

# *Apartheid---*

## *A Review Article*

J. ALTON TEMPLIN

**Apartheid, Its Effects on Education, Science, Culture and Information:** New York: UNESCO Publications Center (317 E. 34th St.), 1967. 205 pp. \$1.50.

IN December, 1963, the General Assembly of the United Nations authorized its "Special Committee on the Policies of Apartheid in South Africa" to prepare a study of the effects of apartheid on Education, Science, Culture and Information. The Secretariat of UNESCO undertook the project. Although its chief consultant, Swedish Professor Folke Schmidt, was denied a visa to do any research in South Africa, the project continued. The completed report was presented to Secretary General U Thant in December, 1966, and became the basis of discussion during the next several months. This thorough-researched and well documented report is divided into four sections: Education, Science, Culture (religion, Literature, Libraries, Entertainment, Sports), and Information (press, radio, cinema).

The policy of Apartheid ("apart-ness," pronounced apart-ate) is one complex package with many ramifications in all levels of the society. It is associated especially with the Nationalist Party which came to power with a small majority in 1948. This election, however, did not create the attitudes which made the system, it merely made public what had been assumed by sections of the population for generations. The Africans, for example, had been controlled by "Pass Laws" before 1948. These passes were meant to restrict freedom of movement among Africans. The Na-

tives Act of 1952 strengthened the law to include more information on the "Pass" such as specific times an African could be in a "White" area. Failure to possess a "Pass" at all times was a criminal offense (300,000 were arrested for this offense in 1967). The Natives (Urban Area) Control Act of 1945 (amended 1952, 1956, 1957), and the Bantu Laws Amendment of 1964, provide for compulsory residence in "locations" or native villages and also provide for deportation of families from areas the government declares "white." The Population Registration Act of 1950, amended several times, classifies every member of South African Society as "White," "Colored" (mixed or Asian), or "African". The Suppression of Communism Act of 1950 allows punishment and imprisonment without trial for anyone, black or white, engaged in disrupting or changing the rigid system. All political parties among African tribes are illegal. Many more laws, written in the past 20 years, merely elaborate in greater detail, the general approach of these pillars of "Aparthness".

But how have the "separate but equal" ideas been implemented in South Africa? This UNESCO report includes many charts and statistical information in each of four areas.

### I. EDUCATION

The Bantu Education Act of 1953 placed all African schools under the newly created Minister of Bantu Affairs. He has the power to hire and fire all personnel, to determine curriculum, and to build or relocate buildings. The basic assumption concerning education of Africans was stated in 1953: "Education must train and teach people in accordance with the opportunities in life according to the sphere in which they

---

J. ALTON TEMPLIN is Assistant Professor of Historical Theology at the Iliff School of Theology. He spent the past summer doing research in South Africa.

live. . . . Good racial relations cannot exist when the education is given under the control of people who create wrong expectations on the part of the Native himself." (p. 31). Thus whites are educated for an industrial society, while Africans are educated to take their "place" in that society as unskilled or semi-skilled workers. This was elaborated further in 1960 by the Federation of Afrikaner Cultural Organizations: "We believe that God. . . has willed separate nations and peoples, and has given to each nation and people its special calling and tasks and gifts" (p. 28). Parliament elaborated: "We should not give the natives and academic education, as some people are too prone to do. If we do this we shall later be burdened with a number of academically trained Europeans and non-Europeans, and who is going to do the manual labor in the country . . . . The native (must) know that to a great extent he must be the labourer in the country" (p. 27). This same law of 1953 made it necessary for private schools, including those built with support of various churches, either to be given to the State, or to close.

**Apartheid** assumes the separation not only of white from black, but of various African tribes from each other—Zulus are to be trained in the Zulu language and culture, Sutos in Suto, Xhosas in Xhosa, eac. All Africans know that to progress in South Africa they must use either English or Afrikaans — preferably the former. But increasingly Native education, for the first eight years, is in the Native languages. The system is constructed to encourage "drop-outs" who never progress beyond this period when they use their own native language — and hence have increasing difficulties later in life.

Finances also encourage "drop-outs" among Africans. The White schools through twelve grades are free to all whites. The Africans, however, have taxation and fees for school purposes, increasing in the higher grades. It costs

\$2.00 per year for the first three grades; \$7.00 for fourth through sixth grades; \$25.00 for each of the Jr. High years; and \$47.00 for each of the last three years. For an African person whose **monthly** income averages \$57.00, school for his children is usually a sacrifice he cannot afford. That is one reason why of the children who enter First Grade, only 40% enter Fourth grade. In 1963 there were 900 Africans who graduated from High School in the whole Republic. But in 1948, fifteen years before, there were 3,000 who entered school; and in 1953, 10 years before, 6,000 Africans entered school.

Textbooks are slanted depending on the "needs" of students. According to the Institute of Christian National Education, in 1949, "history," for the white student, "was to be taught in the light of the Divine revelation, it must be seen as a fulfilment of God's plan. The anti-thesis between the Kingdom of God in Jesus Christ and the Empire of Darkness was to be traced in history. God had willed separate nations and peoples giving to each nation and people its special calling and tasks and gifts. The youth could take over the task and mission of the older generation only if in the teaching of history they obtain a true vision of the origin of the nation and of the nation's cultural heritage and of the contents of the sound trend in that heritage. . . . History then was . . . a reinforcing of Divine pre-destination, and an instrument for building up nationalism" (p. 59). Compared with this most Africans are taught carpentry, bricklaying and elementary mechanics.

Training for African teachers of African children is inadequate. In 1951, for example, only 37.8% of the teachers had teachers' training (two years of college). In 1963 it was down to 31%. Teachers' salaries for African men were 41.9% of that for comparable white teachers; for African women, 37.9%.

In 1963 over 50% of adult Africans were illiterate. In earlier years extensive adult education courses were

offered to teach the basic skills. The Minister of Bantu Education opposed this idea and these schools have been closed.

The quality of education is also indicated by the expenditure of the Government on education. In 1962 the *per capita* expenditure on education was: on African students, \$16.80; on Colored students, \$65.20 — \$128.80; on White students, \$182.40 — \$219.80.

University education has been increasingly segregated. Separate colleges have been built for Indian, Colored, Zulu, Swazi, Xhosa and others. Schools such as the University of Cape Town and the University of the Witwatersrand (Johannesburg), which have been (and still are) "open," have been allowed to admit only a dozen or less non-white students, and these only in the few fields where a "Bush College" did not offer comparable courses. The most prominent of these fields is medicine. But now with the development of non-white medical schools, this will no longer be possible. When the government took over Fort Hare (privately built for Africans), the African principal and several African professors were dismissed. The Minister of Bantu Affairs, who has absolute power in this area, said: "I disposed of their services because I will not permit a penny of any funds of which I have control to be paid to persons who are known to be destroying the Government's policy of Apartheid" (p. 90n).

The report concludes that Apartheid education results in increasing the inequalities between the races and solidifying and magnifying their cultural differences.

## II. SCIENCE

The effects of Apartheid on science are largely the result of educational shortcomings. Too few Africans finish grammar school; there is too little emphasis on mathematics and science in African high schools; too few places are available in African colleges for scientific training. For example, there

has been only one African Civil Engineer graduate in the history of the Republic. Furthermore, there are so few opportunities for employment commensurate with skills that there is little incentive even for those who happen to have qualifications. Jobs for skilled workers — professional, technical and administrative — are usually open only to whites. An African medical doctor, for example, cannot be employed where he would ever be in a position to give orders to a white person — even an orderly or intern. Laboratory assistants are usually white. Consequently, since these positions are open only to the limited number of white scientists, there was, in 1962, a shortage of scientifically trained white persons — 10% of the engineering positions, and 12% of the jobs requiring a B.Sc. degree were vacant.

Apartheid has nurtured many fears among white Afrikaners. As a result the military budget rose in four years (1961-1965) from \$61 million to \$325.9 million.

South Africa has resigned, or been expelled, from an increasing number of international organizations — food, science, economic study, UNESCO. Complications arising from Apartheid, and the accompanying low salaries for educators and scientists, has led an increasing number of the most promising leaders to migrate elsewhere. In 1961, for example, University of Cape Town lost 25 professors; University of Natal, 35; University of Witwatersrand, 36. Because of Apartheid, salary, and fears, replacements are sought in vain in the USA, Britain, France, Germany and the Netherlands.

Scientific achievement is severely limited by the system of Apartheid.

## III. CULTURE

Religiously, the Dutch Reformed Churches (three different branches) dominate the scene. Their policy is that they "could not associate . . . unreservedly with the general cry for equality and unity in the world today" (p. 141).

Various world-wide groups, whether the World Council of Churches or individual denominations, often make statements which "do not always spring from Christian responsibility but show signs of social humanism and of the hysterical efforts of the West to overbid the East for the favor of the non-Whites of Africa" (p. 142). When a World Council report stated that race was not a factor in the family of Christ, that all people should be provided places for worship, that there was no scriptural basis for segregation, that there was economic injustice in their system, that the migratory labor policy had disrupting effects on family, the Dutch Reformed Churches promptly withdrew from the World Council (1961). The latter was "hindering" the Dutch Reformed work among the non-whites. Groups in South Africa who follow policies similar to the World Council are "but liberalist stepping stones from which propaganda which suits Communism admirably are carried into our churches" (p. 145). Various other denominational leaders, especially Anglican and Methodist continue their agitation. A growing number of these leaders receive exit permits with no hope of returning to South Africa.

Significant literature is not produced among either the Whites or the Africans. A possible exception is Alan Paton who is now confined to his immediate area. Africans write on limited subjects — short stories for popular consumption or autobiography. There is little reading public outside the African groups in South Africa, limiting circulation. Most of the African readers are more familiar with their tribal languages than English, which further limits the reading public. Material in the nature of a protest against the social situation is heavily censored. Many Africans publish abroad, but their work is censored and never returns to South Africa.

Lack of education among Africans affects the libraries. By law there must be separate facilities for the various

groups. In 1964, for example, the white library of Pietermaritzburg had 97,295 volumes. The African library in the same town had 11,137. Additions in the same libraries for 1964 were: White library, 4,890 volumes; African library, 1,174 volumes (of which 627 were children's books). But the shortcomings go deeper. Most Africans have grown up in homes where there are no books; families spend little or nothing for books; and most are literate in their mother tongue only. Books are usually published in English and/or Afrikaans. Africans can get library training only by correspondence.

Entertainment, since 1965, is thoroughly segregated. Theatres in white areas are closed to colored or Africans, and *visa-versa*. Movies or drama from abroad is heavily censored for evidence of race, social criticism or other "indecent, objectionable, or obscene" material. Increasingly American or European authors are exercising their copyright privilege and are forbidding their works to be performed in South Africa. For example, Leonard Bernstein has forbidden "West Side Story" to play in South Africa. Cultural isolation increases.

Segregation in sports prohibits many types of situations: 1. mixed teams; 2. inter-racial competition; 3. participation of non-white players in areas reserved for whites; and 4. mixed audiences at any sports event. For example, in 1964, the Indian golfer, Papwe, was invited to play several championship matches. Alas, he was not to go inside the clubhouse, but he was provided a tent outside for his use. In addition, he was not invited to the civic reception arranged for the rest of the golfers. Ocean beaches are thoroughly segregated in three divisions: white, colored, African. Increasingly, significant international competition is excluding South Africa.

Two myths which have an adverse effect on culture are promulgated by continued **Apartheid**. First, the white South African assumes that race and culture coincide — that white culture is

one type and black culture completely different. Second, they assume that each of the various culture groups can live a well-rounded existence in isolation. These myths ensure that there will be less and less creativity not only among the Africans, but among the whites as well.

#### IV. INFORMATION

The Suppression of Communism Act of 1950 governs the public information media. This Act defines Communism as any doctrine or activity "which aims at bringing about any political, industrial, social or economic change within the union by the promotion of disturbance or disorder" (p. 186). Powers given to the Board of Censorship are extremely broad. In 1963 they listed 7,500 banned publications. Journalists who publish editorials or other material considered detrimental have been jailed for 90-days and then expelled. The South African Press Association (SAPA) controls the source of news which comes into South Africa, and has the authority to modify or censor AP and UP releases at will. English-language newspapers are usually more critical, and

therefore are under more surveillance.

The South African Broadcasting Company is a state-controlled monopoly. Television is still forbidden in South Africa because unwanted, or "subversive" programs from abroad could conceivably be shown.

The UNESCO report concludes with three observations. **First**, the **Apartheid** system in South Africa violates the United Nations Charter, the Constitution of UNESCO, and the Universal Declaration of Human Rights (1948). These are spelled out in detail. **Second**, **Apartheid** is not a solution to the racial question, but part of the problem. **Third**, the policy of **Apartheid**, and the possible racial conflict resulting therefrom, is a threat to world peace.

This is not a book which South Africa will welcome. Its extensive statistics, documentation and footnotes are extremely instructive. On the other hand, those who wish to see how South Africa justifies her position should read the recently translated **Apartheid: a Socio-Historical Exposition of the Origin and Development of the Apartheid Idea** by N. J. Rhoadie and H. J. Venter (Pretoria and Cape Town: Haum, 1959).

#### Copyright and Use:

**As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.**

**No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.**

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

#### About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.