

Minister of Bantu Administration and Development.

Dear Mr. Botha,

When you stated that there are no starving Bantu, how would you have defined the word 'starvation'? The Concise Oxford Dictionary defines it not only as dying of hunger but also as suffering from lack of food, feeling hungry and being deprived or kept scantily provided with food.

Can you honestly say, as a thinking man, that not one Bantu is starving in this country? Can you honestly say that no one feels hungry? You must have access to reports on resettlement villages at Grahamstown or the Sundays River Valley where Africans are kept scantily supplied with food, and conditions are created which cause many to perish directly or indirectly from hunger. A survey has shown that in Sekhukuniland at least 50 per cent of all children born alive fail to reach their fifth birthday and the majority of those who do die do not reach their third birthday. One may deduce from this that those who do not die of outright starvation have obviously a lowered resistance to disease.

Please, Mr. Botha, you are straining our credulity when you state: 'there is not one starving Bantu in South Africa — the Nationalist Government would not allow it.' If the Government would not allow it you could possibly use your influence to see that a basic minimum wage is paid to the African, that job reservation is done away with and that Africans are not endorsed out to the Siberia of the Transkei.

Will you press for the reintroduction of school feeding for the Africans and take the burden from charitable bodies who cannot meet the need, or do you acknowledge a man to be starving only when he is dead?

Yours sincerely,

Eastern Cape Regional Council of the Black Sash.

INVISIBLE MAN

by Bob Connolly

THERE IS NOT ONE STARVING AFRICAN IN SOUTH AFRICA. — MR. M.C. BOTHA.



Outlook

Where we stand

We are reprinting this editorial from Outlook to mark the 100th anniversary of the founding of that journal.

Outlook may be ordered from P.O. Box 363, Cape Town.

The roots of this journal go deep into South African history. Established at Lovedale in the Ciskei at a time when the eastern Cape was the uneasy frontier between men battling for possession of land, before the mineral development that was to bind South Africa together, the Outlook may claim to be as genuinely South African as any other institution. Founded before the Afrikaner Bond, and almost twice as old as Die Burger, this journal has for a hundred years been a forum for debate amongst men of all races about the quality of life in the changing society.

There are, broadly speaking, two possible responses open to men faced with the insecurities of frontier life. They can either accept the challenges of interaction, change and growth, or they can shut themselves off from any such threats by retreating into the secure isolation of a laager. The great divide in South African history is surely between these two responses. From its first issue this journal