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QUESTIONS : SPEECH 50 : UMBUMBULU

Shouldn't it be 'Umbumbulu'â\200\231 and not 'â\200\230Embumbulu'? And where was it? Is it
KwaZulu

or Natal?

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EMBUMBULU : SATURDAY THE 24TH NOVEMBER, 1973

Honourable members of the KwaZulu Cabinet, members of the Regional Authority and other distinguished guests.

To me it is a very special occasion to be here with members of the KwaZulu Government. We thank the people of this district and other neighbouring districts for receiving us with so much warmth.

This district means quite a lot to me personally as I spent the most important years of my youth at Adams College where I studied for four years. I think it is appropriate for the KwaZulu Cabinet to start its tour of KwaZulu districts here.

It was here in this district where the first Blackman the late Dr. Z.K. Mathews became Principal of a High School in South Africa: It was here where the first Blackman to be Principal of a Training College was appointed the late Mr. R. Gumas, -

These historic things happened at Adams College.

Through Adams College, this district can pride itself of having trained many of our luminaries who have appeared on the dark political firmament of Africa. The late Chief Albert Lutuli was a student here and also taught at Adams College. Mr. Joshua Nkomo of Southern Rhodesia was a student at Adams College in this district in the forties. Many avowed Ministers in several parts of Africa were students at Adams College in this district. I am thinking at random of the

Hon. John Mwanakatwe, Minister of Finance in the Zambian Government, the Hon. Dr. Njoroge Mungai; the Foreign Minister of Kenya, the Hon. Charles Njonjo;

Attorney-General of Kenya to mention only a few.

This district through Adams has played a major role in equipping our Leadership in this great Continent of Africa. I therefore think no one can fail to understand how inspiring it is for us to be on the soil of Umbumbulu.

To repeat what I have said over and over again, no White Government in South Africa has ever formulated a policy which gives Blacks any real voice in the affairs of this land. It is one of those incongruous paradoxes of history that

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as the Majority group in this land we have always been denied a voice in the main decision-making organ of this land which is Parliament in Cape Town. By denying us the vote in his Parliament the White man has virtually denied us a

say in the determination of our destinies.

All Constitutional Lawyers will tell us that there can be no State within a State. This fact amongst other things has made us in KwaZulu to doubt from the outset the possibility that we can have a number of States within the South African State. This is what is envisaged under the policies pursued in this land under the umbrella of Separate Development. This is supposed to end the political domination of Blacks by Whites with each group developing separately to maintain its identity. This seems to be one of those things which man spells out beautifully in words, but which never seem to materialise in concrete terms,

just like chasing a mirage which one never seems to reach.

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The present White Regime has for the last twenty-five years been talking enthusiastically to the whole world about Separate Development. In fairness

to them, we in KwaZulu have been held back partly by our doubts at the idea that liberty can never be dished out to the oppressed by people under whose subjugation they live. This has never happened throughout the history of man and people should understand our doubts that humans like us can ever on their own volition relinquish power and wealth to the powerless and the voiceless. I make bold to say that as long as we have no vote in the South African elections, we are virtually voiceless as far as determining our future and the future of our

children.

With these doubts we in KwaZulu have co-operated in the implementation of Separate Development in good faith. The failure to carve out KwaZulu as a Country instead of calling pieces of uncontiguous territory a Country has deepened our doubts about the good faith of the proponents of this policy. The fact that all our Legislation can still be vetted by the Government of South Africa leaves us

with no illusions as to who are the real rulers of KwaZulu.

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As if these things are not numerous enough to make us Doubting Thomases, we find that even our Separate Development politics is stage-managed for us by officials & of certain departments of the Pretoria Government. This is happening when the af rest of Africa is now ruled by the indigenous peoples of Africa. Can anyone need.&f

â\200\230any more reason for our increasing disillusionment?

From the very beginning Your Chairman is said to have recommended to Constitu-tional experts in Pretoria, that KwaZulu should have two Legislatures, one for South of the Tugela and another for North of the Tugela. The reason given by - Â»; those who advocated this monstrosity, was that they were never subjugated by 3 King Shaka and therefore did not want to be under the Kingdom of KwaZulu. 0

was myself, asked about this jdea and we scorched it with my late cousin, Ingon-yama Bhekuzulu ka Solomon. We had strong opposition from the so-called experts or ethnologists on this point. We in KwaZulu have always believed in the supre-macy of the Zulu King as the Constitutional Head of the Zulu Nation. We had al-most reached this stage even at the time of King Cetshwayo's reign. The King delegated executive powers to the Prime Minister and Chiefs. The only Kingdoms in the world that have survived today are Constitutional Monarchs and because

the Zulu King is the symbol of Zulu unity and Father of the nation, his position in the Constitution is placed far above the heat and dust of politics. A few days ago many of you heard His Majesty expressiqg in a broadcast his satisfaction

with the position of the Monarchy as enshrined in our present Constitution.

For a very long time White Governments have attempted to use the King and Chiefs against the people and the Zulu people have said many times that this state of

affairs will not be allowed to continue to exist in KwaZulu.

Any person who attempts to use the King or the institution of Chieftainship against the interests of the Zulu people at this time is playing with fire. The Zulu people know their institutions such as the Monarchy and Chieftainship, better

than any non-Zulu can ever hope to do. The Zulu people will keep these institu-tions since they are their institutions going, so long as these institutions

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serve the interests of the Nation as a whole, and not of just a coterie of selfish individuals bent on lining their pockets at any cost, even at the cost of selling their soul to the Devil.

We are not in the mood for any monkeying around with our institutions. The Black people will not allow a situation where any of us or any of our institutions will be used to prolong under false pretences the oppression under which we have suffered for so long. The Afrikaners could not even allow defeat in battle to deter them from their determination to attain Freedom. I would like so say here and now that not even death can frighten us from seeking what is ours by right in South Africa. The dignity which God gave us we demand not as a privilege to be apportioned to us when it suits anyone, but we demand it as a right which our Creator gave us when He made us in His image.

We will not be satisfied with imitations of rights but with real rights. We do not need to be cajoled into semi-slavery by poor imitations of Freedom for only real Freedom can satisfy us now. We are determined to be free as we cannot allow the present position to continue as we draw toward the close of the Twentieth century.

South Africa should be grateful to God that those of us who represent our people at this time still believe in peaceful dialogue. If White South Africa allows the position to drift along without heeding our wantings, then only God can help us. These are not threats to anyone but facts. Anyone who needs a barometer to gauge our mood should look back to the peaceful representations of our people for living wages early this year.

I think the interference in Zulu politics by Non-Africans has given us a grand opportunity to demonstrate our feelings. Our main opposition today needs no definition because it is there for all to see. We are opposed to the system that keeps us in perpetual tutelage and which denies us all the things that are a birth-right.

Does anyone here want to be discriminated against because of the colour of his skin?

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skin?

Does anyone here wish' to carry a pass?

Does anyone wish to enter public places through separate doors and gates?
Does anyone want the denial of equal educational opportunities to continue?
Does anyone here want the denial of equal work opportunities to continue?
Does anyone here want to be paid not on the basis of competence or qualification but on the basis of the pigmentation of the skin?

Does anyone want a system where youngsters at our Universities are banned without any explanations to us as parents?

Does anyone wish to be denied the right of Freedom as Black people are denied

in this Land?

These are the thin-s we are vehemently opposed to and our Opposition are those

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who deny these God-given rights to us.

With the inteference that is taking place, one would feel tempted to appeal to the Zulus to boycott the elections and arrest the Separate Development machinery

by refusing to operate it. To do this however would be childish because we

would deny ourselves the opportunity to demonstrate our solid opposition to all forms of oppression we suffer as Blacks through even these mock-elections in KwaZulu. Let us demonstrate to the whole World that we are sick and tired of the perpetual White guardianship, and that we are more than ready to participate in the real - law-making machinery of this land, since White South Africa will not budge from the 1936 Land quota. If Separate Development is not going to be a reality we should make it clear that we can no longer be treated as

just property by our White Countrymen.