

# Youth speaking

*Six young men and women give their personal views on South Africa — what it is and what they would like it to be. The views are not necessarily representative of those of the political parties to which some of the writers belong.*

**'We must learn that dividing people who belong to a common country into various groups can only spell a bleak future for us all.'**

**20-year-old Soweto high school boy.**

**N**EEDESS to say, the future of South Africa lies in the hands of the Black people.

What about the White man's future in South Africa? His future lies in his own hands. It is his attitude towards the Black man's struggle for liberation that will determine his future in the land.

So, for a White man to speak of the future of South Africa he must clearly understand the situation as it stands now. Black people have no time for White people who think that our problems are imaginary.

One would go even further and say that the nature of the Black man's struggle will be determined by those in power, who in our opinion, hold a representative White view.

The events in Mozambique and Angola, to mention but two, dispel the myth prevalent in most minds of South African Whites that the White man will never bow to pressure to face reality and give to the Black man what rightfully belongs to him.

When I speak of South Africa, I speak of one united country and not a South Africa divided into several mini states that will never be economically viable, as long as they have a capitalist White government in their midst.

If events in some independent African countries are not an eye-opener to those in power in South Africa, they will only have themselves to blame if things take a turn for the worse for them in the future.

We must learn that dividing people who belong to a common country into various groups can only spell a bleak future for us all. Indeed, what the White man has done over the past 300 years is going to take us Black people in whose hands the future of this country lies a long time to undo.

The fragmentation of people into various groups coupled with differential treatment certainly spells doom for South Africa. In fact the big lie behind the different homelands was recently exposed with the sacking of Sonny Leon of the Coloured Representative Council.

If those in power naively pursue the idea of allocating Blacks to different status then they must be prepared to face the repercussions. The division of people into ethnic groups has no moral or Christian justification but has been formulated by egocentric, selfish individuals who are in fact leading the country into an economic crisis.

**'Political freedom lies in the granting of political rights and responsibilities to every citizen to participate in the process of government.'**

**Daan Prinsloo, 27, a National Party supporter.**

**T**HE past, present and future are one continuous movement broken only at the time and place at which I am at this present moment.

The past is everything that has happened up to now, a battleground of human weaknesses, values and goals; the future is a value-oriented perception based upon history and experience; the present is a mere interlude between these two, to reflect on the past and to project into the future.

Implicit in this historical movement of past into future is continuous change and adaptation. In my opinion it is therefore wrong to say that South Africa is today in the process of change, because it has been in constant change since 1652.

What I therefore perceive for the future of South Africa is nothing else but what I believe to be the correct and justifiable way in which the movement of past into future, and the continuous change and adaptation of our society must flow.

In judging the past, no one, not even the most highly acclaimed historian can pretend to be completely objective, because as in the case of projecting into the future, so judging the past history of South Africa, is a matter of personal selective and subjective appraisal.

We only see what we want to see, and what is advantageous to our own viewpoint. There is, however, a way in which our history can be put into some perspective, and that is by comparison with similar situations in comparable countries.

In South Africa we have a country where White people from Europe colonised the land, sparsely inhabited by local Blacks. This was also the case in the USA, Canada, Australia and New Zealand, to name a few. In the last four countries, which are isolated from other areas from where non-Whites could emigrate, the numbers of the natives dwindled rapidly through natural death and also from mass extinction at the hands of the Whites.

In Australia, for example, the number of Aborigines fell from nearly half a million in the early 19th century to about 50 000 today. In South Africa, by contrast, the number of Blacks rose from a few thousand to approximately 20m today.

One of the conclusions that can be drawn from this, is the fact that White South Africans recognised the Blacks as fellow human beings, recognised their existence, and their claims to the land which they effectively occupied. It is also in my opinion significant proof of the commonly disputed sincerity of the Afrikaner's practical application of his religious beliefs.

Comparison might provide some perspective relating the general trend in South Africa to that in other plural societies, but should not necessarily be seen as justification of past or present wrongs in South Africa or abroad. It must, however, serve one purpose, and that is to show that South Africa is not unique in this world in differentiating between people or groups of people, but that her treatment of those people is much more humane and civilised than is the case in many countries which rank among South Africa's most vehement critics, for example, India.

To bring some perspective to my remarks about the future of South Africa, I would like to mention a few past occurrences that might influence our future. Values and goals arise from hardships. The denial, suppression or deprivation of ideals and values serves to strengthen them.

The violent death of Socrates immortalised his ideas, the death of Christ made Christianity a living reality, the suppression of freedom in 18th century France brought about a violent revolution which changed the scope and horizons of political thought in the western world.

This phenomenon is also to be found in South Africa's history. The denial of freedom and participation in the Dutch period of history, brought

about the creation of the first political movements of our country.

The suppression of the Afrikaner after British annexation resulted in the Great Trek towards freedom and the creation of independent democratic Boer republics, and the first physical separation between Afrikaner and Englishman.

The experience of violent clashes between Black and White in the 18th and 19th centuries, especially the murder of Piet Retief and his men by Dingaan's followers, resulted in a deep-seated alienation between them, and created the atmosphere of distrust which has endured up to now.

The crushing of the Boer republics by British imperialism and greed and the subsequent attempts to suppress the Afrikaans language strengthened the Afrikaner's determination to regain his political self-determination, his language and his self-respect, thereby enlarging the political gap between Afrikaner and Englishman.

The denial of the Black man's right to political self-determination and full economic participation, led to the creation of movements, sometimes violent, to gain those ideals.

What can we learn from these traumatic historical experiences that can help us to shape a better future for everyone concerned? I think we must recognise the realities of our past as an indelible fact, we must analyse the mistakes and misfortunes and try to learn from them, and we must use these lessons to acknowledge and recognise our future needs.

One of the most important lessons we can learn from our history, in South Africa, and indeed in this chaotic world we are living in, is to stop being hypocritical, and to stop applying double standards when we are dealing with the present situation in South Africa or with the present Government.

No man has ever been, or will ever be, perfect, and no system devised by man can be perfect. At present it is highly fashionable to criticise and abuse South Africa's present Government, to close an eye to the evils of our own past or of the rest of the world, and apply the standards of selective morality to the South African system.

South Africa is expected to be perfectly moral and perfectly free, in a world rife with immorality and the suppression of the freedom of almost a quarter of the world's population. South Africa is attacked and criticised on religious grounds in a world in which the World Council of Churches aids and applauds the torture, maiming and murder of innocent people in Africa and turns a blind eye towards the injustices of the Marxist world.

Is there any sense in decrying detention without trial in South Africa, when it happens in the majority of the states of the world, and has happened in our own country under other governments.

Is there any sense in "remembering Sharpeville" and forgetting the deaths of millions of

people under Marxist domination, or forgetting the death of Blacks at the hands of General Smuts by gunfire and bombing at Bulhoek and the Bondelswarts, or not remembering the deaths of 26 000 Afrikaner people during the Second Anglo-Boer War and in British concentration camps.

Is it moral to condemn the life imprisonment of Abram Fischer, while forgetting the death by firing squad of Jopie Fourie.

I do not think it is moral or justifiable, but I also think that it would be much more worthwhile for everyone in South Africa to forget the injustices of the past and build a better future for everyone based on our urgent needs of the present.

But then everyone should lay aside their present selfrighteous hypocrisy, and accept the realities of South African history and society, of Africa and the world.

Our responsibilities for the future arise out of our present realities. South Africa is a complex multi-national society, with a large variety of ethnic, linguistic and cultural groups. Neither the White nor the Black groups in South Africa have a first claim on the whole of the country.

The first Whites arrived at the Cape a few years after the first Whites settled in North America, and more than a century before the first Whites settled in Australia. Why, therefore, are the Whites in South Africa called "settlers" and not those in the USA, Canada or Australia?

The Whites in South Africa handed back to the Blacks through legislation, the areas originally occupied by them, while their fellow Europeans in North America and Australia went about destroying the indigenous peoples and cultures. Why then, is the concept of the homelands vilified and rejected?

We must all accept the presence of our fellow South Africans of all colours and creeds as being here permanently, and draw our plans for the future accordingly.

The structure of a future South Africa also arises from our multi-national society. A safe future for everyone in South Africa can only be guaranteed in a system in which every national group has full jurisdiction over its own affairs and its own peoples, and has the right and the ability to survive and develop to a high standard of living.

Why should we at great peril to all our peoples experiment with a fully integrated and enforced common society proposed by certain elements of phoney liberalism in South Africa?

We can learn from history how White people killed millions of other White minorities in the Soviet Union; how the Chinese killed millions of their fellow Chinese who did not agree with their political beliefs; how White people exterminated

Blacks when the former had the power, such as in Australia; how the Blacks killed the Indian and Arab minorities in Uganda, or how the Blacks exterminated millions of fellow Black minorities in Biafra.

Can we in South Africa afford to have millions of our own people killed in a senseless bloodshed just to prove to ourselves that history repeats itself? I do not believe that we are, or should be so naïve.

There are, of course, people and groups in South Africa who are working towards the disruption of law and order, who are either terribly naïve, or are deliberately trying to steer South Africa towards chaos. Do we need to look further than Angola to realise that Marxism has concern only for furthering its own interests, and does not care anything for the physical or spiritual well-being of individuals. And that also goes for those groups who are working under some credible or even praiseworthy disguise in South Africa to reach the same goals.

I therefore believe that the future structure of South Africa should be woven around some fair and acceptable application of the concept of multi-national development wherein final political power is not shared between the different groups.

In applying this concept in practice, the Whites who at present hold power over the whole of South Africa, should be fair and honest, and should:

- consolidate the homelands to be politically and economically viable;
- decide finally what areas are to be given to the Coloureds and Indians.
- grant to them as soon as possible full jurisdiction over their own affairs, starting with fully elected Indian and Coloured Councils;
- create consultative bodies representing all national groups to plan for the future; and
- work for the harmonising of relations between all peoples.

I agree that this is an idealistic view of the future, but only out of positive ideals can we create and shape a safe future. The future implementation of these ideals calls for dedication by all of us.

Our ideals for the future should, however, also be a reflection of our beliefs. Our beliefs should reflect what we hold to be valuable for ourselves and for others.

I believe in the maintenance of the moral and religious character of our society, based on the eternal truths of the Christian religion, but also that every man should be free to practise his own religion thereby ensuring freedom of belief.

On religious grounds I reject the basic beliefs and application of Marxism, which aims at destroying every trace of religion and all aspects of freedom of belief.

We must therefore be wary of those who, under the guise of freedom of belief, want freedom for the Marxists to operate in our country.

I believe that every person must have freedom to participate in the political process of his group. In recognising our multi-national society, this freedom must be exercised by every person within his own group, so that what the Zulu believes to be right, should not be forced upon the Venda, who might not necessarily share that belief.

Political freedom lies in the granting of political rights and responsibilities to every citizen to participate in the process of government. It does not lie in granting freedom to a person who wants to abuse that freedom to work for the overthrow of that system and replace it by an authoritarian system under which no freedom exists.

I believe in justice, and in the freedom of the courts to exercise justice. Every group in South Africa, White, Tswana or Xhosa, should therefore have its own system of law and its own courts to administer that law, ensuring no encroachment of the human rights of one group by another, guaranteeing the rights of all minorities.

I believe in the maintenance of law and order, to prevent the unnecessary suffering of the weak, and to prevent chaos and anarchy. This would also prevent the transgressing of the rights of one person by another. We must therefore be grateful to the law-enforcing agents in our country for ensuring a safe livelihood and not criticise them at every opportunity.

I believe in fairness (regverdigheid). This entails equal treatment, opportunities, recognition and respect irrespective of colour. But this must come from all sections of our community, and we must be able to speak other's language, Afrikaans or any of the Bantu languages.

I believe that South Africa is a wonderful country with wonderful people. It would therefore be a great pity if our present and future actions are such that we destroy this beauty.

Only by acting responsibly and by accepting the challenges of the future can we work towards a safe and prosperous future for everyone. Nothing has ever been achieved without sacrifice, but let us sacrifice our selfishness, hypocrisy and prejudice instead of unnecessarily sacrificing the blood of our fellow men.

On this basis I am optimistic about the future of South Africa, and the role that all the peoples of South and Southern Africa can play in building up an Africa of which every inhabitant of this continent can be truly proud.

**'Often when I find the time to reflect . . . I feel a deep, excruciating pain . . . which eventually subsides and is replaced by bitterness . . .'**

**19-year-old Indian student.**

**A**S a member of the youth of the day, I write with first-hand knowledge, though not of all the race groups.

Circumstances in each particular case differ and there is no basis for equating the various members of the various race groups. Even if it were possible to form a basis for a veritable equation, the individual character and mood would nullify this.

Psychologically, during one's youth one weathers many storms and those who remain stable or relatively stable seem to come out best. This is the period which decides eventually what sort of individual one later becomes.

If a great and lasting influence is exerted during this stage it may form a basis for all later acts, which may or may not be to society's satisfaction or liking.

In South Africa, which can boast of a comparatively cosmopolitan society of sorts, the youth differ from one race group to the next. Dissension is rife and integration does not seem immediately possible.

This "split" attitude causes many differences which often build up to such an extent that one could easily and with reasonable correctness label it as hate.

The political situation gives rise to many hardships which are profoundly felt by the Blacks. The Whites live in a system of emotional rigidity and inflexibility which prevents them acknowledging the reality which threatens to overtake them.

They will not face the fact that equal facilities and recreation should be provided for all race groups, which would lead to the nullification, to some extent, of the prevalent and often contagious dissent.

The White youth is given every opportunity for the betterment of his life and his future. Yet, often he appears to kick back at the system and rebel.

The Black youth, on the other hand, has got to make do with whatever he can and hope for the best.

Wouldn't it then be more realistic to suppose that if equal opportunity were given to everyone, irrespective of race, colour or creed, that one

would have a more potent and reliable society, one which could lead to harmony, peace, closer co-operation and the extermination of the dissent which so often breeds hate?

We are all human, capable of thought and susceptible to emotional strains which sometimes tend to rend the very innards from within us, and then go on and on hurting everyone in our paths whether they be innocent or not.

Often when I find the time to reflect and look back at my school days, I feel a deep, excruciating pain tear through me which eventually subsides and is replaced by bitterness, so great that gall would not be a sufficient comparison.

This deplorable emotion, if it could be so termed, evidently stems from the fact that I've seen so many people with such a great potential literally fall by the wayside because they did not have the means to proceed any further.

As the economists are all busy looking for causes of inflation and recession and other economic ills, here is one more they can add — a waste of productive potential.

The evils of inflation, recession and unemployment would diminish quite considerably if this huge reservoir of apparently "concealed" potential could be utilised and put to the best productive use, instead of having people who quite evidently are useless fill a position which does not suit them one iota, causing such a chaotic state as to throw us 10 years back in time.

There are times when I feel completely frustrated and wish the entire human race would be exterminated for the evils they practise and then maybe we would have a superior species which is capable of intelligent and logical thought.

A time when I was particularly galled and embittered was when I answered an advertisement in the daily paper which read: "Varsity Students on Vac., rewarding jobs available — apply . . ." Naturally, being on vacation and needing a job and of course being a university student, I applied.

The look on the personnel officer's face was enough to compare with Medusa's stare. He was flabbergasted to find I was not a White and almost immediately I knew my fate. He blabbered something about there being no discrimination about the vacancies already being filled. I heard this through a mist of astonishment which was slowly transformed to anger and then to hate. I'm absolutely sure I'd have gone on rampage and torn the place apart though I'm of feeble build. I had never hated anyone so much in my life as I hated the man who sat before me and all that he stood for. I felt my innards churning, not from hunger but from a mixture of pain, anger and oh-so-terrible hate.

But youth will live on and the system will change.

**'It is an illusion to believe that the problems of poverty and wealth in South Africa will be solved without a radical change in the lifestyles of many White people.'**

**Ann Bernstein, 21, a Progressive-Reform Party supporter.**

A few months ago, David Curry, the deputy leader of the Coloured Labour Party, said that "White politics is based on fear and Black politics is based on hope."

For most White South Africans that statement is all too true — their political lives are governed by an all-embracing fear of the realities of their existence in South Africa — but for some, perhaps a growing number, the future holds the potential not of a threat but of a promise.

Like the Prime Minister, Mr Vorster, they confirm that they are "of Africa" but, unlike the honourable member for Nigel, they accept the consequences of this belief — that if White people are to live in Africa they will have to share power and recognise other Black Africans as their equals.

I am one of those who falls into this latter category, and it is some of the challenges and paradoxes that confront such White South Africans with which I shall attempt to come to grips here.

I believe that there is a role for liberal Whites, limited perhaps, but necessary, in determining the shape of things to come. That is the challenge facing those opposed to a discriminatory society; to map out, not only an alternative policy, but an alternative philosophy of society and the very limits of politics itself.

White people must be educated to change their most fundamental beliefs: about Black people, about themselves and about their way of ordering society.

There can be no denying that the more Whites prepared to accept the inevitable — rule by the majority of people in the country — the easier the mechanics of the transition period will be and the better for the future society.

However, to accept the relevance of an influential White liberal voice does not deny the very real dangers that beset such an opposition. The bridge across the ravine of a crippling irrelevance is narrow and dangerous.

A White political party torn between the demands necessary to maintain and increase its electoral strength and those which are a prerequisite for its continuing relevance has a difficult task. The conflict, not necessarily an inevitable one, between gaining White support

and saying what has to be said, although real is not insoluble. It is frequently an electoral advantage to be consistent and stick to one's principles whatever that cost, as Helen Suzman has done.

But, most important of all, to cloud one's policy, to fail to define the full consequences of all that one advocates, is to deny the very *raison d'être* for existence.

To come to power with an uneducated, unprepared White electorate, misled about the demands of the situation, would be disastrous.

Because the likelihood of the liberal coming to power is very remote, the primacy of his educative function must be seen as paramount.

As Colin Eglin has said: "We will make mistakes, but if we err let us err on the side of boldness and not timidity."

This is the challenge and great opportunity that confronts the White liberal — to find the best possible way to prepare Whites to accept the changes that must come and simultaneously to help propel White people towards accepting those changes as desirable.

Within this framework, however, there are numerous paradoxes and dilemmas which confront the White liberal. To give people the vote on a non-racial basis is only a means and not an end.

The question is, what will millions of newly-enfranchised voters do with this political power and how, if at all, are Whites being prepared for this eventuality?

It is an illusion to believe that the problems of poverty and wealth in South Africa will be solved without a radical change in the lifestyles of many White people. Perhaps more important, how does one communicate this without frightening back into the laager the very people one is trying to convince of the necessity for real change?

How many White liberals even contemplate or accept the consequences or possible results of what they are advocating, never mind communicate these ideas to other Whites?

To claim to be "of Africa" entails far far more than merely accepting other Black Africans as equals and partners. It entails the realisation that you are part of a continent where capitalism is fighting for its continued existence and where other means of distributing wealth are being explored and developed; it entails the realisation that Westminster-type democracy is a rarity if not non-existent throughout Africa; and finally it entails the possibility that South Africa cannot remain the haven of White colonials and their ideas for very much longer.

South Africa is a unique country on the African continent and will find its own solutions to its particular problems. To be "of Africa" does not mean to be Black, but it does entail a realisation that the problems confronting us are African ones and that the solutions to our dilemmas need not necessarily be traditionally western.

**'We are not interested in detente. As far as we are concerned, it is one big fraud.'**

**19-year-old Coloured student.**

**I** am going to begin with something which, as a student, has a direct effect on me — education.

What should be the function of a university? First of all it should be to advance the frontiers of knowledge through teaching and research.

It must also provide society with men and women equipped with skills that enable them to participate freely in the economic and social developments of the country.

It should also act as an instrument for the consolidation of national unity — meaning that it should oppose tribalism and encourage the exchange of ideas through being thrown open to all students who are capable of benefitting from a university education.

In this country we do not have one Black university. To refer to the tribal institutions as universities is self-deception. They are in fact educational ghettos intended to separate the Black people.

The so-called Indian, African and Coloured educational systems have been established to control Blacks.

This is why the White staff of these tribal universities are almost all Afrikaner nationalists who are determined to indoctrinate Black students to accept nationalist ideology in its entirety.

We are studying under the oppressive restrictions of a racist education. I therefore believe that education in South Africa is unashamedly political and in certain instances it becomes intolerably frustrating.

Next I want to discuss the living conditions of the Black people in South Africa and here I want to refer especially to the slum areas.

The unhygienic conditions under which our people live are the cause of many of the illnesses which prevail amongst the people in these areas. Because of Government policy there is a critical shortage of housing. Because of this many families are forced to split to find lodging. Then there are the hostels in which our people are forced by law to live apart from each other. They are deprived of the most basic human rights. Inevitably this results in a great number of illegitimate children and a great deal venereal disease.

Poverty has become a part of these people's lives. It has in most cases brought about the lack of education, broken families and neglect. Many children have died of malnutrition. It becomes obvious that what is required for change is a complete change of the system in South Africa.

Black children have so very few recreational facilities that frustration and boredom lead them to gambling, killing and stealing. Crime in our townships is far worse than we realise or suspect. It has shocked many White people who have no knowledge of the conditions in which our Black people have to live.

It ought to be known that environment plays a very important part in a person's life. Our environment lacks almost everything that is needed — sufficient internal transport, recreational amenities, schools and adequate shopping facilities.

The lack of the necessities of life debases the quality of life.

Recently an evening newspaper carried an article on how the Black children were not allowed to join in the games at the Carlton Centre and all they could do was allow that yearning feeling to join in the games to die. This is one of the reasons why Black children turn to gangsterism and develop a criminal mentality at an early age.

The next and one of the most important points is the pass laws and influx control system. The pass laws and township regulations all serve to cause the greatest insecurity and instability. Family life depends on a permit — the right stamp in a reference book.

It is dehumanising to allow a piece of paper to be your point of departure.

These pass laws totally deprive the African section of the Black community of the most basic human rights. They are prevented from choosing employment where they wish to. They are prevented from staying where they wish to stay and consequently with whom they wish to stay.

This is about the most disgusting, disgraceful and debasing aspects of the regime. And now the establishment of rehabilitation centres! In other words our people are treated like a lot of sheep with a leash around their necks.

Our lives are dominated to the extent that we are even told what to do and how to do it. Daily, sections of our people are moved to the homelands against their will. We are told where to live whether we like it or not and then the Government speaks about detente.

We are not interested in detente. As far as we are concerned, it is one big fraud. What the Government understands by detente is the preservation of the status quo in South Africa, the acceptance of White domination by the peoples of Africa and the world. It has been proved that Mr Vorster's "Give me six months" was another big fraud.

The removal of a few apartheid notice boards and the admission of Blacks to a formerly all-White theatre do not in any way compensate for the continued raids, arrests and trials of opponents of apartheid under the notorious security laws.

The announcement that the Government plans to open in the "homelands" concentration camps

for the "re-orientation" and "rehabilitation" of persistent offenders, "idlers" and "vagabonds" who refuse to accept apartheid for their own good has effectively negated the promised independence of the so-called Bantustans.

As long as laws and regulations like these continue to be applied in South Africa there is no possibility of detente, in the Vorsterian or any other sense.

The number of people being detained daily is increasing. The system of detention without trial, solitary confinement and banning orders has proved to have a startling effect on detainees, banned people and their families, both physically and mentally.

Mr Dirk Rezelman, "Nationalist Viewpoint", (Rand Daily Mail), continually praises the Government for its excellent way of governing the country. He and his sort must definitely be suffering from myopia and therefore lacking the foresight to see any further than their Whitesupremacist egos.

There is no advantage in the influx control and pass law system and no advantage in rehabilitation centres and homelands.

To sum it all up there is no advantage in apartheid and any of its laws! All it does is dehumanise a people because of the colour of their skin.

What we want is a people's democracy and ultimately a truly socialist South Africa, with equal rights and opportunities for all. This is the only true detente which will bring peace to South Africa.

In conclusion, I want to sum up what I would like the country, South Africa, to be:

- A totally united and democratic country, free from all forms of oppression, discrimination, racism and exploitation.
- A country in which all people, regardless of colour, shall be entitled to take part in the administration.
- An anti-racist society.
- In this country we would have:
- The right of free movement.
- The right to work where we can.
- The right to live where we can.
- The right to restore healthy relations between the people of South Africa.
- The right to be free from all racial frustration and tension.
- The right to be free human beings.

**'Ek het niks daarteen dat die meerderheid in Suid-Afrika regeer nie — maar ek wil n waarborg vir my bestaansreg hê.'**

a United Party supporter.  
Dick Davel, 24,

**G**EEN mens glo ek, kan 'n definitiewe antwoord op die toekoms van Suid-Afrika gee nie. Dit maak nie saak wie regeer en watter party aan bewind is nie, probleme sal ons altyd hê.

Suid-Afrika is 'n land van ekstrimiste, kapitaliste, konserwatisme, rasisme en barbarisme. Dit geld nie net vir blanke Suid-Afrika nie, maar vir Suid-Afrika as 'n geheel.

Kom ons gestel die Blanke rasistiese ekstrimiste moet aan bewind kom, die Herstigte Nasionale Party. Gedwange apartheid wat deur die Nasionale Party bewys is as nie beslaagd, 'n beleid van ekonomiese agteruitgang, wantroue en vyandskap. Die H.N.P. is net 'n party wat nie kan aanvaar dat hulle beleid; wat oorspronklik Nasionale beleid was, nie beslaag het nie.

Apartheid kan myns insiens om vier redes nie slaag nie. Dit sal en kan ekonomies nie slaag nie, net so kan dit polities en vredesantialwe nie slaag nie, om nie eens van strategiese redes te praat nie.

Dan kyk ons weer na die huidige regering. Ek dink hulle het hul self met die huidige toedrag van sake self bewys. Kom ons kyk maar na ons regstelsel, ekonomie, staatkundige polisie, sport en algemene staatsdepartemente soos die poskantoor, spoorwee en nie eens to praat van die onderwys nie.

Dan sien ons weer 'n meer middeweg konserwatiewe party, wat bewys lewer van demokrasie

deurdat sy beleid uit 'n fondament van broë dankwyse op bou na 'n konstruktiewe beleid nl die Verenigde Suid-Afrikaanse Nasionale Party — 'n Party wat glo in die reg van die individu; wat verskil met blanke baaskap, maar glo in blanke leierskap in die verdeling van mag onder alle mense in Suid-Afrika; 'n gesonde ekonomiese struktuur wat deur almal geniet kan word wat daartoe bydra; wegdoen met diskriminasie van vel of kleur in alle sektore, mits dit die keuse is van die betrokke instansie.

Dan sien ons hierdie nuwe linkse liberale ekstrimiste in teenstelling met die HNP — gedwange integrasie en verwerking van persoonlike keuse. Ek het niks daarteen dat die meerderheid van Suid-Afrika regeer nie — maar ek wil 'n waarborg vir my bestaanreg hê. Wat hierdie Liberale Progressiewe Party moet beseef is dat onder die ander groepe van die gemeenskap ook ekstrimiste is — die sogenaamde „Black power” en „White freedom”.

Hier wil ek ook aan die hand doen dat my vriende moet 'n bietjie bestudeer hoe die swartman „freedom” sien, 'n Duidelike voorbeeld is Kenia, Angola, Zambia en ander Afriastate.

Daar is vir my as jong Suid-Afrikaner, wat my land lief het wat ek van my vaders, geërf het, wat sal lewe en sal sterwe vir my God en Valerland, net een antwoord vir 'n trotse erfenis vir my nageslag — 'n Federasie — 'n Verenigde Party aan bewind van sake.

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## Crossroads Baby

**H**OME is a tin shack, a wooden shack, a paper shack,  
Burning in the summer when the sand blows hard;  
Ants in the jam tin, rats in the mealie bin,  
But home for the baby in his own back yard.  
Home is an old hut, a mildewy and mould hut,  
Bitter in the winter when the wet wind howls;  
Grey fire smoking, grey sacks soaking,  
But an egg for the baby from the tough old fowls.  
Pappy's fishing in the bay, Mommy's gone for washing day,  
Sister feeds the baby with a bent old spoon;  
Everybody's trying,  
So what's the use of crying?  
Sitting in the sandhills, crying for the moon?

M. L. ORPEN.

● *With acknowledgement to the Cape Times, November 25, 1975.*