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EMANDLENI - MATLENG PASSING OUT PARADE

ADDRESS BY MANGOSUTHU BUTHELEZI, CHIEF MINISTER OF KWAZULU  
AND PRESIDENT OF INKATHA FREEDOM PARTY G  
AND COMMANDER-IN-CHIEF OF EMANDLENI-MATLENG CAMP

29TH NOVEMBER 1991

Mr Master of Ceremonies; the Chairman and Members of the Board of Management of Emandleni-Matleng; Honourable Ministers of KwaZulu; Members of the Royal family present; Amakhosi present; Honourable Deputy Ministers; Members of the Central Committee of Inkatha Freedom Party; Members of the KwaZulu Legislative Assembly; Mrs Sibeko the Camp Commander; Mr Phakathi the Camp Manager; senior KwaZulu officials present; distinguished guests, ladies and gentlemen.

Every year that I come to Emandleni-Matleng to preside over the Passing Out Parade, my desire to do something to make South Africa a better place for the poorest of the poor, is increased. This place here was conceived by me and my colleagues as a place which would prepare our young people to help themselves and their families and their communities from which they come to survive the years ahead.

We are now in the year 1991. By the year 2 000 there will be more poorer Blacks than there are today and indeed, their poverty will be worse than it is today. I am not a leader who lies and distorts the truth to gain popularity. I have never led people up the garden path and throughout my political career, I have warned and warned again that there is no quick-fix solution to Black South African poverty.

I have again and again said that political solutions, and even dramatic victories over apartheid, will not result in manna falling down from the heavens above. I have bluntly said that if you took all the wealth that there is in South Africa and divided it equally amongst all the people in the country, everybody would still be relatively poor. The next month and the next year, they would be desperately poor and the year after they would be destitute and starving.

The forced redistribution of wealth is not the answer to South Africa's poverty problem. We just have to create more wealth. We have to make the local bread much bigger so that more people can

have a slice of it. We will have to establish hundreds upon hundreds of factories and places of employment and we will have to create millions of jobs.

You cannot create millions of jobs and you cannot build hospitals and schools to prepare Black South Africans for those jobs unless you have billions and billions of rand available to plough into the economic development of South Africa.

Even if you had the billions and billions of rands today it would be years before you began reaping the benefit of the way you could invest those billions in job creation and market development activity. Even if you had those billions, it would take many years

to build houses for the people. You would first have to train the people how to build, but first you would have to educate people before you can train them, and before you educate them, you would

have to build schools. And before you built schools you would have to start training teachers - thousands upon thousands of teachers - to fill hundreds and hundreds of new class-rooms. While you are doing all this, you would have to build more printing presses to print more school books.

All the time that you take to do these things, and it will take years and years to do them, more people will be getting poorer and poorer. Every Black South African must hear the implications of the fact that more than half of all Black South Africans are 15 years old and younger. Right now there are millions of Blacks between the ages of 18 and 25 who are bearing down on the labour market seeking employment. There are millions coming from that population bulge of young people in the new generation who are right now looking for homes. There are millions now looking for better health care and there are actually many millions desperately trying to find some way of keeping alive in their old age.

All this is going to get worse. We have already got a preview of what it could be like when we look at places like Ethiopia where virtually every year millions of people actually starve to death. There are very few countries in Africa which can pay their way.

The whole of Africa is terribly in debt. And what can we, as an African continent, do in the international world if we cannot even have the dignity that comes from at least being able to feed ourselves. Africa is a begging continent and begs for money - it builds up huge loans that it cannot repay. The general rule is that countries which borrow because they are so poor cannot even pay the interest on those loans, let alone repay the loans themselves.

All of this makes whatever we, in South Africa, can do to feed ourselves absolutely vital. Every cent that you spend in the shop

on something that you could grow yourself is a cent that is going to make you poorer than you need be. Every cent that you spend on

vegetables, or even maize in many cases, is a cent that you cannot spend on education or health or anything else.

You can be quite sure that no government, whoever directs it, will be able to give every Black South African a job, a house and health and welfare facilities sufficient to his or her needs for as far as we can see forward. I am talking about a South African survival issue when I talk as I am talking.

Every Black South African knows the extent +to which desperate poverty has led to increased crime rates. Every Black South African knows that desperate poverty has made its own hideous contribution to the violence that has been spiralling upwards so dramatically. Every Black South African knows that poverty destroys family and community life.

Feeding oneself is a first requirement. The second requirement is standing up with a dignity that is needed to serve one's family and to keep one's community intact. Where people are starving and fighting, and where murder and homicide and theft and everything else that goes with spreading crime are present, people cannot even be properly responsive to the call of the Church for redemption of their souls.

Where desperate poverty has swept through a community and there is strife and violence, the way communities solve problems and the way they settle disputes are trampled upon by angry feet and problem-solving mechanisms cease to work.

This question of how we, as Black people, are going to deal with poverty in our families, in our own neighbourhoods and in our own communities, is a question that is going to confound everything we do if we do not find the answers to poverty.

We are entering the last phases of a movement away from apartheid and into a democracy. Right now we are preparing for a Multi Party Conference which is going to be held on the 20th and 21st December this year. That Conference is going to thrash out the difficulties that are impairing progress towards proper negotiations.

After that Conference we are going to be involved in negotiations, themselves. We are now beginning to prepare for a new South Africa in which total responsibility will settle on the shoulders of Black South African communities.

It is Black South African communities, by their very numbers, who will determine who governs the country and what politics that government pursues. If we have terrible poverty and we have broken

down communities, and if we have rising crime rates and we have continued violence, how will communities speak their minds about things of national importance?

How can broken down communities which cannot solve their own problems, and cannot keep their own people from killing each other, sit down and make a contribution to education and health and training and housing and economic development?

What kind of democracy will we have if communities are so torn apart that no consensus can develop about what is good and what is bad? If all these things continue in our communities and if our communities continue to be incapable of bringing their members together to act in common purpose, political parties will end up deciding for the people.

That has been terribly dangerous wherever it has taken place. Look at what happened in this country when a political party - the ruling National Party - decided how people in this country should live without consulting them.

I want everyone of you here today to hear me when I say that political parties must not decide for the people. Political

parties must be instructed by the people to do what the people want them to do.

It makes no difference whether a political party is a black political party or a white political party or a Coloured or Indian political party. Political parties are incapable of directing the affairs of people. It is people who have to direct the affairs of political parties. When this happens, political parties can govern.

There is a terrible danger that Blacks in this country will slip into the error of thinking that it is apartheid that was wrong and that it was White South Africans who were wrong. Of course in one sense they were wrong, but the real wrong was a system of government in which political parties decided for the people.

Look how very wrong government dictation to the people proved to be in Mocambique. Frelimo came into Mocambique triumphant after its war against the Portuguese. It marched into Maputo to set up a government and governed with undisputed authority. There could not have been a more triumphant and a more sure political party anywhere in Africa than was the case in Mocambique. Yet look what happened.

Within years terrible starvation struck the land and terrible strife tore Mozambique apart. Look how this strife turned to civil war and how Renamo emerged to destroy and to dominate virtually the whole of the hinterland of Mozambique.

Look what happened in Angola where the same pattern of events developed and where UNITA held to ransom the most powerful government which Angola ever had.

Look further. Look at what Idi Amin's powerful central government did to Uganda because a political party decided what was good for the people without consulting them. We must have consultation. We must have communities that can be consulted. We must have a people who can direct party political affairs. We must have parties which are instructed by the people. There can be no real democracy if there is not this instruction of parties by the people.

That is why we, in the IFP, are so totally committed to constituency politics. We reject the politics of intimidation. We reject mass action politics. Toyi-toyi'ing and marching and mass action intimidates. People are not consulted in mass action programmes. They are simply told what to do and they are told that their throats will be slit or they will be burnt if they do not conform.

We are not going to stand by while that kind of politics gains the upper hand in South Africa. We in the IFP and we in KwaZulu want decent government, and we want political parties in South Africa which are told what to do by grass root society.

My young Comrades, you must hear me when I say that those of you who are passing out today and returning to your families and your communities, have an enormous responsibility to fulfill. I want

today to call on every one of you to regard your training here at Emandleni-Matleng as only the beginning of what you should make a life-long endeavour to acquire skills and to make yourselves more useful to your country and to your nation.

I am very pleased to be able to say that this year out of a total intake of 184, the present enrolment of the Camp is 157. I am also very pleased to be able to state that of this 157, the majority are girls. There are 90 girls in the camp and 67 boys.

This to me is a correct ratio of girls to boys when one considers what needs to be done. In South Africa it is the Black women who carry the terrible burdens of poverty more than anybody else. It is the Black women of South Africa who are left with young children when death comes or when poverty destroys family life.

I always say to myself that when there are choirs of angels singing encouragement to the poorest of the poor, to the destitute and to the bereaved, I am sure that the choir must be an all-girls choir.

This year courses have been offered in agriculture, home economics, brick-laying, motor vehicle maintenance, typing and office practice, Code 8 driving and first aid conducted by the Red Cross Society.

I am very pleased that this year Emandleni-Matleng was able to add sewing training in its home economics section. I want here to thank the KwaZulu Training Trust for their input into making this possible. Sewing is always so vital in poorer black societies. If a woman can sew, she can clothe her family better, and if she can . sew for her family, she can also sew for others, and earn at least some income. Home sewing is a cottage industry which Black South Africans should develop to the maximum possible extent. Many, many millions of rands are spent each year in clothing stores. Those rands go to make the rich richer, and the poor poorer. Keep that money at home, I say to black women.

I am very glad to report that nine of the Amabutho have already obtained a driving licence while 32 still have a valid learner's licence. I encourage those who have got these learner licences and who have not yet passed their test, to really apply their minds and to get a driver's licence as soon as possible. The new South

Africa will want literally hundreds of thousands of drivers. Learn to drive for survival.

I am also very pleased to be able to say that 45 Amabutho passed the secretarial training course and obtained typing certificates. Again, whether you are talking about community life or whether you are talking about employment situations, or whether you are talking about running organisations to help the people, the ability to type is very important.

In the new South Africa in which there is going to be a shortage of hospitals and medicine and doctors and nurses for as far as we can see ahead, it is vitally important wherever possible that our young generation is instructed in first aid. I really want to thank the Red Cross Society for the first aid training that they have made available this year. 88 of the Amabutho here today obtained their Red Cross certificates.

I wonder sometimes if one could actually trace what all the Amabutho from this camp actually did when they left here, and how they fared in the years that followed, what you would find. How many lives have been saved because Amabutho trained in this place. How many families have staved off malnutrition diseases because the

Amabutho went home to make those families more self-sufficient. How many Amabutho out there are still ready and willing to be employed by society in the great change-over from apartheid to democracy.

I Dbelieve that Emandleni-Matleng should now very seriously begin planning annual events in which Amabutho who passed out of this camp are contacted and brought together to share with Amabutho currently being trained about what their experiences in life have been. Such sharing would provide greater insights into how to improve our training courses here.

I am also very very pleased to be able to report that the special training emphasis this year has been on self-sufficiency and especially on the production of food. Nothing could be more important.

I am also pleased to be able to report that special emphasis this year has been laid on the development of leadership and has concentrated on looking at the base o0f true leadership - responsibility in a democratic society.

Finally, I want to thank the Camp Manager, Mr Phakathi and I want to thank Mrs Sibeko, the Camp Commander, and all the staff for another year of training. I appreciate what they are doing for the nation and for the young generation. I am most indebted to my colleague, the Honourable MM September the Chairman of the Board, and every Member of the Board.

Emandleni-Matleng itself has again moved forward by making itself more self-sufficient by developing its commercial section. This

.year the most notable development was citrus farming for profit for the Camp. I say well done, and thank you to everybody for it.

May you all go out into the new South Africa as it is emerging knowing that what you do and how you behave, and how you live, |is going to be a contribution to the lives of millions who follow you in the generations to come in the new South Africa.

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