

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.

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## 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

believes in dialogue with the belief that South Africa belongs to Blacks and Whites of this country, even after liberation. However, this exercise has earned Inkatha the wrath of some black organizations and individuals. Inkatha Youth Brigade does this as a policy and hoping that the ASB will contribute through dialogue and otherwise towards change in South Africa.

Inkatha Youth Brigade approached ASB with open mind that there are non-negotiables, and that mutual trust and change will take an evolutionary process — not overnight. On the question of common nationalism for South Africa, a divergence of opinions loomed, and Inkatha Youth quickly presented ASB with copies of Inkatha's Statement of belief.

Ultimately, it was agreed that ASB would not abuse Inkatha or attempt to score mileage, and to launch a joint committee which will look at the possibilities of launching a joint product — orientated projects of a short and long term nature, such as establishing libraries in needy schools, winter school classes for matriculants in maths and science and bursaries to needy students.

It was realised that working in

joint groups instead of black versus white, would enhance better future understanding and mutual relations. Without understanding and mutual respect between blacks and whites of South Africa, reforms of any nature would be futile. In building our new South Africa, Africans and Afrikaners should first find each other in one common South Africa.

It must however, be clear that cultivating such a common South African nationalism is not an easy thing to tackle. However, one may suggest that in our process of reformation, we must liberate, first of all the concept of just constitution, which is the cornerstone of democracy, then constitutional nationalism becomes possible. There must be a constitution which will, inter alia, guarantee the rights of individuals and groups of all races. The present constitutional reforms under P.W. Botha's regime is devoid of such fundamental values.

Constitutional issues arise more properly when we come to consider the necessity of black representation leading to black presence in the process of making law.

One must consider that everyone has duties to the community in which alone the free and full

development of his personality is possible. In the exercise of one's rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

It should be clear that the alternative in South Africa is either to talk with the Government or to fight with the Government. Those who refuse to talk, but don't go to the bush either, are inconsistent, hypocritical and or cowardly. The dialogue between Inkatha Youth, Polstu, ASB and Die Maties also between Inkatha Think-Tank and the Nationalist Party top members (no longer existing) and the advent of the Buthelezi Commission is indeed an endeavour to seek that common South African patriotism and a just and equal opportunity society.

South Africa is a microcosm of the world's most challenging problems, her people should talk and act realistically. We must grapple with the realities of our country, not an emotive terminology and Utopian talks.

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## KWAZULU POTENTIAL MINING DEVELOPMENT

The following account provides a brief description of the geology of the KwaZulu area and reviews the economic mineral potential in relation to the major geological sub-divisions of the country.

It cannot be claimed that KwaZulu has untold mineral wealth easily available for immediate pickings. What it does have is a stable political climate and mining legislation favourable to the investor. In KwaZulu the additional outlay is slowly bearing fruit and it is probable that several new mines will come into operation in the near future. Coal exploration has been particularly successful in the

Nongoma — Hlabisa area.

Recent research by academic institutions and mining companies has led to a better understanding of structural and other controls of ore genesis in volcanosedimentary terrains which should lead to the discovery of base-metal sulphides in this environment. Granite intrusives into greenstones and associated metasediments may

well have generated deposits of tin, tungsten and molybdenum. Hydrothermal gold mineralisation is characteristic of similar geological setting and these seem to be real promise for small-scale gold-mining operations, in the Nkandla area.

The foregoing and many other types of mineral occurrences in the country provide a good basis for the growth of a healthy mining industry in KwaZulu.