

● Nationalise the farms

● Secure white jobs and houses

● Partnership with mining houses

owning and building up his own enterprise.

I do not suggest a total takeover of existing mines or big businesses, but rather a system of joint ownership — a partnership between the State and the private entrepreneurs.

The real objective is to ensure that they are run in the public interest, at the same time as retaining the financial incentive to good management.

Under wholly private control, the big corporations work purely for their shareholders, with the employees and the State only

getting as much as is absolutely necessary to keep the corporations going.

It has often struck me that of all the industrial hostels I have ever been to, Iscor's are the only ones which are really designed for respectable human accommodation — I would like to see the mines in a position where they also had a control system which guaranteed human recognition of employees.

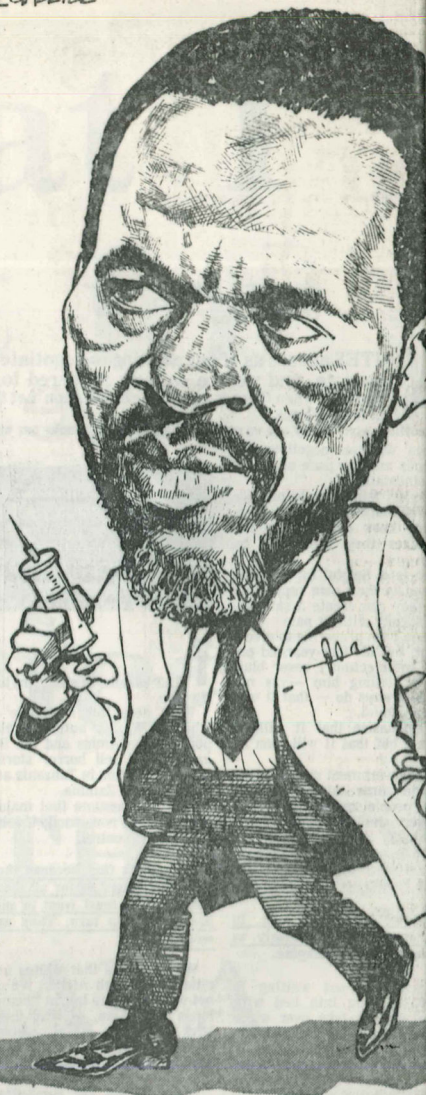
This kind of joint-ownership proposal is not just in the interests of blacks, it is in the interests of everyone, including the white working man.

It is not new either. I note for example that some of SA's biggest industrialists make a big case of the fact that in their factories in other countries they work in partnership with the people, usually in the form of a 51 per cent holding by the host state. They take this as a point of pride. Why don't they do the same thing at home?

WHITES do not need to fear that majority rule will mean they get thrown out of their homes or jobs. They do need to recognise that they will no longer be given any special protection whatsoever.

For a long long time to come the legacy of white experience and education will assure that whites continue to have a very big and important role.

I do not deny that there will be trauma, and difficulty. But once the first step is made, the signal towards the common society is given, the worst of it will be over, and we can start the building and working-out process together.



“When I am preparing to give a bright but ill four-year-old patient an injection I never bluff him by telling him — my nurses always do — that it will be painful. I emphasise that it will be painful, but that it will soon be over.”

Afrikaner life lies beyond politics

By W A de Klerk, author of 'Puritans In Africa'



Gift of age

For those who would find comfort in isolating evil, this has been the gift of the age.

How simple, how reassuring; but how utterly useless.

Even a quick but opened look at some of what is relevant should convey this to us. "Afrikaner Power", it has been stated with tireless pedantry, is the seat of the villainy.

Here is the true focal point of all our national ills. Of this the long-threatening racial confrontation is the epitome.

But in all except the last 32 of the 328 years which have passed since that first uncertain settlement at the Cape of Good Hope, the Afrikaners, emergent and emerging, were a subservient minikin of the human race.

At the time of the second British occupation (1806) the Dutch/Afrikaans-speaking population of South Africa was some 23 000. At the time of the first American elections under the Constitution the population of the United States was already in excess of four-million.

A century later this had

FROM the Absolute Monarch to the Absolute State to the Absolute People are but bus stops (what was/is number one depends on what direction you are travelling in) on the not-so-royal road to happiness.

Happiness for the mass of striving mankind who would save the world is a new and (hopefully) ultimate political order, be it left, right, or centre. But the shining ideal of some is the rampant evil of others: it all depends what way you are travelling.

The common factor is the belief that evil can be identified, cornered, finally eradicated. Communism, capitalism, (creeping) socialism, free enterprise, integration, apartheid, identity or non-identity, and a host of similar phenomena, would all qualify.

Of special interest in this context according to the trendiness of these times, is the Afrikaner.

Never in all history has so much been written, spoken, thought, felt, dreamt about so few.

grown to 50-million. At the time of Union (1910) the Afrikaners numbered a mere 673 000.

For the first 143 years of their coming together as a people they had been under the complete domination of the VOC: a kind of latter-day Carthage; a commercial empire, whose only lasting interest in the Cape was the measure in which it could serve trade with the East. From the departure of the Company (1795) to Union (1910) the bulk of Afrikanerdom was an element in the dynamic of Empire.

*God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful Hand we hold
Dominion over palm and pine.* (Kipling)

Even the two Boer republics, the Transvaal and the Orange Free State, ever had the imperial presence as something very near and very real to contend with, to consider.

The first Nationalist government under J B M Hertzog (1924) became, believe it or not, a pact or coalition with British socialists.

Even when Hertzog could finally go it alone in 1929, he still had to campaign heroically for the passing of the Statute of Westminster (1931).

Not long after this he attended the Imperial conference in Ottawa. Another year and there was a new coalition, this time with J C Smuts and his South African Party.

Afrikanerdom, newly come forth out of its gen-

erations-old semi-feudal platteland order (war and industrialisation had finally disrupted it), arriving in the Anglo-Saxon cities, discovered themselves to be strangers in their own country.

One looked up in surprise on hearing Afrikaans being spoken at some public occasion. The first Afrikaans-medium school in the Cape Division was opened in 1926. This writer knows because he participated in the founding, as a pupil.

Empire dying

The Empire, greatest in all history, went out lingeringly, with hardly a whimper. Yet, until the change of government in 1948, and the sudden unforeseen take-over by the republican-minded Afrikaners, cinema performances were still being solemnly terminated by the measured notes of "God Save The King".

British ascendancy — as it was so charmingly known at the time of the Anglo-Boer War — was, however, by no means confined in its impact to the other Indo-Europeans in Southern Africa.

*If drunk with sight of power, we loose
Wild tongues that have not
Thee in awe,
Such boastings as the
Gentiles use,
Or lesser breeds without
the Law —* (Kipling)

It may come as a surprise to some, but black tribal power in this country was not finally broken by the Boers, but by the British. In the old Cape Colony there were in all nine "Kaf-