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PRAYER RALLY FOR PEACE

Address by Mangosuthu G. Buthelezi  
Chief Minister of KwaZulu and President of Inkatha

KWAMAKHUTHA SOCCER GROUND 28TH MAY 1989

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The National Chairman, Comrade Secretary-General, Comrade Deputy Secretary-General, AmaKhosi present, the National Chairperson of the Women's Brigade Mrs. Mchunu, the National Chairman of the Youth

Brigade Comrade Musa Zondi, colleagues in the Central Committee,

Comrades all.

My brothers and sisters, I say look around you and see a whole new generation of Black South Africans emerging to inherit the world

that we are now creating. Look around you, I say, and then look

back over time and remember what the great heroes of the Black struggle for liberation said when our struggle commenced. Look around you, I say, and know that everything they Struggled for will be destroyed and the dreams of a whole new generation will be destroyed, if we today cannot put Black-on-Black confrontations aside and begin developing the kind of national black unity which

the final victory over apartheid demands.

My brothers and sisters, I say look up and look beyond South Africa

and I look at Mother Africa herself. Look at Mother Africa crying out for her children in trouble. Look at Mother Africa demanding that we Blacks in South Africa do the right thing now for the whole of Africa. My brothers and sisters, there is nothing that we can

do that is really right for Africa while we are so divided amongst ourselves that we must maim and kill each other.

The cry goes out for peace, my brothers and sisters, and I lead in the great striving that now must be made to bring about peace

between Blacks. We must now cease so decimating each other as Blacks that the only thing that we can achieve is to give apartheid longer 1life.

My brothers and sisters, I speak for every one of us here when I say that we know that apartheid is doomed. We know that there will be political victory over it. We know that we will 1liberate South Africa. We know that nothing can stop a final Black victory and nothing can stop us now from establishing a democratic South

Africa. Nothing can stop us from establishing complete equality before the law; complete equality before the constitution and nothing can stop us, my brothers and sisters, from establishing the circumstances in which there will be equality of opportunity.

In the sureness of all this knowledge, in the total conviction that the people shall be sovereign and that there shall be one country with one Parliament, resting on one universal adult franchise system, we know that it is treachery against the future when Black

kills Black to delay the final victory.

My brothers and sisters, I have come to this place myself to stand before you to demand the cessation of hostilities between Black and Black because KwaMakhutha is one of the places which has been badly hit by violent confrontations. I know that there are many of our members who have lost their loved ones. I know that there are many amongst us here today who have been maimed or had their loved ones

maimed. I know that there are many present here today who have

left their homes because of the endemic violence in our Region.

When on the 20th March 1989 I received a letter from Archbishop

Hurley asking me join in a peace initiative which he was announcing

on behalf of COSATU and the UDF, I could say that I had already

progressed very far in establishing my own peace initiative. There was a kind of ripeness of time in the history of the struggle when the struggle itself was demanding peace. I am touched by this

history. I must be obedient to the call for peace because I am



part of the struggle and the struggle itself is so much greater than any one of the individuals or organisations in it.

- My brothers and sisters, I heed history and I heed the call for peace and I come to you to spread this message of peace. Right from the beginning when I began putting my thoughts to how best to lead in establishing peace, I came to the conclusion that it is the people in each neighbourhood, in each township and in each district who must be the real campaigners for peace.

I know that no one organisation can decree that there shall be peace and there will be peace. The only peace that the people have is the peace that the people themselves work for. That is why I

have come to be amongst you the people of this district to say to you there must be peace.

In my response to Archbishop Hurley and in subsequent correspondent with Mr. A. Gumede, Mr. E. Barayi, Mr. M. Morobe and Mr. J. Naidoo,

I have emphasised the need for peace initiatives to be rooted in

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the people and to be peace initiatives of the people.

I come therefore with the message that we must have peace and we offer to support each and any one of you and each and every group among you as you seek to establish peace. Your leaders in Inkatha will do your bidding in the pursuit of peace. We will mobilise for peace on your behalf. We will do our damndest to raise money for our peace initiative. We will give everything we have got but

peace in the end will be yours because you take it.

It is my plea that every organisation in KwaMakhutha and in this district now sees the paramount importance of peace. Let every leader and let every organisation do whatever can be done to bring about peace. I therefore say to you, my brothers and sisters, that we will do what we can from our side but you must demand that

what we do is matched by what others do.

I have the deep feeling that we will succeed in establishing peace

and that the hideousness of Black-on-Black violent confrontations leading to the maiming of people and the killing of people will be

left behind as we move forward into a new future.

My brothers and sisters, it is more than a call for peace from your leaders that we are talking about. It is not only that Inkatha demands peace. It is not only that Inkatha's call for peace is supported by the UDF and COSATU. It is not only that the ANC from

its distant place in exile has called for peace. It is more than

this. The demand for peace is a historic demand; it is a nationwide demand. It is a demand that comes out of Africa itself.

Let us not be shamed, my brothers and sisters, by the striding forward into non-violence that other Africans make. Other Africans in Angola and Namibia who have years of war between them, want peace. The demand for peace in Angola is more than an Angolan demand for peace between UNITA and the MPLA. The call for peace is much greater. The call for peace is the call of Mother Africa.

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i The call for peace that has gone out was a call so great that it  
E demanded that the Soviet Union and the United States sit down with  
: Cuba, South Africa and Angola to talk peace. You can see then that  
: the demand for peace is more than a demand by one organisation or

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two organisations. The demand for peace is an African demand. It

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is an international demand. It is being heeded, my brothers and

sisters.

South Africa is withdrawing from Namibia. Namibia will be free and

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it will be free because there is the laying down of arms. Those who are in exile will return to join forces with those who are in Namibia to build a new future.

My brothers and sisters, I want to read you a letter from Dr. Nelson Mandela and when I have done so I want you to pause and realise that it. is the first time in the 26 years in: which. Dri Mandela has been incarcerated that he has written from prison to make a demand on his countrymen which is more than a demand through

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his own organisation - the ANC.

He has written to demand of me and every leader in the UDF and COSATU that we now work for peace. He has demanded that the

carnage that is taking place in black townships and in black areas must now cease.

1335/88: NELSON MANDELA. Victor Verster Prison

Private Bag X6005  
Paarl South, 7624

Dear Shenge,

I thank you for the warm and well-considered telex message you sent me on behalf of King Zwelithini and Inkatha on the occasion of my seventieth birthday. I also received your letter of 26 August 1988 in which you wished me a speedy recovery from illness, and in which you outlined your efforts both locally and abroad to secure the release of prisoners in South Africa.

Apart from your telex and a telegram from Mrs. Helen Suzman, hundreds of similar messages came from well-wishers in the country and in different parts of the world. It is partly the unswerving support of such men and women, and partly the achievements made by our organisation within and outside the country which have given

prisoners so much strength and hope.

You will readily accept that it is not at all easy from my present

quarters to comment fully and freely on the sentiments you so eloquently expressed in the above correspondence. It is sufficient to state that your persistent demand for the unconditional release of prisoners before negotiation can start, is a stand which I have always welcomed as a positive contribution to the search for

lasting peace in this country.

Obviously, my present hope is to see, in due course, the restoration of the cordial relations which existed between you and

O.R., and between the two organisations in the seventies.

The most challenging task facing the leadership today is that of national unity. At no other time in our history has it become so crucial for our people to speak with one voice, and to pool their efforts: Any act or statement, from whatever source, which tends to create or worsen divisions is, in the existing political

situation, a fatal error which ought to be avoided at all costs.

Far more information than I possess at the moment is required

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before I can blame any of the parties involved in the deplorable  
conflicts now taking place in Natal. All the same, I consider it a  
serious indictment against all of us that we are still unable to  
combine forces to stop the slaughter'of so many innocent lives.  
The struggle is our life and, even though the realisation of our  
fondest dreams may not be at hand, we can nevertheless make that  
struggle immensely enriching or absolutely disastrous.

In my entire political career few things have distressed me as to

see our people killing one another as is now happening. As you know, the entire fabric of community life in some of the affected areas has been seriously disrupted, leaving behind a legacy of hatred and bitterness which may haunt us for years to come. It is a matter which requires the urgent attention of all people in this

country. Nothing will please me more than to know that my concern and appeal have not fallen on deaf ears.

Once again, thank you, the King and Inkatha for your inspiring

message. My best wishes to you and Mndlunkulu.

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Yours sincerely,

MADIBA

My brothers and sisters, I am thus supported in my call for peace. There can be no Black who denies that Dr. Mandela is the greatest martyr alive of our struggle. We all know that his whole life is totally dedicated to the struggle. We all know that he will never



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cease being totally dedicated to the struggle, whether he is inside  
or outside jail.

My brothers and sisters, I hope you hear the things that he says to  
us. In thanking me for my persistent demand for the unconditional  
release of prisoners before any real negotiations can start, he  
describes my demand for his release as a "positive contribution to  
the search for lasting peace in this country."

There, my brothers and sisters, we have the greatness of the man. We see total unselfishness. We should heed a man who has been in jail for over a quarter of a century and can talk about the call

for his release as a positive contribution to peace.

My brothers and sisters, Dr. Mandela says: "The most challenging task facing the leadership today is that of national wntty . " He sees the need for peace and unity as a crucial necessity ' of

history. He says: "At no other time in our history has it become

statement, from whatever source,

My brothers and sisters, I endorse

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â\200\230 informed Archbishop Hurley and I have  
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so crucial for our people to speak with one voice,

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[ their efforts." He adds, my brothers and sisters:  
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which tends to create or worsen  
divisions is, lin the existing political situation, : aâ\200\231 fatal  
which ought to be avoided at all costs."

sentiments.  
informed Messrs. Gumede,

Morobe, Barayi and Naidoo, that I have emphasised the need to stop

the talk that leads to the killing. We must stop swearing at each other politically. We must stop provoking each other into violent responses. There "must now be a moratorium placed on vicious political propaganda.

It is only when there is an overriding common purpose to establish peace that there will be peace. The knowledge that there should be peace is one thing but knowledge on its own is insufficient.

Knowledge must lead to right action. It is wrong action to call

for peace and to continue provoking political violence in  
in which one formulates political propaganda.

Dr. Mandela says "Obviously, my present hope is to see, in due  
course, the restoration of the cordial relations which existed  
between you and O.R., and between the two organisations in the  
seventies."

Dr. Mandela is 'calling for the restoration of cordial relations  
between Inkatha and the ANC. I say yes: let there now be an end to

vicious political propaganda. Let the ANC now cease calling me a snake that must be hit on the head. I am part of the struggle. Dr. Mandela knows this and I will never be battered out of it by anybody, by any organisation or by any force. I struggle now

within the struggle to establish peace.

Remember, my brothers and sisters, that when you go about your daily life in this district you walk with Dr. Nelson Mandela's voice ringing in your head, saying that any act or statement which

worsens divisions would be a fatal error which ought to be avoided  
at all costs.

Dr. Mandela describes the conflict that is taking place amongst  
Blacks in this region of South Africa as "deplorable conflicts."  
Dr. Mandela says "...I consider it a serious indictment against all  
of us that we are still unable to combine forces to stop the  
slaughter of so many innocent lives."

My brothers and sisters, no one has proved more that the struggle is his life than Dr. Nelson Mandela and he says a great truth when he says that we can make the "... struggle immensely enriching or absolutely disastrous.â\200\235

My brothers and sisters, I know deep inside me that we are standing on the very brink of disaster. I know that unless we establish peace in the KwaZulu/Natal region we will be making the struggle itself absolutely disastrous.



The whole of South Africa knows this and Mother Africa herself knows this. That is why there is such a great historic cry for

peace. Let us demand that we stop the killing in our neighbourhoods.

difficult situation fraught with danger, one must look in all directions. We as a people know that the killing that is

My brothers and sisters, when one is looking at handling a politically motivated killing that we as members of political }

organisations can stop. Unfortunately, my brothers and sisters, you know as well as I know that some of the killing that has been taking place is no longer political killing.

Once there is political killing it can be followed by revenge killing. Revenge killing is totally inexcusable from anybody's political point of view. I understand the anger that wants to lash out and retaliate when a beloved one is slaughtered in front of one's eyes. I know, however, my brothers and sisters that every

killing that demands revenge killing turns into a killing which itself demands further revenge killings.

Every revenge killing slaughters a political activist or a potential political activist who could be joined together with other political activists to produce the national unity which our final victory depends upon.

Then, my brothers and sisters, even more terrible, what starts out

as political killing and turns into revenge killing, opens whole communities up to the threat of straightforward criminal killing. Once the climate of killing is established people will start killing for wider and wider reasons until in the end, those who do

the killing will be spurned by history and wiped off the face of the earth.

Then, my brothers and sisters, when we are talking about such great things as the need for peace in the midst of killing, and when we

are talking about the great historic cry from Mother Africa that killing must cease, we must know also that it is a call from God

Himself that there shall now be no more killing.

My brothers and sisters, I come to you as President of Inkatha and say in the name of Inkatha that there must now be an end to killing. I speak also as Chief Minister of KwaZulu and say that there must be an end to killing. I speak as a Black South African

and I say that there must be an end to killing. I speak as an

African and

killing.

we should stop  
why we 'should  
understand why

reason for the

Let the people

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say Mother Africa says there must be an end to

There are my brothers and sisters a myriad of different reasons why

the killing in our midst. There is not one reason  
continue killing. There may be excuses. We may  
someone kills someone else but there can be no valid

killing to continue.

now say that those who want to continue killing must

leave this place. They must become refugees before the will of the people for peace. They must be refugees from the great cry...for

peace. Let them not be tolerated in this place. Demand peace from

all who are in this place.

My brothers and sisters, at the outset of my message to you I said that you must look up and look around you and see a whole new generation poised ready to enter life in our townships and in South

Africa. I said that what we now do will establish the kind of

and that is that the world that they inherit is the world in which

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| world that they will inherit. I want now to add another thought  
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| we ourselves will grow old.

have new opportunities and the old can lay down their  
| responsibilities and rest in peace. My brothers and sisters, stop  
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j and think what it will be like to live in a South Africa in which  
there is no political battle worth fighting because we in our fight

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There should be a great new age ahead of us in which the young can l



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have destroyed everything for everybody.

I warn you, my brothers and sisters, that our forefathers of old learnt the meaning of Mfecane/Difagane but unlike them, if we learn the meaning of a modern Mfecane/Difagane we will not be able to recover as they did. The greatness of the Black South African struggle in fact rests very heavily on the kind of human values

which were taught to us by the terrible lessons of

Mfecane/Difagane.

History has produced the struggle we are in. If we fail history, what will be left? History itself will turn against us. Stop and think, my brothers and sisters. Look beyond our borders. See how terrible it is when brother slays brother after liberation. I ask you to stop and think of how much worse off we will be in this country than our brothers and sisters in Mocambique and Angola if we cannot establish national unity. We must not continue violence and produce a whole new generation in a society in which there is

nothing else for people to do than act like rotten curs in dog eat dog fights about the scraps that are left over by our violent conflict.

We have gathered together today in a Prayer Rally for Peace. I want peace. You want peace. Dr. Nelson Mandela wants peace. Africa wants peace. History wants peace. God Himself in the heavens above wants there to be peace on earth between all men.

Put all killing aside for your sake, for the sake of your families,

for the sake of your neighbourhood, for the sake of South Africa  
and for the sake of Africa.

