

whatever dark valleys it may meander. A total commitment at this point in time is expected from you to the ideals of a single destiny. Pretoria knows, and we know, the whole of South Africa knows that it is an impossible dilemma to recognise Pretoria and thereby giving de facto recognition to the so-called independent homelands, amidst typical wild Western protests that apartheid is abhorrent.

In this powerful address, the President of Inkatha said, "I ask you to reiterate the mandate you have given me so many times before to continue to reject independence of the kind Pretoria is offering us as we have done in the past." The big tent vibrated with that BIG YES. No matter how much our misguided brothers in so-called independent homelands blow their bugles, the hard facts of the matter are that the vast majority of their people reject their quasi independence as much as we do.

Attending one of Chief Buthelezi's mass rallies is to undergo an emotional experience, said one of the listeners during the Conference, when Chief Buthelezi said, "Pause, just one minute, hold your breath even, and hear what I say." The tent was full to its capacity but one could hear a pin dropping, and he said, "If Black South Africa rejects the tricameral arrangement, it must not do so negatively. As we step out to annihilate the tricameral arrangement, we must do so with a banner before us spelling out alternatives. We in Inkatha and KwaZulu as KwaZulu should take a further decisive step along the road we enunciated when we established the Buthelezi Commission."

We regard no force for liberation as our enemy, our enemies are those who oppress all Blacks, but we in this country have to face the fact that the External Mission's prime objective is to establish themselves as a future Government in this country. They will attempt to prolong the struggle for

as long as it is necessary to do so. They are ideological puritans along Marxist lines. Ideological considerations are very secondary and pragmatism comes first. The struggle as we wage it inside the country is for an open just society and the equality of opportunity that we will find in it. The people here where the real battle is fought wage a struggle to establish a new South Africa in which there is the greatest prospect of not only banishing political oppression but also of banishing poverty, want and disease. The hard realities of the South African situation dictate that we have a political victory that does not destroy the economic base in the country.

Not only will violence be escalated across our borders but the ANC's mission in exile's attempt to foster turbulence in the country is going to be used yet again by the Government to justify political brutality inside the country. To these fountains of turbulence we

can see a compounding and contributory factor being shaped up by the prime actors of the 1976 violence scene who are now again embarking on exactly the same strategies and tactics which failed so dismally during that period.

After more than three hours, without any break, the President said, "I will serve the nation to the last drop of my blood . . ." and as a son of Africa dedicated to the liberation of African people, he said, "We will not promise people a Utopia. What we do now will place us in good stead even after liberation. We have seen through the experience of Africa that freedom does not turn any country overnight into an El Dorado. The new South Africa for which we struggle today can only mean much to us, if we emerge from oppression able to deal with poverty, destitution and the ignorance in which we as a people are trapped."

KWAZULU RECEIVES DROUGHT DONATION



Minister of Health and Welfare, the Hon. Dr D.R.B. Madide.

When accepting the donation for drought relief from Maizecor in Pretoria on 16 June 1983, the Honourable Minister of Health and Welfare, KwaZulu, Dr. D.R.B.

Madide said, "We thank the Almighty that in the last few days there has been some rains in most of the affected parts. Whilst we are very grateful indeed for this rain,

and whilst very considerable relief indeed will be experienced, it must nevertheless be emphasized that these rains will not make such difference to the damage that has already been done."

During the last planting season there was total crop failure. Our farmers reaped nothing. No mealies, no beans, no pumpkins no melons. All of you know that an estimated 70% of our population lives in the rural areas and eke out a precarious existence as peasant farmers. These farmers are at a subsistence level, which means they plant for the pot.

There have been many schemes in my area to encourage people to engage in enlightened farming methods. These schemes are promoted mainly by our Department of Agriculture and by our Bureau of Community Development. People have been encouraged among other things to grow vegetables and to keep poultry

both for its meat and for eggs. All these self-help schemes are in keeping with Inkatha's philosophy of self-help and self-reliance, he said.

Our approach to development has been one of attacking basic human needs such as starvation, ignorance and disease at grass-roots level. Our hospitals and clinics had begun to report a noticeable decline in the incidence of the more severe cases of malnutrition such as kwashiorkor and marasmus.

All of us feel that the drought has negated many years of patient health education, community development effort and self-help. Crop failure denuded grazing and livestock loss is driving our people almost to the brink of disaster.

This donation from Maizecor will therefore fulfil a really very sorely felt need. It will also be most immediately appreciated as mielies is our staple diet. The way your

company has responded to the clarion call for help will always be remembered as a sign of an affirmation of a broad South Africanism which recognizes everybody as a neighbour irrespective of superficial differences.

We have set aside a sum of R6 million to provide increased employment opportunities just to enable people to earn a little money to buy food. They work at community projects, he said.

Concluding his address, the Honourable Minister said, "We are also spending a lot of money to drill and equip boreholes so that there are permanent sources of clean potable water. Our Department of Agriculture is also procuring bales of hay and making them available to stock farmers to make up for the scarcity of grazing. In this respect the response of local White farmers has been most heartening.

ONE COMMON SOUTH AFRICAN NATIONALISM

We have to admit that the new mood of reform is the result of an interplay between moral and strategic considerations. Seen from a strategic point of view the mood of reform is inspired by acceptance of the fact that South Africa cannot afford a polarization of the races.

An African — Afrikaner relationship is a natural and real need, which would transform the peoples, nations and races of Southern Africa into a co-operating economic and political community.

Admittedly, polarization does exist and is exacerbated by the fact that the colour bar links up with class consciousness. It should be obvious to any observer that if a society is structured in such a way that the rightful aspirations of a specific group cannot be accommodated, conflict is bound to arise.

The fact of the matter is that Black and Brown South Africans have become a power group and a force to be reckoned with.

When one talks about change in South Africa one must remember that the ideology of apartheid has created a strong — albeit false — sense of security among many whites. Blacks could play a fundamental role in stimulating a better climate of understanding and creating a positive public opinion. Whites and Blacks should co-operate in the dismantling of stereotyped images.

The possibility of reform and the difficulty of reform arise from the existence of powerful forces determined to preserve the status quo more or less as it is on one hand, and of powerful forces determined to make fundamental changes in it through revolutionary

means if necessary.

There is black nationalism and Afrikaner nationalism. Black nationalism views Africans as indigenous and preponderant in numbers. On the other hand, we have Afrikaner nationalism which views Afrikaner as the only legitimate people to rule South Africa. This kind of sectionalism will never solve the problems of South Africa. Both black nationalism and Afrikaner nationalism as ethnic nationalisms are in paradigmatic crisis with regard to the South African society.

An exploratory meeting aimed at assessing prospects of continual meetings between the Inkatha Youth Brigade Executive and the Afrikaanse Studentebond (ASB) Executive was held on the 30th of June and 1st of July in Pretoria. This is due to the fact that Inkatha