

the cuckoo, the nightingale, the daffodil, Africa has been dragged to the altar of Europe. *Négritude* men should not pretend that this is an entirely African concept.

Several of us, as a result of the physical and mental agony we have been going through in South Africa, have rejected Christianity or any other religion as a cure for human ills. But if I wrote a poem or novel expressly to preach against religion without my seeing the irony of the good and bad done in the name of religion; if I omitted the irony of Christians and educated Africans who still revere ancestral spirits, and several other ironies and paradoxes, then it would not be a lasting work of art. I think that a writer who is too sure about his rejection of the use of a god can be as overbearing as the one who is too sure about his need of an existence of a god, like Browning. I say, then, that *négritude* can go on as a socio-political slogan, but that it has no right to set itself up as a standard of literary performance; there I refuse to go along. I refuse to be put in a Negro file—for sociologists to come and examine me. Art unifies even while it distinguishes men; and I regard it as an insult to the African for anyone to suggest that because we write independently on different themes in diverse modes and styles all over Africa, therefore we are ripe victims of balkanization.

BUT THEN I SPEAK as a simple practising writer, not as a politician or a philosopher, or a non-African Africanist who is looking for categories and theories for a doctorate thesis. I refuse to be put in a dossier. And yet I am no less committed to the African revolution, to the South African freedom fight. The South African, East African and English-speaking West African do not worry over *négritude* because they have never lost the essence of their negro-ness. Again, let *négritude* make the theme of literature if people want to use it. But we must remember that literature springs from an individual's experience, and in its effort to take in the whole man, it also tries to see far ahead, to project a prophetic vision, such as the writer is capable of, based on contemporary experience. It must at least set in motion vibrations in us that will continue even after we have read it, prompting us to continue inquiring into its meaning. If African culture is worth anything at all, it should not require myths to prop it up. These thoughts are not new at all. I have come to them after physical and mental agony. And this is of course not my monopoly either. It is the price Africa has to pay. And if you thought that the end of colonialism was the end of the agony, then it is time to wake up.

We acknowledge that *négritude* as a socio-political concept defines the mind of the assimilated African in French-speaking territories. The British never set out to assimilate their colonial subjects. They hate to see people come out of their culture to emulate them (the British). They like the exotic African, not the one who tries to speak, walk and eat like them. They love Africans in museum cases, so they left much of African culture intact. But literature and art are too big for *négritude*, and it had better be left as a historical phase. ●

White Schoolboys and Politics

BARRY STREEK

THE RULING GENERATION has made a mess of things in South Africa, but what will the generations following them do? Will they be more ruthless? Or will they be more humane?

"*They didn't shoot enough 'kaffirs' at Sharpeville.*" This remark comes from a post-matriculation student.

"*Hey, don't you think we should shoot off a few 'kaffirs'?*" a Standard Nine friend asked me.

"No," I answered.

"*What right do you have to say that?*"

"*What right do you have to say the former statement?*"

"*Because they're 'kaffirs'. That's all,*" he ended.

"*We much rather give milk to the dogs than to the b—'kaffirs',*" a farmer's son told me.

There is a feeling that there should be a 'kaffir' shooting season.

THESE ARE ALL statements and ideas of schoolboys—white ones. Politics of South African scholars hit the news at the end of last year when it was discovered that Michaelhouse and St. Andrew's—leading English-speaking schools—had strong Nationalist trends. Does this apply only to these two schools? The answer is a definite 'no.'

The white schoolboy is divided between Nationalist and Progressive policies. Even most English-speaking boys follow the former because it is easier and ensures surface popularity and a comfortable life. We did not know General Smuts, we did not fight with 'Div' in the war. The U.P.-supporting schoolboy has a staunch U.P. father or relation. In the same line, I have yet to meet a Liberal supporter, although I have heard of them.

As often is the case, we younger people are immature in thinking. This is admirably shown by a leading schoolboy Nationalist, I knew. He played football with a group of African youths! So it can well be seen that many say they are Nationalist but at heart they are liberal.

Another amazing illustration of immaturity is illustrated by a friend, I knew, who was a strong Progressive. Discussing politics, I said, "You are a liberal."

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"I am not a Liberal," he replied and promptly changed to a lukewarm Nationalist (it is interesting to note that supporting the U.P. never entered his head, as it has no policy).

It must be obvious by now that there is some immature thinking in schoolboy politics, but we will all have a vote at the next General Election. Something must be done to save our country from political disruption in the youth. What? I do not know.

I HAVE DISCUSSED the conservative side. What about the liberal wing? I know white boys who will play *and* enjoy tennis and football with African counterparts, but one notices there is some tension between black and white. One does not seem to relax fully. Soon, I hope, this will all disappear, but when?

BUT THE LIBERAL schoolboy is a staunch one. Once I went to a friend but I was told by his mother that he was having extra art lessons although he should have been in by then. As I was going he arrived. "Where have you been?" his mother asked.

"Oh, just converting a U.P. friend," he answered.

FINALLY HERE ARE some quotations illustrating the mentality of some schoolboys.

"If the Progs get into power we will be thrown out in ten years."

"The Progs only want to give all the land to the 'kaffirs'."

"We civilized South Africa, so why can't we rule it?"

"The Progs are traitors—as bad as the Liberals."

"We made the roads in Johannesburg, so why can't the smelling 'kaffirs' be kept off them."

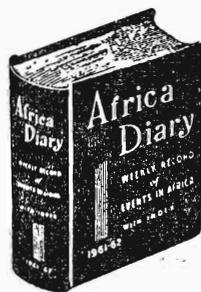
TO EVERYONE it must be obvious that the European youth are a stronghold of the Government. But the horrifying part is that nothing can be done, or can it? ●

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Defending the Indefensible

*Towards an assessment of
South Africa's military future*

PETER WARREN

ON THURSDAY 21 MARCH 1963 Dr. Dönges presented his budget to the South African House of Assembly. While economists in South Africa seem cautious in considering this a boom budget we have no such reservations. We are quite sure it is a boom budget. However the boom they anticipate is one of economic development whereas the boom we anticipate is the explosion of six million rand's worth of aircraft bombs (how many are napalm or incendiary?), twenty-three and a half million rand of locally manufactured munitions, ably assisted by many hundreds of French helicopters and armoured cars.

Whatever else they may be the present South African Government are not fools. In recent years they have subtly and quietly armed themselves with the power to control all industry in the country. (See for example the recent law empowering labour officers to decide what labour is in the public interest.) They are aware how vulnerable the South African economy is and that even small groups of guerillas operating intelligently can completely paralyse the country. They know they will need martial law and National Socialist type control to keep even essential services running. They know that with the numbers they will require in the Burgermag and in the Ruiterswag, economic activity will be seriously restricted. They will not have enough men to man the pumps and fight the enemy. Thus they must stockpile now for the inevitable.

Bearing this in mind let us consider briefly recent defence allocations and purchases. Details of defence expenditure are hard to acquire for security reasons but one recent contract made public was the purchase of thirty Buccaneer strike aircraft from Britain. These are supposedly for "Western Defence." In what way we may ask can these assist "Western Defence"? If the West is at war with the Communist block it will more than likely be nuclear and thirty Buccaneers however ably handled will be of no significance. If the war is limited the danger to convoys using the Cape will be from submarines and these aircraft will still be of little use.

What other dangers are there that might conceivably justify the use of these aircraft? Limited war with another nation? With whom then? The only real likelihood is the South African Government's defence of

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