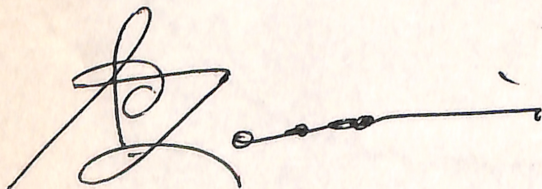


This is South Africa

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During my 36 years with the Chamber movement, ten of them as a member of the Assocom Board of Management, and during the years since the 1939-45 war through my continuing membership of the Gunners' Association, it has been my pleasure and privilege to meet and talk with people from all walks of life, all political persuasions and all race groups.

This small brochure is my personal attempt to promote a better understanding of the position — admittedly as I see it.



S.O. Goodwin
Pretoria
October 19, 1983

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At a dinner recently, a guest leaned across the table and said, "If I were seeking a country to live in, I would look for one which

is hospitable;
has a sound economy;
offers many opportunities;
has a sufficiency of food;
is rich in minerals and strong on energy.

May I say that with the exception, presently, of oil, we have it all here...

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This is South Africa

For a considerable time, I have been looking for something which, while taking into account all those plusses mentioned on the previous page, would spell out our problems in presenting a balanced and objective view of the situation in this country.

As far as I know, such an account does not exist. So, I trust, what follows — a “putting together” of the meat of numerous documents — will enable those who know us and those who **should** know us, to realize and appreciate what makes up our country and our people. For, in spite of what we are doing and have achieved, many, many people tend to take a prejudiced view of the situation and to close their eyes to anything that is good.

Unhappily, I often feel from what many critics say that they have blinkered and blinded themselves to the realities of South Africa's policies and problems. Worse, seemingly persuaded by some mysterious form of international blackmail, they refuse to visit this country to study the situation for themselves.

There seems to be little or no attempt to understand the **rationale of apartheid** — of South Africa's policy of separate development, which is aimed at solving a social situation of the utmost complexity. Indeed, there appears to be a considerable reluctance to face the situation fairly; a fear that facts might embarrass prevailing bias.

Despite what outside critics persist in saying, separate development is not a means of entrenching white supremacy in South Africa. Nor is it racist.

So, what is it?

Basically, we are trying to find a way in which developed people — who happen to be white — and underdeveloped people — who happen to be black — may live together harmoniously and to the best advantage for all concerned.

Of course, South Africa is not the only place in the world where European settlers met dark-skinned indigenous people whose customs and ways of life were different and not cast in a European or Christian mould. Sometimes, these early settlers solved possible future problems by drastically reducing the number of natives they encountered. And, in so doing, somehow endowing their descendants with consciences which now seem to spur succeeding generations to greater and greater defences of human rights.

In South Africa, as the early Dutch pioneers spread northwards, they too were met by the dark-skinned inhabitants of the place. True, that historic exploration was not wholly without bloodshed. Indeed, there were many epic battles when black armies attacked the alien white adventurers, and defence became a matter of self-preservation.

But the history of whites in South Africa records no mass extermination of its indigenous people, no genocide. Indeed, the introduction of medicine, pest control, scientific animal husbandry, crop sciences, etc, coupled with the outlawing of inter-tribal wars, has led to a vast upsurge in the growth rate of South African blacks.

How does one set about reconciling the differences between developed people and underdeveloped people so that all may live harmoniously together? The first decision for settlers anywhere would be to decide whether to adopt the local ways of life or whether to impose their own culture. Such decisions were probably never conscious ones. Seldom were they cerebral; rather they were instinctive, automatic. And, almost everywhere in the new world — America, Asia as well as Africa — it was the invading European settler who decided that his own brand of civilization and culture should prosper in the new environment.

In Africa, then, the settlers began educating into European and Christian ways the pagan black masses they encountered. In itself this was a formidable task, exacerbated by the necessary pre-occupation of the settler himself, basically and physically, to develop the new country.

For us in South Africa the problem was further complicated by the fact that the blacks were not, and are not, all one people. This is something that is neither understood nor appreciated by many outside this country. There are nine different tribal nations making up the black population of South Africa, as jealous of their individual heritages, cultures and languages, as are the various nations of Europe. And though the whites of South Africa originally came from Europe, they too stemmed from two different cultures which, at the time, were hostile. To complicate matters further, South Africa later inherited a substantial Asian population, as well as more than two million people of mixed white-black origins.

All these had to be accommodated within one country and assimilated within a politico-cultural system superimposed by a minority group representative of the traditionally prevailing dominant culture.

How does one set about rationalising a situation of that magnitude and complexity? And to do so in the face of malevolent external forces determined to wreck any peaceful solution?

Those of you who have studied something of what South Africa is currently trying to do will realise the need for control in the evolution of a solution, and you will appreciate the rationale of the government's approach. After all, control is what governments are for.

Basically and briefly the thinking has been this:

With such disparate multi-racialism, there are two choices:

either there can be integration of all the components — or there can be separation. Integration would imply a system of *laissez-faire*, free competition — and all that postulates.

South Africa rejected this, not least for the practical reason that if you put a developed person into competition with a less-developed person, the former prospers at the expense of the other. Socially and economically the gap between them widens and frustration and an inability to cope successfully develops.

Such frustration has many possible consequences — including the moral and social degradation of those people, with adverse physical consequences too. In South Africa, with the proportion of developed to underdeveloped, it is felt that the sense of unsuccessful competition, if not somehow controlled, would reach explosive proportions, to the detriment of the country and all its people.

South Africa, therefore, chose the alternative — to permit the various components of its complex society to develop separately, each with its own language, customs, cultures and so on. This requires planning and control. To this end, each black nation has been allocated for sovereign development the area which it traditionally inhabited when the settlers arrived. Here they will obtain political independence and at the same time economic inter-dependence with the various components of the whole of South Africa.

The first of these new sovereign states was the Transkei, which attained independence in 1976. That that independence is total was demonstrated about five years ago when the Transkei broke off diplomatic relations with Pretoria! Today, there are four of these sovereign states and another one not yet independent. There is no question of our forcing independence upon them before the people are ready to manage for themselves.

What South Africa is doing by creating separate homelands for its indigenous people is similar to what Britain did in southern Africa for the Swazi people, the Basuto and the Bechuanas

towards the end of the last century. Nor is it very different from what the Australian government is setting out to do for some of its Aboriginal people. As former Prime Minister Malcolm Fraser put it,

“We have encouraged self-management because we believe Aboriginal people know their own priorities and needs better than government.”

He went on to speak of the “self-realisation of the Aboriginal people.”

And, as Senator Peter Baume, Minister of Aboriginal Affairs, wrote:

“Steady progress has been made towards Aboriginal self-management and Aboriginal people are assuming more and more responsibility for the success of Aboriginal programmes.”

Politics are never static, and South Africa modifies its policies to take account of changing situations. All good governments do. But in South Africa where development is rapid, changes are probably even more dramatic and noticeable than elsewhere.

As outlined, all the various black groups have — or will have — their own sovereign states where they will exercise their political rights. The whites also have their own parliamentary system. Now the constitution is being changed to give Indians and Coloured people a voice in running the country.

The rapid social development of non-whites in South Africa, with better educational opportunities and assimilation into the western way of life, is enabling them to be brought more and more into the main stream of social, economic and political activity in this country. What in the way of education began as a trickle, has now developed into a healthy torrent — with consequential increases in wages.

Sadly, though, there seems little if any attempt in the world to understand South Africa's policies and their background, nor to give credit to what is being done in a complex situation for all our people. To add to our problems, for some years South Africa has been involved in a low-intensity military war and a high-intensity psychological war against communism. Defending our territorial integrity against Marxist forces, we have lost an average of about one soldier a day.

The psychological war is perhaps more difficult — not least because there are no limits to the distortion of fact. And many — governments as well as people — have been blackmailed into support — given or implied.

The reasons for Soviet interest in South Africa are the same as those which prompted the British in the 19th century to seize the region and which later tempted the Kaiser: its strategic geographical position and its massive mineral wealth. By a strange quirk of fate, South Africa and the Soviet Union possess the major supplies of strategic minerals; not just gold and diamonds. For example, the Russians and South Africans have 84 per cent of the world's known reserves of manganese, of which South Africa has 78 per cent; combined South Africa and the USSR have 90 per cent of platinum reserves, South Africa having 75 per cent; 95 per cent of the world's vanadium — shared roughly equally. The list is an impressive one.

This is what makes South Africa so glittering a target — especially for the Soviets who wish to gain for themselves a monopoly of these strategic resources and deny them to the west. The threat is a real one.

For several years now, there have been Cuban and East German troops — surrogates for the Soviets — on both our eastern and western flanks; in Mozambique and Angola, armed and equipped by Moscow, and advised by Russian officers.

And let us be in no doubt about the Soviets' aims. According to a former editor of the intelligence bulletin of the London

"Economist", Brezhnev told a secret meeting of Warsaw Pact leaders in 1973 that the Soviet objective was world domination by 1985. Brezhnev went on to explain that Europe would be reduced "to the condition of a hostage to Moscow" through the control of Europe's resources of energy and raw materials.

It is surprising, therefore, that there does not seem to be a greater awareness of — a deeper responsible concern for — the creeping success of communism in the world today.

It is also a pity that in its foreign policy the western world tends to see South Africa primarily through the eyes of the United Nations rather than for what South Africa really is. The many utterances on South Africa at the UN follow the jargon of the subject in unthinking clichés with little regard for changing circumstances in the country.

It is essential that the western world does have a genuine realisation of the importance of South Africa to the West. To be sure, the free world **does** have a concerned appreciation of the communist threat to the Cape of Good Hope, sitting astride as it does the world's major oil route and one of the main trade links between east and west.

But the opinions of the South African government and other governments split from there on.

The South African government believes that its present policies are essential for the evolution of a domestic social order, the alternative to which would be anarchy and chaos — ready to be exploited by the communists.

We have only to look at the record in Africa following decolonization. The forces of tribalism on this continent are too strong, yet too unbridled, to permit political equilibrium in most of these independent states. Furthermore, the economic record of almost all of them would seem to indicate that they came to independence prematurely. The rich natural resources are still there, but what of the human resources? Today, millions of

Africa's people are starving. The continent's food production, successful in pre-independence days, is declining by 1,3 per cent a year. From self-sufficiency, the continent has become the world's biggest food importer.

Is this deterioration what the world wants for South Africa?

Currently, with only 3,6 per cent of the continent's surface and only 6,1 per cent of Africa's population, South Africa produces 25 per cent of the continent's GNP, 49 per cent of its industrial output, and 45 per cent of its mining production. The people who have brought it to its present level of technical excellence are not going to hand over power irresponsibly to those who cannot cope with — cannot handle — the sophisticated machinery of modern administration and government.

Their policies take account of developments, of growth, of education and move to accommodate changes when changes are necessary. But they move realistically to accommodate and safeguard the aspirations of all South Africa's various and many people in this 20th century world that requires 20th century skills. The alternative is what has happened elsewhere in Africa.

South African policies require time and patience and understanding. Without that, the role in taking South Africa down the civilized Western road which the world says it wishes this country to traverse will be made even more difficult.

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