

18 Dec. 1987

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OPINION

The Natal Mercury

HIT THEM HARD

WITH significant evidence mounting that armed ANC groups are using Botswana as their favoured route into the South African heartland, the latest warning by an exasperated Minister of Law and Order, Mr Adriaan Vlok, that something will have to be done by the Gaborone government to stop it suggests, after the previous Pretoria accusation that Botswana has been acting in cahoots with ANC leadership, that a South African security forces strike into the territory is growing more likely by the day.

If it comes it will inevitably provoke further hysterical accusations of a rampaging monster 'destabilising' her neighbours.

And the cry will no doubt go up that with something like 80% of Botswana's land mass made up of the Kalahari desert and her population of only 1 100 000 — half that of the number of cattle that roam her vast open spaces — she can hardly be expected to detect or block small armed groups filtering through from the ANC training camps in Angola and staging areas in Zambia.

That may be — and it's a 'defence' that seems to have satisfied the Americans, judging by a US embassy spokesman in Botswana earlier this month. He was quoted in a report blaming South Africa for causing the loss of 'more than R40 billion' to front-line states as a result of 'destabilisation' as saying the US was 'completely satisfied' Botswana was responding 'to the best of her ability'.

Yet what is South Africa expected to do? Sit back and wait until armed gangs are roaming the countryside attacking at will before acting?

The facts are that Botswana is no longer one of the poorest countries in the world; which she was when Britain gave her independence, with only five kilometres of road, no large industries and a per capita annual income of less than R200.

The discovery of major diamond deposits changed all that. The territory now has one of the fastest-growing economies in the world, reserves at R4 billion, enough to fund more than two years' imports, and her per capita income has risen to R2 000.

None of which suggests she could necessarily finance security forces large enough to completely deny the ANC use of her territory. But she could certainly do more than she is to hinder them by co-operating with South Africa within clearly defined limits.

We, too, are not enamoured of apartheid. But we certainly do not condone violence. And whatever the ideological differences, Botswana is going to have to decide rapidly whether she does the job herself — as did Lesotho and Swaziland — or have it done for her by Pretoria. If it's the latter then, as much as we dislike violence, let it be. And to blazes with the wets in Washington or Whitehall and the wimps of Western Europe — or anywhere else!

ETHEKWINI.— Izi-
mantshi zaKwaZulu
zithi aziphathekile
kahle ngaphansi ko-
mqashi wazo, uHulu-
meni waKwaZulu. Lo-
khu kusho ukuthi yize
zenza ubulungisa
emphakathini, kodwa
abenziwa ubulungisa
kuzona.

Lezizimantshi zikhala
ngobandlululo emsebe-
nzini okufanele ngabe
ngowokusiza abantu
abaMnyama, ngokusho
kwephephandaba le-
siLungu elinguzakwabo
weLANGA.

Liqhuba lithi bakhala
ngamaholo aphansi ka-
nye neziphathimandla
ezimhlophe eziphezulu
ezibafundisa ukucinde-
zela abantu bakubo, esi-
khundleni sokuba nga-
baphathi babo.

Lababantu bomthetho
abangamalunga ohla-
ngothi lwabaqeqeshiwe,

Zikhononda ngobandlululo izimantshi KwaZulu

ILANGA DEC 18-20, 1987

lweKwaZulu Public Ser-
vants Association, ba-
qoke izithunywa ezi-
ntathu, ukuyobakhulu-
mela nePublic Service
Commission "yakuleli-
zwe lakoBantu". Bazo-
khuluma ngezikhalo ezi-
ningi abanazo.

Bathukuthele ngoba
abatholi mpendulo nge-
zikhalo eziningi abazi-
thumela ezinyangeni
eziyisithupha ezedlule.
Lezizikhalo bazithumela
kuleKhomishani kanye
nakuNgqongqoshe we-
zoMthetho, uMnuz.
Jeffrey Mthethwa.

Bathi ziningi kakhulu
izincwadi ezahamba za-
shona, zithunyelwe ku-
lomqashi wazo. Basho
nokuthi bamlobela
incwadi nango-August
kuwona lonyaka bemce-
la ukuba abonane nabo;
kodwa wangabaphendu-
la.

ONgqongqoshe ababi-
li baKwaZulu kanye no-
sihlalo wePublic Service
Commission yaKwaZu-
lu, abasemukelanga isi-
celo sokuba bazokhu-
luma emhlanganweni
wonyaka wezisebenzi zi-
kaHulumeni obuseMla-
zi.

Encwadini abayibhali-
le, bakhale ngamaholo,
ukukhethwa kwaba-

Mhlophe uma kwenyu-
selwa abantu emsebe-
nzini, kanye nokudama-
ne kujeziswa abamnya-
ma ngokubagcogcomisa
njalo.

Ukukhombisa ngoku-
sobala iphuzu mayelana
nobandlululo kulomse-
benzi, omunye udalule
ukuthi kukhona izikhala
ezintathu — esikaNo-
bhala woMnyango ka-
nye nomphonsanyoni
wakhe, kanye nomsizi
kaNobhala, kodwa kufu-
nwa abantu ngaphandle.

Ngesikhathi bephaka-
misa ukuthumela
abantu abathathu, bathe
yingoba kuthi uma be-
thumele incwadi kuthi-
we, "iyacutshungulwa"
bese kuba ukuphela
kwendaba-ke lokho, ba-
ngabuye bezwe lutho
ngayo.

Lososeshini ukhala
ngokuthi kucishe ukuba
bawu 40 abangamalu-
nga abo abangakhu-
shulelwanga amaholo.
Basho kulokukukhushu-
lwa kwamaholo okwe-
nzeke ngo-September
ngonyaka odlule. Aba-
nye bathunazwa ngo-
kuba amaholo abo aphu-
ngulwe.

Bakhala ngokuthi fu-
thi abanye babo okwa-

kufanele ukuba bakhu-
shulwe emsebenzini,
"bashaywa ngesithe-
nde" kungekho si-
zathu.

Omunye wababe-
khona kulomhlangano
wonyaka obungomGqi-
belo, uthe ubengumsizi
wemantshi kusukela
ngo-1981, kwathi ngo-
nyaka odlule wenziwa
i-additional magistrate
kodwa phansi emabhu-
kwini usaziwa njengo-
msizi kwezomthetho.

Kuyamdida lokhu ngoba
uyavunyelwa ukuba
athethe amacala enka-
ntolo.

Elinye ilunga lesifa-
zane likhale ngobandlu-
lulo ngobulili, elithe
lwenziwa ngabamnyama
abaphethe iminyango,
abangafuni abesifazane
ukuba basebenze emi-
nyangweni yabo.

"Sisebenzisa uba-
ndlululo phakathi kwe-
thu sodwa," kusho le-
lilunga.

Buthelezi re-states his NATAL MERCURY - 18 DEC. 1987 position

SIR — Where was the cry of outrage in the Press when Mr C J Heunis, Minister of Constitutional Development and Planning, swept the Indaba's constitutional proposals off the negotiating table in the statement he issued on Friday, December 4? Why now the interpretations of the joint statement I and the Governor of Lebowa, Mr M N Ramodike made on December 8?

That statement contained nothing new, and yet in your editorial of December 11, 1987 you write as though South Africa is facing a new constitutional ball game. You state that the statement 'could strip the idea of most of its credibility, even scuttle it, because of the insistence that they will participate only if it is clearly aimed at 'creating a non-apartheid democracy' in which the majority would be governed in the way they wanted'.

That has always been my position. It is a position that I have stated and re-stated on numerous occasions. Somewhere in our political morass there is a gordian knot to be cut. This must now be cut and the National Party must do the cutting as it recognises that there is a black majority in South Africa.

A reality

That majority is not contrived by political ideologies. It is not contrived by Mr Ramodike's and my joint statement. It is a reality, a historically created reality; a reality created in the conquest of South Africa by white colonial settlers.

The black majority view has always been that the best form of constitutional government for South Africa will be a one-man-one-vote system of government in a unitary state. For over three decades now the National party has held the view that black and white political domains should be separated and that political distinctions should be built into the constitution in cornerstone positions.

The two views are irreconcilable, and this spells out the need for compromise solutions in which black and white move towards each other.

The KwaZulu/Natal Indaba came up with a very finely tuned set of constitutional proposals which did just this. Blacks supported a bold move towards the half-way mark between the two warring positions to which I draw attention. They did so after careful consideration and after recognising that white fears are a reality and that our cherished one-man-one-vote system of government in a unitary state will magnify white fears to the point that whites would prefer to adopt scorched earth policies in their opposition to it.

Compromise

The KwaZulu/Natal Indaba constitutional proposals present a very major compromise on the part of black South Africans. Mr Heunis's statement rejects these compromises as compromises more suitable for a majority model. He has

had to toe the party political line that there is no black majority in South Africa.

We are now poles apart and I do not like to be poles apart in a position which is a mid-way position to which I have travelled in making my 50% compromise.

I dare not start on that slippery downhill slope to constitutional disaster by compromising on my compromises in the face of National Party recalcitrance which refuses to compromise. In your editorial, Sir, however, you state that Afrikaners and English-speaking whites 'will not be ploughed under by a majority and see their standards reduced to those perhaps a little better than the rest of Africa...'

And you go on, Sir, to say '...whites will have to decide whether they can live with that or be compelled to rule by increasing authoritarian measures, growing increasingly despised by much of the rest of the world'.

Irresponsible

Throughout your editorial you are interpreting the statement I and Mr Ramodike made rather irresponsibly. It is within the position we stated that it was possible to thrash out a KwaZulu/Natal Indaba compromise. The KwaZulu/Natal Indaba constitutional proposals lean over backwards to guarantee white minority rights. Within its proposals whites will not face the dire circumstances your editorial indicates they will have to face.

I am particularly concerned about the thought in your paragraph which reads: 'The argument might well be that the majority KwaZulu Chief Minister, Dr Mangosuthu G Buthelezi, and Lebowa Governor, Mr M N Ramodike, envisage is multi-racial, but in practice it would inevitably be black dominated'.

The language of this paragraph is difficult to follow, but behind the wordy paragraph there is a reflection of the white lie that majority politics in South Africa is incompatible with the full protection of minority rights. This paragraph reiterates Mr Heunis's fundamental reason for rejecting the Indaba proposals.

The whole of South Africa and the whole world cries out for compromise solutions in this country which can lead to the kind of reconciliation between black and white which will make democracy workable. The Indaba proposals are considered terribly suspect in many international forums because they are viewed as going too far in protecting minority rights and as bordering on entrenching white political supremacy.

Support

We deliberately support that which sails very close to the wind because that is the only kind of sailing that will take South Africa out of the storm centre. It is now time that whites recognised that they too must sail very close to the wind.

Your editorial, Sir, should have slammed Mr

Heunis for his spurning of the KwaZulu/Natal Indaba constitutional proposals. He is spurning a historic first in constitutional compromise. He is blind to the breakthrough that the KwaZulu/Natal Indaba proposals could have represented in the South African political situation.

He makes everything suspect, and we who lead in South Africa's violent political circumstances but who are committed to the politics of negotiation and are committed to non-violent tactics and strategies to bring about change, have had the rug pulled from beneath our feet.

Domination

We in Inkatha and KwaZulu would die rather than subject ourselves to another form of political tyranny and racial oppression. We have demonstrated our willingness to die in the defence of the kind of South Africa within which black and white can find each other and live together.

We have no intention whatsoever of manoeuvring to establish black racial domination over whites. There is no such thing as black racial domination over whites. The circumstances in which what whites perceive to be black racial domination over whites, will be circumstances in which there is an all-powerful single black party in a one-party, socialist State. The majority of blacks have always rejected the prospects of this ever happening.

South Africa is one country, and all its people face but one destiny. There is a black majority. Political compromises will only be made a reality in practice. This is what the National Council ought to do. If it is going to be used to deny the reality of there being a black majority, then I will have no part in it.

It will then fail and I do not want to fail with it.

Democracy

There is the terrible danger that your editorial, headed as it was 'Positional play', sees the statement I and Mr Ramodike made as posturing. You say that 'fixed positions will be remoulded in varying degrees in to accommodation'.

We cannot move from our own acceptance that there is a black majority. We can only work to make that majority a multi-racial majority. This is my life's commitment.

There is a black majority in the market place. There will be black majorities in the political arenas that lie ahead.

In the work place, we will have to see that black

majorities do not damage productivity and in the political arenas we will have to see that black majorities do not damage democracy. That is the way forward. There is no other way.

In conclusion, Sir, let me say that you never cease to surprise me in your expectations of me as a black leader. The Buthelezi Commission recommendations were already a compromise solution which diluted my ideal of one-person-one-vote in a unitary state. I endorsed these and I was clobbered for doing so.

A spokesman for one of the organisations that are opposed to me stated that I had already opted out of the black struggle by endorsing it. The Indaba proposals are another compromise solution and we endorsed them in principle.

I have stated over and over again that we will only get out of the present political impasse through a compromise solution. Whites must compromise and blacks must compromise. It is no use, Sir, you trying to prescribe to us what black Americans rejected during the old 'Jim Crow' days, where white Americans understood by the word co-operation that one party must do all the 'operating' and the other party merely 'cooing'.

If you as white South Africans reject, as your editorial does, any effort at reaching compromise solutions on our part, so be it. But for goodness sake, stop trying to distort my views in the interests of white supremacy. I speak for myself, Sir, and I believe that I do so very clearly when I do.

DR M G BUTHELEZI
Chief Minister of
KwaZulu
and President of Inkatha

FOOTNOTE: The point we have tried to make, more than once, is precisely that compromise is the ONLY way. We have never rejected it in this or any other editorial. However, with the Government not having participated in the KwaZulu-Natal Indaba but Mr Heunis having rejected Indaba details, presumably on its behalf, we restated our view that a 'Big Indaba,' that is when Government and opposition forces would have to get together, remained inevitable. And we pointed out that, like it or not, there would have to be further negotiations and probably more compromise before agreement. That would seem axiomatic to us in the light of the Government's rejection of the Indaba proposals in their present form. If what Dr Buthelezi is saying is that the KwaZulu-Natal proposals are as far as he will go then that is not much different from President Botha's earlier stance of 'non-negotiables' from which he has now moved. To suggest that this newspaper has tried to distort Dr Buthelezi's views 'in the interests of white supremacy' is not worthy of comment. — Editor.

BUTHELEZI RE-STATES
HIS POSITION.

N. MURRAY - 18 DEC. 87

Isidididi ngendaba yamabhasi eMlazi

HLANGA

Dec 18-20, 1987



IZIKHULU eziphezu-
lu zeSouthern African
Bus and Taxi Associa-
tion (Sabta) nazo bezi-
sedilini ebelenziwe yi-
nhlangano yabamathe-
kisi yaseMlazi, iNto-
kozweni Taxi Associa-
tion egaraji kwaF ngo-
lwesiBili. Kusukela
kwesokunxele kwaba-
mile ngoMnuz. G.
Ntlatleng, iphini lika-
mongameli weSabta,
Mnuz. T.J. Ngcoya
umongameli, Mnuz.
C.B. Ngiba usihlalo
weNatal Taxi Associa-
tion. Abahleli kusuke-
la kwesokunxele ngo-
Mnuz. D.P. Mahlangu
usihlalo weTransvaal
Taxi Association no-
Mnuz. R.V. Ngcongco
usihlalo weNtokozwe-
ni Taxi Association
okuyiyona ezama uku-
thenga amabhasi ku-
Putco.

CYRIL MADLALA

ETHEKWINI.— Sekuqubuke isidididi emizamweni ephezulu yenhlangano yamathekisi eMlazi yokuthenga amabhasi angu 60 enkampani yakwaPutco. Izolo, ngolwesiThathu ekuseni kuvele ukuthi inkampani enkulu yamabhasi, iKwaZulu Transport isicelwe wuMkhandlu wamakhansela eMlazi ukuba kube yiyo ethutha umphakathi kulelilokishi.

Kulindeleke ukuba uma konke kuhamba ngohlelo, amabhasi eKwaZulu Transport kuthi kushaya ulwesiHlanu lwakusasa abe esegijima eMlazi, eMbumbulu naKwaMakhutha okuyizindawo okuhoxe kuzona uPutco.

Yize iMeya yaseMlazi, uMnuz. R.E.S. Mfeka, kanye noMnuz. W. Sabelo ilunga lesiShayamthetho KwaZulu bethi amabhasi eKwaZulu Transport bawacele ukuba asebenze okwesikhashana nje, kunezinsolo eziqinile zokuthi iKwaZulu Transport yiyona ezongena ngokugcwele unomphelo eMlazi.

Umkhandlu ubiza umhlangano oyisipesheleli uthatha isinqumo samabhasi esikhashana nje, abamathekisi baphezu kwezingxoxo noPutco zokuba abamathekisi bathenge amabhasi azoqala ukusebenza eMlazi ngasekuqaleni konyaka ozayo.

UMnuz. R.V. Ngcono, usihlalo wenhlangano yaseMlazi, iNtokozweni Taxi Association, uvumile ukuthi baphezu kwezingxoxo nabakwaPutco ukuba badayiselwe amabhasi ngo-R20 000 lilinye.

Bazowathenga esevele ephasiselwe ukuthutha abantu, futhi nguPutco ozowapenda ngombala oluhlaza okwesibhakabhaka ogqize ngokumnyama nokumhlophe.

Lena yimibala yeSouthern Africa Bus and Taxi Association (Sabta) okuyinhlangano enkulu yakulelizwe yabanikazi bamathekisi nabamabhasi. INtokozweni iyilunga lalenhlangano.

UGuduza uthi...



“UNGABUZI mina ngesidididi samabhasi. Wabuza ibhasi ibhaliwe?”

UMnuz. Ngcono uthi izingxoxo zabo noPutco zibala nokuba lenkampani idedele nedephho eliseMlazi ngesamba sika-R100 000.

Kwenzeka lokhu nje uMongameli weSabta, uMnuz. T.J. Ngcoya waseMlazi utshele izihlwel zabantu ebezisedilini ebelenziwe yiNtokozweni ngolwesiBili ukuthi usethole izinsongo zokubulawa.

Uthe usongelwa ngabantu abathi abamathekisi sebethengwe nguPutco njengoba sebefuna ukuthenga amabhasi
× Phenya ekhasini 3 ×