIGADE

UMLAZI. SUNDAY 29TH OCTOBER 1989

We are gathered together today to say enough is enough and to say it in the kind of way that leaves nobody in any doubt that for us enough is now finally enough.

Firstly, as far as apartheid is concerned, enough is enough. There shall now be an end to apartheid and we are totally convinced that the only thing standing between us and the final eradication of apartheid is the hideous levels that Black-on-Black confrontations have reached in the last two to three years. We know that it is the disunity amongst Blacks who are here fighting apartheid on the ground where it must be fought, that gives apartheid additional years of life.

Inkatha has always called on all Blacks to come together in total unity when they oppose apartheid because until apartheid is eradicated, there will be no victory for any Blacks. There must be a total Black commitment to come together to remove apartheid and then we will be able to mount a final assault on apartheid in a multi-strategy approach so that it is attacked on every possible front.

We in Inkatha have always said that victory against apartheid must not be turned into a Party political affair. There can be nothing as ungodly as far as we are concerned as Party political endeavours to make victory over apartheid a one-Party victory in which one Party seeks to gain all the glory.

No one Party is capable of bringing about the final eradication of apartheid. Any Party which attempts to push others back as it tries to surge forward to oppose apartheid is committing tactics and strategies of treachery against the Black struggle for liberation.

This is why Inkatha is so committed to bring about peace between Black and Black in the KwaZulu/Natal area. We know that while Black kills Black and Black maims Black, apartheid survives to live on. We regard Black unity as of paramount importance and we regard the cessation of all violent hostilities as more important than anything else right now.

Inkatha has called for a moratorium on any discussions about new things between Inkatha and UDF/COSATU. There are some issues which have already been tabled as important issues in the talks that have taken place thus far. We must stop and attend to these important issues and not go on talking as though they are not as important as they are.

The first of the issues, of course, is that there must be a stop to killing talk. No amount of peace talks and unity talks can prevail over the climate of distrust and hatred that killing talk constitutes. :

If Inkatha was not as seriously committed to peace as it is, and if Inkatha's President, Dr. Mangosuthu Buthelezi, was not as committed to peace and Black unity in his leadership as he is, he would have quite happily gone on talking about peace and posturing about peace and Black unity while the killing continued.

We the women of Inkatha undertake to do everything in our power to make quite sure that Inkatha remains committed to peace and Black unity despite every provocation. We earnestly appeal to the UDF and COSATU to increase their commitment to make sure that killing talk stops and particularly to ensure that UDF and COSATU youth now stop singing the killing songs at rallies and at meetings.

We say that enough is enough when we talk about lies, distortions and political manoeuvring in black politics aimed at discrediting Inkatha and spreading malicious lies about our President. Inkatha is a grass-root black organisation formed by Blacks which Blacks have lifted up to be a power in the land and Inkatha is an organisation which is led by Blacks for Blacks.

We say that any attack on Inkatha, any ridicule of Inkatha, is an attack and ridicule on the ordinary people in Black South Africa who are Inkatha's rank and file members. Over 1.7 million Black South Africans have become members of Inkatha because they believe in Inkatha, because they want to be directed by Inkatha, they support Inkatha, they trust Inkatha's President and they trust Inkatha's senior leadership. It is a grass-root organisation; it is Black South Africa at work responding to oppression.

Enough is enough of this hideous denigration and the labelling of Inkatha in glib political rhetoric. Our call is: . aiscallâ\200\231 to UDF/COSATU to meet Inkatha as compatriots in the struggle and as an organisation of Black South Africans totally committed to the time-honoured values of the struggle. These values should join us together as Blacks in this country in a unity which permits a diversity of black organisations which have been formed to attack apartheid on different levels.

When we talk about Black disunity and Black conflict, we know that we are talking about apartheid as its base cause. Apartheid has attempted to divide South Africa in order to allow the National Party to divide and rule. It has attempted to create separate politics for each ethnic group and separate politics for people in urban areas and people in rural areas.

We the women of Inkatha say enough is enough of this hideous division of Black from Black by the State. We say to Mr. F.W. de Klerk that talk about negotiations must begin as talk about the State removing obstacles to Black unity that the State has erected over 50 many years.

One of the gravest obstacles to Black unity remains the incarceration in jail of black political leaders. We are deeply encouraged to think that in this one thing the State President began to add deed to word when he released Mr. Walter Sisulu and the seven comrades released with him. There is a great deal more releasing to do, however, and Mr. de Klerk must be told that while he continues fanning the flames of Black-on-Black confrontation by crippling Black democracy, there <can be no real talk about meaningful negotiations. Is it President de Klerk's decision that Dr. Mandela still remains incarcerated or is it Dr. Mandela's decision? The President needs to talk clearly on this issue.

We have taken note that Mother Africa herself is holding Black South Africans with a tender grasp and encouraging us to believe that we will bring about radical change in this country through non-violent means. We are pleased that the Soviet Union which has hitherto backed regional conflicts in various parts of the world and backed revolutionary violence in South Africa, has now turned to counsel peace to all her friends, allies and indeed to the whole world.

The war between South Africa/Namibia and Angola/SWAPO has now at last been put aside for the politics of negotiation and discussion and for democracy to have a chance to solve the problems which violence did not solve. There is now one common voters' roll in Namibia; there will be one election which will establish one national authority as a first step to establishing one final sovereign Parliament for all the people of Namibia.

We are extremely pleased that the Soviet Union, ' Cuba, the United States, Angola, South Africa and Namibia could sit around a conference table and talk and negotiate with each other to bring about an end to violence.

We say to every African State - we want peace in this country. We want an end to revolutionary violence. We want the beginning of the politics of negotiation. We say enough is enough as far as violence is concerned. We say enough is enough of the tactics and strategies which have been evolved to support violence. We say enough is enough to sanctions as a strategy to support those who most believe in revolutionary violence.

We say that no sane political leader can really believe that sanctions are wanted by the ordinary people of South Africa. Sanctions are evil because they take away jobs from starving people. Sanctions are evil because they make it impossible for companies in South Africa to expand and to create more jobs for people. Sanctions are evil because they drive the friends of change away from South Africa. We say as mothers and as sisters and as daughters: "Away with Sanctions". We say as workers: "Away with Sanctions". How can we continue to conduct our struggle for liberation if our sons and daughters are without food in their stomachs?

Enough is enough we say to those who want to prescribe what is good for us without even asking us what we think. Apartheid has done this so hideously for so long that we abhor the attitudes which lie behind the action of those who deny us a say in our own destiny and deny us a say in how we the Black people of this country want to

wage our own struggle against apartheid.

It is our prayer that the rally in the Transvaal taking place today will be a rally in which those who talk, talk peace and unity to Black South Africa. We praise God that after a quarter of a century in jail some black leaders are still alive and so strengthened in spirit and risen to walk tall that they can still talk with reason and they can still plead for peace and Black unity. We rejoice with our leader, who more than any other person we know, has fought hardest for the release of our brothers from jail, whose release is being celebrated today.

We today say nothing other than we want the eight who have been released from jail to rejoice in their meeting with the people. We want them to be glad that they are alive and that the struggle continues. We only say that tomorrow or very soon they must look at the question of unity.

We do not talk about unity within one Party or unity within one, two or three political groups joined in alliance. We are talking about Black wunity, national Black unity, the unity of ordinary people and we are talking about unity which stands far above the importance of any one black organisation. That is the unity that we call our brothers recently released from jail to consider.

We Kknow the extent to which ordinary people, the poorest of the poor, the most oppressed, who struggle the most against apartheid, are quite determined to rise above all Party politics in their search for unity. It is these very people who swell lInkatha's ranks and they are in Inkatha because they know that in Inkatha,

unity within the Movement does not clash with unity across the boundaries of the Movement.

Inkatha will be there in the end because it was there lin the beginning of this modern phase of the struggle which started in the mid 1970's. There will be no victory without Inkatha's involvement in . at; Inkatha is politically relevant and even revolutionaries must know that there will be no revolutionary success without Inkatha. There will be no success on the part of the Government without Inkatha.

We call on all Blacks now, once and for all, to put the interests of the struggle before the interests of Party politics and we direct our call to Dr. Nelson Mandela, Mr. Walter Sisulu, and all the other leaders both inside and outside of jail, to wunderstand our call and to respond to it.

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