

OFFICIAL OPENING OF SOKHULU TRIBAL COURTHOUSE
AND ADMINISTRATIVE OFFICES : ENSELENI DISTRICT

ADDRESS BY MANGOSUTHU BUTHELEZI CHIEF MINISTER OF KWAZULU
AND PRESIDENT OF THE INKATHA FREEDOM PARTY

SOKHULU. 17TH MAY 1992

Mr Gwala the Master of Ceremonies, and member of the KwaZulu Legislative Assembly; Inkosi Sokhulu and Members of the Sokhulu Tribal Authority and other Amakhosi present; the Reverend Canon Mbatha and other Church leaders present; Inkosi N. Biyela the Chairman of the Nseleni Regional Authority; Mr Francis Uys, RBM General Manager for Government and Public Affairs; Dr the Honourable BS Ngubane, Member of the Legislative Assembly and Minister of Health; other Ministers and Deputy-Ministers present; Members of the KwaZulu Legislative Assembly; distinguished guests, ladies and gentlemen, Members of the Sokhulu Tribe.

This is an important occasion, and it pleases me to preside over it. To stand in a building like this, and to know what went into it, and how important it is to the community, gives me great joy. As I look at the people who have assembled here today, and especially at those whose commitment to the community and generosity have resulted in this courthouse and community centre, then I feel that the leaders in the community are fulfilling their task.

Today is an occasion for many things. But first it is an occasion for gratitude. I want to, on behalf of the Government of KwaZulu, the Enseleni Regional Authority, Inkosi Mthiyane and members of the Sokhulu Tribal Authority, and the people of the Sokhulu tribe express formal and sincere gratitude to Mr. Uys and to the Richards Bay Minerals. The expense, the effort, and the consideration which went into this building is testimony to the importance which Richards Bay Minerals places in the development of the community and the satisfaction of their needs. I always feel extra warmly to those whose support of the community is true and deep, and of long standing. On top of which, I remember the support given by RBM to the KwaZulu/Natal Indaba, and our efforts to constitutionally liberate our people, and thus I feel a personal warmth as well. Richards Bay Minerals as a Corporate Citizen of this community has proven time and again that it has a social conscience.

In making this donation Richards Bay Minerals have more than built a building. It has more than simply given a building over to the community. It has raised the tribe and it has lifted a community. This building has answered two needs.

The one need is for a venue where tribal authority can be exercised. In this building, RBM has given the Sokhulu Tribe and Tribal Authority a place where the people will consult their leaders for guidance and present their problems for adjudication, and where the administration of the tribe will be undertaken. This building, which meets the standards of all other tribal courts, has strengthened the ability of the Tribal Authority to exercise leadership. So the tribe is in a higher position against all other tribes.

The other need is for a venue where community spirit can develop. In this building, RBM has given the Sokhulu Tribe and Tribal Authority a place where pride can be felt, where respect can be offered, and where the dignity of the person will be honoured. This is a place of both our African justice as well as adult skills development. Not only can the traditional customs continue, and the ways of our ancestors be treasured, but also the modern skills can be learnt. In this building, in consultations between RBM, the Tribal Authority, and the community, the hall and the kitchen will be used for community projects, community meetings and job creation schemes. In this way, RBM's policy of social investment has the reward that the spirit and capacity of the Sokhulu tribe is being

upgraded. So, once again, let me take this opportunity to thank RBM.

Of course, this is not the first time that I have needed to thank RBM. If I think back right to 1976, when RBM originally came into being, I can recall the many instances when RBM showed its

commitment to the community:

RBM has shown concern for community Education in many ways;
* in helping the youth by assisting 7 schools

- Nzalabantu, Mtingazi, Mangamu, Uthongathi, Ntongande and Nhlabane

and by improving teaching skills

with its Programme for the Advancement of Teaching Skills in 1979

with Trust Funds and bursaries at the teacher training colleges and the University of Zululand

a computerised learning centre at the University in 1989

and by helping the adults with

- the Adult Literacy Project from 1982, which became the Continued Education Programme from 1985 on

- the Business Advice Centre

- the building of other skills-development centres

- the construction of market stalls at roadsides at Kwambonambi, Empangeni bus ranks, Esikhawini and Ngwelezana Townships,

= Community Development Council to help farmers with buying and selling,

RBM has shown concern for community health with

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setting up and operating health clinics

- funding and staffing a permanent clinic in Esikhawini in 1978

- three permanent health units at Nzalabantu, M21mga21 and Mangamu schools in 1985, a fourth at Nhlabane school in 1990, and the fifth clinic here in Sokhulu for the community and the nearby schools

- which took over from the mobile clinic which RBM initiated and sponsored in 1981 which rotated between the company sponsored schools

making a substantial donation to the High Care Unit and a theatre at the Lower Umfolozi War Memorial Hospital,

supplying water from tankers and by sinking bore-holes in the rural areas as well as at all schools, including the 5 which are here,

together with the Minister of Health, developing hygienic rural toilet schemes and upgrading school toilets at all the company schools, including Kwambonambi.

RBM has shown concern for the wellbeing of the community by

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caring for safety and educating by bussing children on the main roads to school,

building the excellent Sports Stadium next to Nzalabantu Primary School,

providing for its employees housing schemes in Esikhawini, and housing loan schemes in the rural areas,

initiating employment programmes, such as

- market stalls in Umbonambi, Empangeni, Esikhawini and Ngwelezana

- the Business Advice Centre
- the National Economic Initiative

building a major community centre in Esikhawini and this tribal court and skills development centre in Sokhulu.

Because Richards Bay Minerals regards the development of the community as so important it has put money, and effort and care into its projects. So much so, that in 1986, it created a department in the company solely responsible for 5001a1 investment,

which is under the direction of Mr. Kubheka. This is the same for the KwaZulu Government, which regards education, health, Justice and economic development as so important that it creates permanent departments to tend to the needs of the people, and so it creates the Departments of Education and Culture, of Health, of Justice, of Economic Affairs, and so forth. Equally, the Tribal Authority regards justice, administration, community association and co-operation, and health and water as so important that it organised this Sokhulu Tribal Courthouse and Development Centre today.

It is the co-operation and the good relations between these three bodies, RBM, the KwaZulu Government and the Sokhulu Tribal Authority which has culminated in this building today, and like the water outside these steps, goodwill has flowed up from the depths of our hearts and poured out so that the community can drink its fill. As Chief Minister for the KwaZulu Government, I wish to thank both RBM and the Sokhulu Tribal Authority for the good work done and the good will shown here today.

My last message though is for the community leaders assembled today. I want to point out the 5 water wells which RBM have given to this community, for they teach a lesson to all those in positions of leadership. If you think of the water wells, you will see that they have been placed in a certain way : each is next to a place of authority. That is for two reasons; so that care for these wells will be exercised, thus 3 wells are beside the houses of the Indunas, and so that where people assemble their need for water will be satisfied, thus the remaining water wells are placed outside the clinic and the court house.

The lesson to learn from that is that with leadership goes authority, but with leadership also comes responsibility. The Indunas know, the AmaKhosi know, the Members of the Tribal Authority know, the good Reverends know, the Honourable members of the Legislative Assembly know, the Honourable Ministers know, the General Manager of Richards Bay Minerals knows, and the members present from the Royal family know and the other distinguished guests know what the Chief Minister of KwaZulu knows : that the privilege of drinking water on your doorstep means the duty of care for that water, the duty of caring that the water continues, and the duty of caring that the community has water to drink.

Ladies and gentlemen, you know that I am talking about more than just water, I am talking about the skills a person has must be put to the advantage of the community, that the resources a person and a group has must be shared with the community, that the authority a person has must be exercised to the advantage of the people.

A water well once sunk, if well used and well located, is not moved, and authority which comes by way of blood and family continues through the generations. But a water well, over-used or badly located, dries up, and a new water well is found.

The lesson for us to learn is that authority must still be renewed, just as the water which lies underneath the well must always be replenished. For water to replenish, all that need happen is that the rains fall, and the underground streams continue to flow, but for authority to be renewed, work must be done.

I am now going to talk about the lesson the water well teaches for those in authority. Assembled here today are people who have learnt the one lesson of the water well : to ensure that all have water. we know this because they have come together so that all may attend court, all may lodge complaints, all may enjoy just and efficient admnlstratlon. They know that;

* For an authority to exercise justice, the laws of the land must be known and the minds of the people must be consulted. The leader must take care then to stay close to study and close to the community.

For an authority to exercise admnlstratlon, the administrators must apply their minds to their duties and proper records must be maintained. The leader must take care then to ensure that good workers are found and that those workers work.

For an authority to hear complaints, the people must trust themselves and their authorities enough to speak their mind and to tell the truth, or else rumours circulate but complaints are not answered. The leader must take care then to build a community spirit where everyone feels at home, and to inspire trust, so that he can hear the problems and solve them.

But there is also a lesson for those who are given the water.

It lls not enough just to take water and say that to drink water is a rlght. To drink water is a right, but to be glven water is a privilege. No one said to RBM, "you must build this court and this centre". RBM gave because it wished to, and those in authority must be respected for when they wish to dispense Jjustice, execute administration, and respond to complaints.

The community has taken possession of this development centre. That means that it now belongs to the community, who eÂ¢an use it according to the needs of the communtly, not accordng to any orders from RBM. But with every gift comes responsibility for that gift: to thank RBM properly, the Centre must be maintained properly, thus it is the responsibility of the communtly to pay for the gas which the stove uses. Of course, RBM will always be wllllng to help in the large expenses, but the duty lies on the community to support this fa01llty as much as it can. And so, this court and this centre, just like those 5 water wells, have a lesson for all those who would exercise leadership, and for all those who benefit from leadership.

I know that the leaders of the Sokhulu tribe - from Inkosi and Indunas to the humblest member of this tribe - have gone through a very painful and difficult time. I know that even at this moment things are tough here. The proponents of anarchy are at large doing everything to make this area "unadministratable" and it lls all part and parcel of the cult of â\200\230ungovernabilityâ\200\231, which has been the cult of some of the political organisations in our trouble land for several years now. The people of KwaZulu have become

targets of these anarchists as part and parcel of the strategy of dismantling KwaZulu which was started in July 1990, when the ANC/SACP/UDF alliance held marches and held stay-aways in all the major cities of South Africa, demanding that KwaZulu be dismantled.

We are gathered here because it is always wonderful when human beings create such facilities as we see before us, for the use of other human beings. It would be unrealistic for me to pretend as though everything were rosy in the garden when this is not the case. Black people in this country lag behind every other race group as far as facilities of any kind are concerned. This is partly due to historic reasons, and is partly because of the past policies of segregation and apartheid.

We comprise a population group which is largely deprived and amongst us are the poorest of the poor. And yet the tragedy here is that it is we, as black people, who at this moment are destroying whatever little facilities we have in our communities, whether these be houses or other communal amenities such as schools. It is as if there is some curse in our communities which possesses those of our people who have decided to set themselves up against all the others who are law-abiding and who believe in orderly living.

I know that the Inkosi of the Sokhulus is a Christian and that his people are by and large Believers. I wish to say that we must continue to be constructive. We must be grateful to our friends such as Richards Bay Minerals, who are helping us in order to enable us to help ourselves. We should not be discouraged by the war that is being waged against our communities. Those of us who are living now, owe to coming generations a better life than our own. Our parents also worked relentlessly to make it possible for us to have a better life than their own. So, in spite of the attacks of anarchists, who want us to lose even the little that we have, we must continue to do everything in our power to improve our lot, not only for ourselves, but also for our children, and their children's children.

We must - like Prophet Nehemiah - hold our weapons in one hand to defend ourselves, just as the Prophet Nehemiah did, when he carried his weapons in one hand, while with the other hand he continued to build the walls of Jerusalem.

With pleasure I stand before leaders who have shown leadership, before authorities who have exercised their duties well, and who then deserve their rights, before owners of resources who have returned resources to the community, and a community with the wisdom to appreciate the gifts of their leaders. And because I stand before you, and view you with pleasure, it is with great pleasure that I now, on the 17th day of May in the year 1992, declare the Sokhulu Tribal Courthouse and Administrative Offices, and Skills Development Centre officially open.

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