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EUROPE AIMS THE SOLUTION FOR PEACE IN SOUTHERN AFRICA.

Human civilisation is the product of human interrelationship and exchange s.

The ongoing research into the history of development of various societies continues to yield new facts or endorses accepted theories on the contribution of peoples of the five continents to what constitutes standard knowledge about humanity and the universe.

Technological progress and advances in communication media have reduced the vast dimensions of our planet and distances between continents to a point where an event like the 1976 Soweto uprising in a remote corner of Southern Africa finds reflection, within hours, in the stock - exchanges of capitals of Europe, America and the Far East.

Yet these links which bind the people of our various countries can be traced back to centuries long before there was any physical contact with each other. The ideas which inspire and guide humanity in the quest for a stable, peaceful world could have been forged in Ancient Greece, Medieval Europe or during the era of Ancient Civilisation-in Africa and Asia.

I have selected as my theme: "The role of Europe in the quest for peace in

Southern Africa". I have believed that the peoples of Europe have exerted a tremendous influence on the lives and outlook of our people and that they have a lot to offer in the resolution of the problems which affect us as members of the human race.

The essence of the links between Europe and Southern Africa can broadly be

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characterised as of a dual nature; of good and bad; of service and disservice

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u constructive and erosive, in short contributing towards progress and regression. The present White population in South Africa - all five million of them, present a spectrum of the various languages and cultures which are mainly found in Western Europe. The Dutch, British, French, Germans, Scandinavians, Portuguese, Italians, Greeks etc each brought their wealth of experiences dating from the Renaissance to the present nuclear and electronic era. Each of the epochs which prevailed in European modern history left its own mark of dualism in our own experiences and thinking.

In the present generation of South Africans, engaged in a bitter struggle for a new social order, we can trace our aspirations from the positive side of each of the various historical stages although we were (and still are) equally victims of its corollary.

We have suffered colonialism as a result of the development of the mercantile system inspired by the Renaissance in the 14th - 17th centuries. But we identify more with the noble ideals of Humanism propounded by Francis Bacon and, apinoza - the venerable Sage of Amsterdam;

The Reformation ushered in an era of liberation of humanity from irrational authority, and laid the basis for modern ideals of social emancipation;

We have been on the receiving end of the doctrine of "pre-destination" and yet feel akin to the ideals of Van Leiden;

The industrial revolution in Europe has made it possible to bridge the gap of uneven development of societies, but brought with it the concept of "Kaffir" and all

For us it is the positive and beneficial aspects of these links that are more important. The whole history of our struggle in the African National Congress is largely inspired by the positive, constructive and progressive characteristics of our dualistic relationship.

The guiding principles of the formation of the A.I.M.C. were those that proclaimed the rights of all men to be free and equal. The slogans of the French Revolution - Liberty, Equality and Fraternity provided a backdrop to

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the drafters of the African Claims of 1946.

But perhaps the most that we South Africans in particular share with our European fellow humans is the common experience of resistance and struggle for survival in the face of a life-destroying ideology.

In the 30's and 40's of this century, when the darker side of European culture seemed in the ascendancy, threatening the very people of Europe and

the world, our continent and people selected and aligned themselves with the side of light and life.

African blood was shed in Europe in the causa of European freedom and world salvation.

Ule are convinced that this continent and its people, if only because of the ir experiences of the Nazi era, are best suited to appreciate our own condit ions of struggle and the choices that confront usj It is even more pertinent to note here that our adversary not only symbolises the period of Nazi terror ,

but was ^tured and is guided by disciples of that evil.mostrosity of t

""Master - race" ideology, now called Christian Nationalism.

But before we delve into the similarities of South Africa and Nazi Germany , let us elucidate an area which continues to cloud the minds of those analysi ng the situation in South Africa.

In the ANC we characterise the South African situation as colonial, racist and fascist. Not only our enemies, but some of our supporters and sympathise rs, have found it difficult to accept the "colonial" part of our oppression.

And yet not a single person is able to tell us when the indigenous people of our contry were ever "decolonised". The Act of Union of South Africa in

1910 and subsequent Acts of 'Self - government' of the territory actually put an offical stamp to our de-facto colonisation. And so we regard aur struggle as part of the process of decolonisation of the African continent.

But what a colony! J (It had taken more than 250 years to subdue and at ^east

a hundred of those were spent in active combat in the battle field. But cf:

perhaps the adversary was worthy the prize.)

The Act of creation of the Bantustans in 1959 was calculated to ensure th at, in the not - distant - future (if we allow it) there would not be a single black South African entitled to be called a 'South African'. They w4=Â£A

all have been made citizens of 10 Homelands comprising 13% of the country.

17% of the population, who are whites, shall be the sole citizens of 87% of

South Africa's territory.

That is why there was so much concern over the race of the child found abandoned and adopted by a white nurse. The question of which race you belong to in South Africa determines whether you lead a normal human life or become a semi - slave in your motherland.

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This is the "final solution" to the "Native question" in South Africa.

Compare this with the "Citizenship law" in Nazi Germany into a Stateless

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As the world marks the 50th anniversary of the advent of Nazism in Germany

it is worth pondering that Hitler ushered his reign of unequalled atrocities

with anti - communism. After the proscription of the Nazi regime were branded commu-

nists, tools or agents of communism. This is exactly what is happening in

South Africa ever since the ban of the South African Communist Party in 1950. Today even the most virulent enemies of socialism are persecuted

if they dare oppose the Pretoria regime and its policy of Apartheid.

Imprisonment, torture, mass removals, prison labour, black child labour, forcible Bantustanisation and outright murder are the order of the day.

A Labour Relations Act was passed in August 1981, which did away with the

racial qualification of an "employee". And yet pass laws for Africans continue to operate. Bantu Education continues to ensure that the black child will continue to receive inferior education which makes him non-competitive in the labour market. Black traders (referred to as 'Business men')

continue to be restricted in the wares they can sell, where they can sell them,

and what size of enterprises they can run>that is, if they can raise any sizeable capital. The total capital of these non-producers, sometimes referred

to as black middle class, would not suffice to put up a single factory of national significance.

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The level of malnutrition and infant mortality in the overcrowded, am Bantustans can only be likened to genocide, 10 people die of tuberculosis every

day (Dr John Sonneberg - Survey of Race Relations in SA - 1982 p. 52*)

whereas there are unused facilities in white hospitals (Iren Menell - PFP member of TVL Provincial Council ibid).

Investigative delegations of white MPs are simply refused entry into some of the mental hospitals, (ibid p. 525)

Over a thousand defenceless schoolchildren can be mowed down by police and army troops and still we are called upon to be non-violent. In some quarters, it is alleged that if we lay down arms - the arms we were forced to

take up because of escalating violence and brutality of the army and police, then we shall be creating favourable conditions for meaningful changes to take place in South Africa.

we would like to put the question to those of Europe who know what fascism is all about. At the time when Hitler was exterminating millions of European Citizens, was anybody ever told that resistance to German Troops would aggravate the situation? Would Mussolini, who openly aligned himself with Hitler, have had any moral right to ask the people of Europe to surrender their arms and place themselves at the mercy of the Stormtroopers and the Gestapo? And yet that is precisely what is being offered to us as a condition of support for our struggle.

The parallels between the present South African regime and Nazi Germany are there for all to see. And yet organisations like the World Council of Churches are under fire for mounting a humanitarian programme to combat racial genocide.

During the Second World War, the majority of humanity supported the allies in defence of democracy and the right of nations to defend their sovereignty.

Everybody wanted peace, but that peace could only be bought at the price of millions of lives lost in a war in which defeat was unthinkable. It is the bitterest irony of our times that, to secure peace in South Africa, we have to take up arms.

We find it hard to understand, that Europe, which bore the brunt of Hitlerism, seems to have relegated itself to the role of a hesitant disclaimers of the very system that provoked the 2nd World War. We are being told of the legitimacy of a violent repressive regime of a minority, when it is clear that the minority could only have succeeded in subjugating a people four times its size by force and naked violence. Or have the words minority and majority lost their meaning when they concern black and white? What is the

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meaning of democracy in this instance? (What would be reaction of Theodor Adorno and Hippocrates to what today passes as democracy? Where indeed is this government of the people for the people by the people?)

Today the peoples of Southern Africa are facing concerted aggression and subversion. It is alleged that they are responsible for the attacks from South Africa because they give refuge to members of the ANC. Bandit groups have been organised, trained and financed to aggravate the situation in Angola, Mozambique, Lesotho and Zimbabwe. Botswana and Zambia are given

ultimatums to expel South Africans or face armed attacks.

During the war, the forces of resistance in Holland and France received assistance from outside. Hitler's forces organised fifth columnists to welcome their entry and administration of the occupied territories. Yet at no stage was the resistance movement ever called upon to lay down arms as a condition of withdrawal of the fifth columnists? Since when has a national liberation struggle been placed on the same plane as mercenary bandits?

Since when has a just struggle of a people to liberate themselves been counterposed to fifth columnists and paid agents of the enemy. And yet some quaiyters who claim to be concerned for peace in Southern Africa are doing just that.

We would like to state quite categorically that peace in Southern Africa cannot be bought at a price of capitulation to an enemy which has shown itself to be ruthless, intransigent and completely impervious to world opinion.

The Apartheid policy is a formula for division and strife, for racial oppression and exploitation of a majority by a minority. We are fighting to build a non-racial, democratic society where the wealth of the country will be used for the benefit of the entire society; a unitary society of citizens of a free country ready to establish relations of friendship with other nations.

But we are being told that this will come about if we allow ourselves to be decimated in thebantustans.

The people of South Africa want peace, but not on their knees. The people of Southern Africa have a stake in peace which can only come about through the destruction of Apartheid.

Western Europe, with its longstanding economic and cultural ties with Southern Africa, equally has a stake in peace and stability in Southern Africa. And they are the ones to know that there can be no peace under the jackboot.

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Ours is a forward looking policy, for building a new society of free men and women irrespective of colour, race or religious beliefs. We stand for the strengthening of the positive mutually - beneficial inter-relationships between Europe and Southern Africa. We are ready to hold out our hand to those who appreciate that we have a right to live, and to live as free people. -
If we have to pay a price for that freedom, we are prepared to do so.

But we have a right to ask? Does the world need another extermination of 5 millions of people, this time Africans? do we need to see another holocaust before we are ready to try and stop a monster whose appetite is not only for South Africa but for the whole of Southern Africa and, who knows where it will all end.

Up till today Nazi criminals are still being brought to trial. But those sitting in South Africa and Namibia are given a red carpet in the citadels of democracy.

In the case of the Nazi regime, most countries imposed sanctions against Hitler

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Germany and finally fought with arms in hand for their own survival. Yet in the case of South Africa, these same countries are opposed to the imposition of sanctions against Pretoria, on the utterly false grounds that greater investments will lead to meaningful changes in South Africa.

He reiterates that no other country in Africa has, over the last decade, absorbed more foreign investments than South Africa. At the same time the socio-economic conditions and political life of the African majority have deteriorated.

deteriorated.

The oppression and repression of the African majority have been accentuated by the African majority by forced removals of over 3 millions

people between 1948 and 1980 (S.R.R.SA - 1982 p. 9)

and accelerated Bantustanisation. If the Nazis buried people in gas chambers

mbers and
concentration camps, the Botha regime casts them into the oblivion of the
Bantustans.

South Africa is the only country in the world where the rates of population growth are constant but the population actually decreases[^]excise of 3ant u- stans population in General atistics\

What do you expect us to do in these circumstances?

The Namibians faith-fully went to Geneva for talks in 1981. The fcalks b roke down through no fault Df theirs.

The contact group pramised seyious negotiations and today a member co uncil

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appointed by Pretoria is drafting constitutional proposals for a "free"

Please note, we still have

TO Fit somewhere Holland's contribution
" " E.EÂ£ and War Decree

" " Quotation (s) from Mein Hampf

Reminder: The delegation should prepare to discuss areas of socio-econ omic

research. Wft-