

In South Africa the Black man is not regarded as being absolutely a man. There has been a progressive rejection of the Black man by the White man to the extent that the Black man is now regarded as a foreigner in his own country. It is surprising that women and children have come to regard men as boys?

But today what is happening to the Black man is an urge to assert his own value as a man, to take pride in himself as a Black man. He realises that it was a mistake for him to despise the tenets of his own culture. He is going to retrieve his dignity and no longer be forced by poverty and pass laws to submit to

doing work he abhors such as scrubbing floors and cooking food for his White boss.

We have all had a part in dehumanising the Black man. We see these things as a direct result of legislation but it is not easy for us to see our own role in the formation and maintenance of the so-called South African way of life.

I believe that the time ahead of us is going to be trying and testing for us all. My prayer is that whatever happens the lines of communication between Black and White will be left open. We may yet achieve a happy, united, single nation on this tip of our continent.

Report of the Spro-cas Political Commission

FOR THE past four years the Spro-cas Political Commission has been engaged in a close study of South Africa's political problems. The main concern of the Commission has been the problem of change in the present political system, and the criteria which have guided the investigation are ethical acceptability and practical feasibility.

The results of this sustained and extremely difficult appraisal are now available to the general public with the release of the Commission's report entitled South Africa's Political Alternatives. As the title suggests, the Commission has not come forward with a simple blueprint formula for overnight political change. The report represents a conscious attempt to get beyond the elusive simplicity of the established party positions and to formulate a theory of change which, by a multiple-strategy approach, takes account of the complexity of the South African political dilemma. I think that this task has been accomplished with a substantial measure of success.

Spro-cas (Study Project on Christianity in Apartheid Society) consisted of six study commissions. This is the final report to be issued by these commissions, and follows those of the Education, Social, Economic, Church and Legal commissions.

In all, these reports represent a concentrated and unique attempt to re-examine our national life and to propose policies and strategies which will break the deadlock and lead towards an acceptable and realistic accommodation of opposing interests.

It is in this spirit that I present to the people of South Africa, and, in particular, to the political leaders of all its groups, the report of the Spro-cas Political Commission. It represents a contribution to the solution of our problems by a group of informed and concerned citizens representing a broad range of political opinion.
Republic Day, May 31, 1973

Prof. A. S. Mathews

Chairman of the Spro-cas Political Commission

R1,50 from Spro-cas, P.O. Box 31134, Braamfontein, Transvaal or from leading booksellers.