

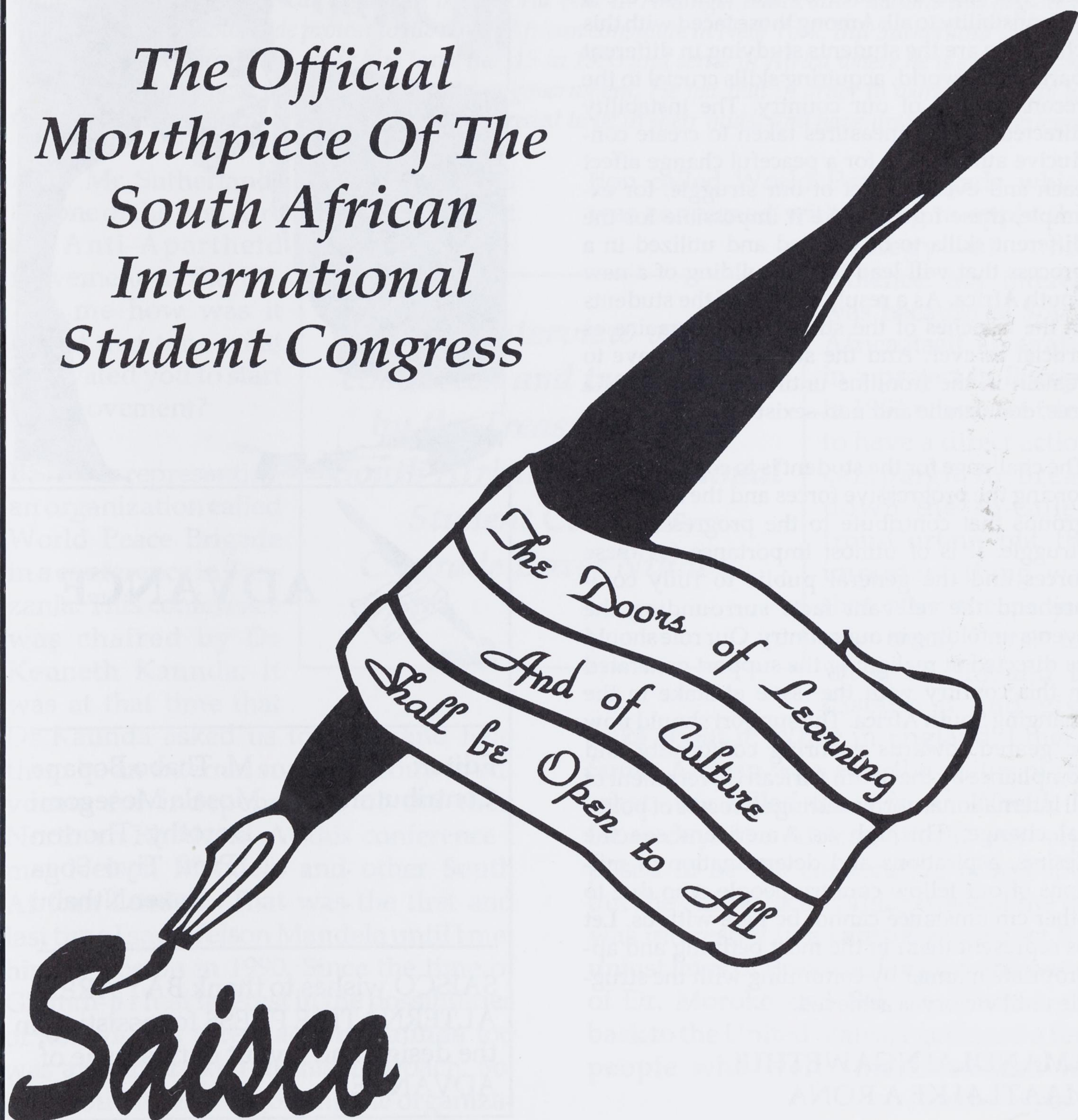
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ADVANCE

Vol. III No 1

JULY/AUGUST 1991

*The Official
Mouthpiece Of The
South African
International
Student Congress*



FROM THE EXECUTIVE CHAIRPERSON'S DESK...

The changing situation inside South Africa ushers our struggle into a new and challenging era. The tasks imposed by the changes are a responsibility to all. Among those faced with this challenge are the students studying in different parts of the world, acquiring skills crucial to the reconstruction of our country. The instability directed against measures taken to create conducive atmosphere for a peaceful change affect each and every aspect of our struggle, for example, these forces make it impossible for the different skills to be applied and utilized in a process that will lead to the building of a new South Africa. As a result the role of the students in the trenches of the struggle still remains as crucial as ever. And the students will have to remain in the frontline until South Africa is a free, democratic and non-sexist country.

The challenge for the student is to continue reinforcing the progressive forces and the solidarity groups that contribute to the progress of our struggle. It is of utmost importance for these forces and the general public to fully comprehend the relevant facts surrounding the events unfolding in our country. Our role should be directed at realigning the support generated in this country with the issue at stake in the changing South Africa. The support should now be geared towards ensuring conformity and compliance by the South African Government of all international norms during a process of political change. Through us Americans see the desires, aspirations and determination of millions of our fellow country people who due to other circumstance cannot be here with us. Let us represent them in the most befitting and appropriate manner by continuing with the struggle until victory is achieved.

**AMANDLA! NGAWETHU!
MAATLA! KE A RONA**



ADVANCE

Editor: M. Thabo Bopape
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 Prof. Tiyo Soga
 Boxer Nthabu

SAISCO wishes to thank BAY AREA
 ALTERNATIVE PRESS for assisting in
 the design and layout of this issue of
 ADVANCE!

AN INTERVIEW WITH BILL SUTHERLAND:

Background: Bill Sutherland is founder and pioneer and of Anti-Apartheid movement in the United States. In 1952, Mr Sutherland was instrumental in the forming an organization called Americans for South African Resistance. The formation of this organization was encouraged by people like Jacob Nhlapo and Dr. Moroke whom Bill met in Tanzania. This was the first organization working with the African National Congress in the U.S. It was the organization which took up the most significant action against unjust laws on South African regime in post World War II. Amongst many other actions this organizations did was big motorcade protest to the South African consulate in New York. Bill Sutherland's interest in the liberation movement made him leave the US in 1953 and settle in Africa where he is still teaching and holding prominent posts in the Tanzanian government. He felt that in order to work effectively for the liberation movement of African people, he needed to be in their midst and have first hand experience.

Adv: Mr Sutherland, I understand you are one of the first Afro-Americans to start an Anti-Apartheid movement in the US. Tell me how was it like at that time what motivated you to start this movement?

BS: I was representing an organization called World Peace Brigade in a conference in Tanzania. This conference was chaired by Dr Kenneth Kaunda. It was at that time that Dr Kaunda asked us to come and help them be an external support group to advocate for independence of the then Northern Rhodesia. At this conference I met Nelson Mandela and other South African Leaders. That was the first and last time I saw Nelson Mandela until I met him in Boston in 1990. Since the time of Ghandi-ji I had interest in the possibilities of non-violent direct action. Kaunda too was also interested in this approach. So, this motivated me in joining the organiza-

tion called World Peace Brigade which was concerned with trying to apply this strategy of non-violence. My interest was because of South Africa itself. I was also in a project in Europe in 1951 where we tried to have a direct action campaign to break down the so-called Iron-Curtain but the important thing was that after the project was over, I was invited to England to discuss it and give

talks about it. While in England, I met a South African who was the editor of the what was called the African World. In those days the African World was supposed to be the consecutive newspaper but the editor Jacob Nhlapo asked me if I was interested in a campaign against the unjust laws of Pretoria. He gave the name of Dr. Moroke and Pakwe. When I got back to the United States, I gathered a few people who were interested and we

*This interview was
conducted and transcribed
by the Treasurer of the
South African International
Student Congress,
Comrade Boxer Nthabu.*

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15th ANNIVERSARY OF THE STUDENTS UPRISING

—Mosala Mosegomi—

The year 1991 marks fifteen (15) years of unrelenting student uprising in South Africa. It is an episode that started on a cold Wednesday morning of June 16, 1976. The day dawned like any other in Soweto, yet it set as a completely different one. Soweto was transformed overnight. It was never to be the same ever! As the students marched in high spirits, moving from all directions of Soweto, in their different colourful uniforms, chanting freedom songs, holding banners and placards high in the air, in unison, in harmony, in rhythm, little did they realize that they were changing the course of history; writing a new chapter in the struggle against the pernicious system of apartheid.

It was the day that graduated the little boys and girls in school uniforms into seasoned, brave, determined and unyielding fighters. They faced the naked brutality of the apartheid machinery with dustbin lids and a few stones. They fought gallantly all over the country: In the streets of Cape Town, Johannesburg, Port Elizabeth, Kwa Mashu, etc. When they replaced stones with AK47. Scorpions and Makarovs, the white boys screamed "Nee Man (No, Man!), die (the) target is also shooting back!"

The mothers, just like those who came before them, prided themselves as those who delivered freedom to the people. The children continued to cling to them be-

cause that is where the inspiration, the support, and strength to continue the fight came from. Should those mothers not been there, there could have been no revolution in South Africa today. As the situation deteriorated, the whites became perplexed because of contradictory signals from their leaders. It was like a traffic light signaling GO!, CAUTION!, STOP! simultaneously.

The inevitable happened: a political accident. The whites did not know whether to "give South Africa six months", "adapt or die", not govern the same old way", or "die for Die Vaderland (The Fatherland). The grinding machine of apartheid increased its brutality, unleashed the worst at a precedence never witnessed before. The bell toll daily to count the dead, but still failed to halt the tide of the revolution. Even the best dental treatment by allies to make apartheid teeth more sharp and fierce (by providing lethal and sophisticated weaponry) proved futile.

The system was losing its biting power. With the economy hit to its knees, the Rand tumbled from 110 Cents to 0.35 Cents of the American dollar, inflation skyrocketed to 14%, credit rating dropped from 100% to 32%, the cost of maintaining apartheid shot up to R14 million per day, strikes and boycotts reduced the productivity rate. The economic

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HOUSES, SECURITY AND COMFORT: THE ROLE OF PUBLIC HEALTH IN SOUTH AFRICA

—Dorothy Thorton—

Introduction: *"That our people have been robbed of their birth right to land, liberty and peace by a form of government founded on inequality and that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities"* can most clearly be seen in the context of health in South Africa.

The Freedom Charter declares that there shall be houses, security and comfort! All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security. Unused housing space shall be made available to the people. Rent and prices shall be lowered, food plentiful and no-one shall go hungry. A preventive health scheme shall be run by the state. Free medical care and hospitalization shall be provided for all with special care for mothers and young children. Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centers. The aged, the orphans, the disabled and the sick shall be cared for by the state. Rent, leisure and recreation shall be the right of all. Fenced locations and ghettos shall be abolished, and the laws which break up families shall be repealed.

Clearly the kind of health system that was spoken about at Kliptown on 26 June 1955 did not simply refer to doctors and hospitals. It involves a view of health that looks at preventive measures, the social and political context and that sees communities to be as important as individuals. It is concerned with the health of the public of South Africa.

Winslow defines public health as "the science and the art of preventing disease, prolonging

life, and promoting physical health and efficiency through organized community efforts; the sanitation of the environment; the control of community infection, the education of the individual in the principles of personal hygiene; the organization of medical and nursing services for the early diagnosis and preventive treatment of disease; and the development of the social machinery which would insure to each individual in the community a standard of life adequate for the maintenance of health." But what precisely do we mean by health?



Some countries will say that a person is "healthy" if they have no clinical disease. A more comprehensive definition of health would be "the presence of physical, social and economic well being." At Alma-Ata the World Health Organization declared health to be a fundamental human right and declared the gross inequalities in health status that exist in the world today to be unacceptable. They also reaffirmed the more comprehensive view of public health and established health promotion as essential for economic and social development. They defined health promotion as a process of enabling in-

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REPORT FROM THE FRONTLINE WITH THE SOUTH AFRICAN YOUTH CONGRESS:

PRESS CONFERENCE: November 08, 1990

SPEAKERS:

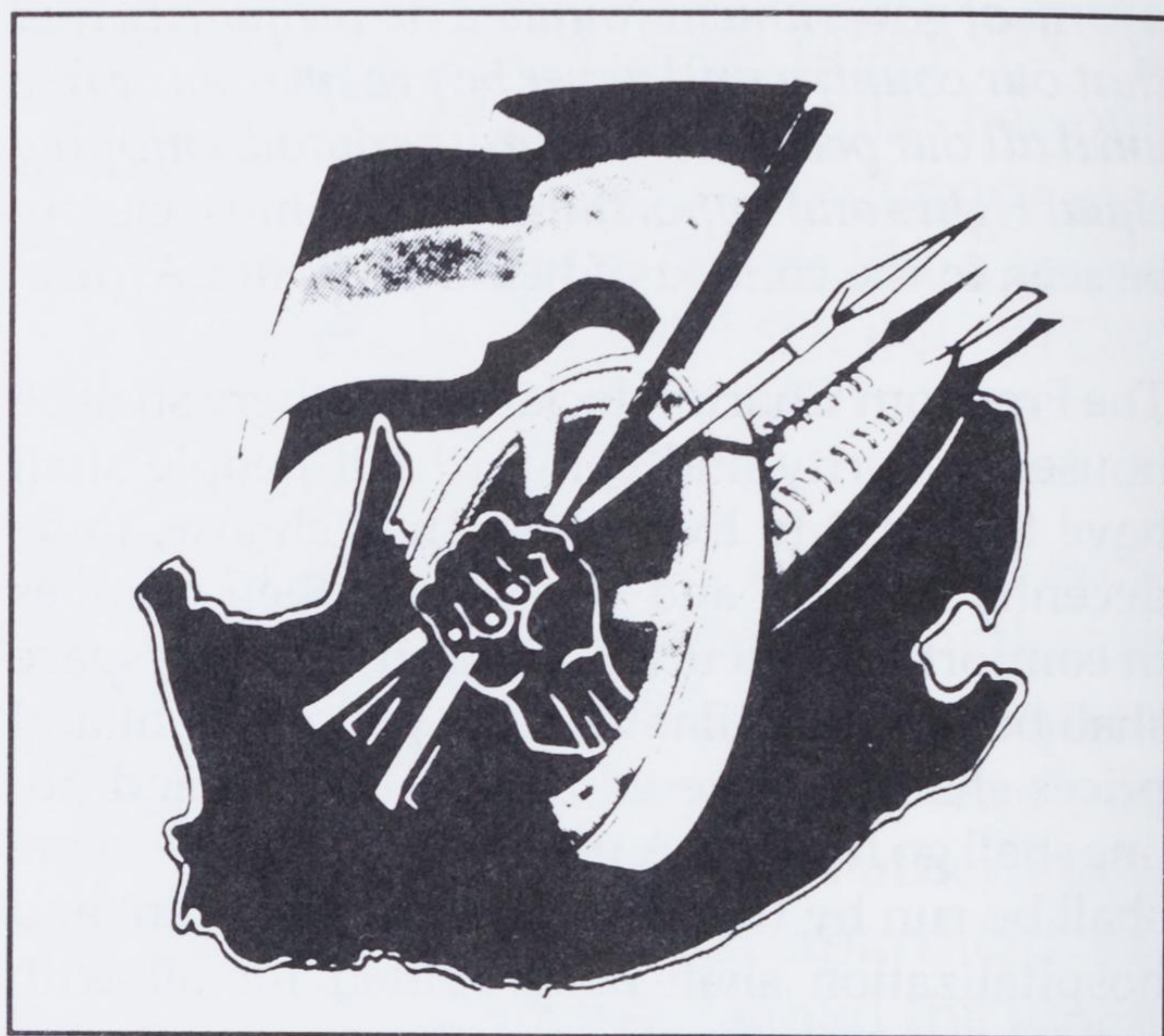
Brian Thami Hlongwa
Mpho Lekgoro

Q: Gentlemen, can you explain to us SAYCO's position in South African politics today and its relationship with the Nelson Mandela's African National Congress?

A: (M) SAYCO is a movement of the youth of South Africa. It represents well over four million young people. SAYCO is non-racial organization guided by the principles outlined in the Freedom Charter of South Africa. We are allies with the African National Congress (ANC). At the present moment we are in the process of transforming SAYCO to the ANC Youth League. Through the years (while the ANC was still banned), we saw ourselves as member and supporters of the ANC. Now, because of the changed political situation, we are transferring ourselves into an organ of the ANC. Our members will join the ANC individually.

Q: South Africa is a very complex country.... There must be many groups involved in the "struggle" who speak for these groups and how they are organized?

A: (B) There are obviously a number of sectors that constitute the South African society. In particular, looking at the young people organized under SAYCO, it would be important to note the fact that within SAYCO we have student organizations which are organizations of young people still in school (all the tertiary level as well



as technical). Also, within SAYCO we have a large section of unemployed youth. Looking at the unemployment statistics amongst so-called black people we realize that well over 4 million people are officially unemployed and two million of them are young people. We also have within the South African youth Congress young people who cannot continue with their education because of the problems associated with the educational system. All these people have found home within SAYCO. Young people who are linked to the United Democratic Front (UDF) because of the strong working move within our ranks have strong relations with the Congress Of the South African Trade Unions (COSATU). As individual members of these organizations, we have always looked upon the ANC as the authentic Liberation Movement of our.

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THE PROBLEM OF LINGUISTIC PLURALISM AND THE ISSUE OF THE NATIONAL LANGUAGE IN A POST-APARTHEID SOCIETY.

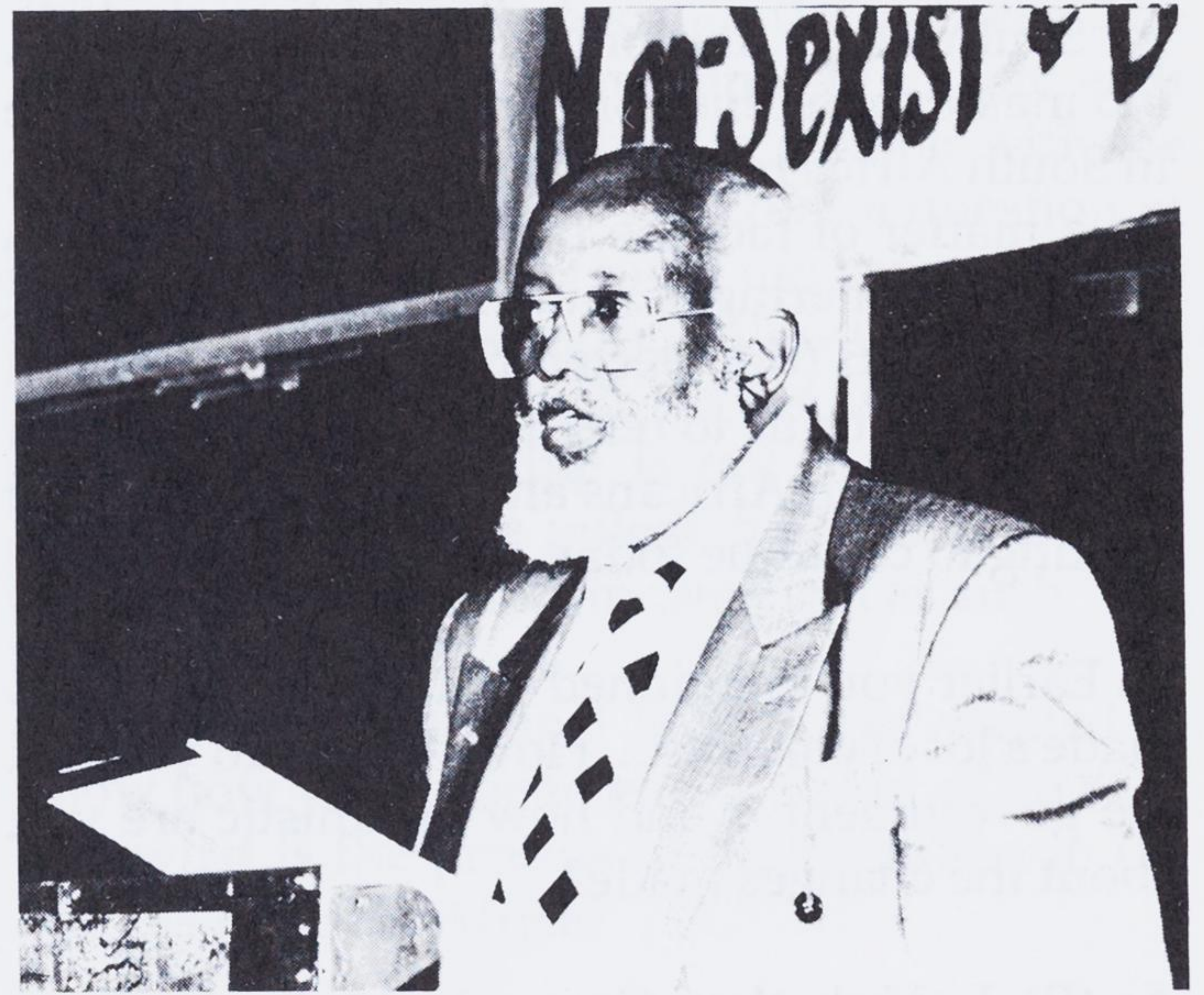
By Tiyo Soga III

The symposium of multilingualism held in Brazzaville, in the Republic of the Congo, in July 1962 listed six variables which should be taken into consideration when a newly independent multilingual state grapples with the problem of linguistics pluralism and the question of national language. In a book entitled: *The National Language Question: Linguistic Problems of Newly Independent States*, the author, R. B. Le Page, lists the six variables as:

1. *The Demographic and sociology of the language in question*; i.e, the number of indigenous and non-indigenous speakers, with age, occupation and class distribution; evidence of direction and rate of change in status; distribution and strength of perpetuating mechanisms, for example, oral and written traditions, educational institutions, mass media using languages; political, religious, and other institutions with a vested interest in one language or another.

2. *The past history of the linguistic situation*; that is, the nature of past contacts between different language groups (indigenous and foreign); the history of political, social and religious pressure groups the history of education and literacy in the country.

3. *The structural nature of the languages involved as described scientifically by linguistics*; that is, their orthographies; their lexica; the processes of change to be seen in them due to dialectical diversification or to contact with other languages; the affinities or lack of affinity between the languages involved, and the ease or



difficulty with which ease is likely to be learned by the other language groups.

4. *The political, social and economic situation of the country*; that is, the extend of the need for foreign aid and the like sources of that aid; the political, social, juridical, economic, and educational situation of various indigenous language-groups and the attitudes towards them of the other language-groups; external relations, political, economical and cultural.

5. *The organization and structure of the educational system*; that is, its existing linguistic features; its resources in finance, teaching materials, teachers and teacher-training facilities, both local and available through foreign aid; the control of those resources.

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REPORT FROM THE FRONTLINE

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Q: There are some speculations about South Africa changing its name to Azania...

A: (M) Well, throughout our history of struggle we have been referring to ourselves as people of South Africa and we think this name came from the geographical location of our country. And Azania has never been a popularly chosen name for South Africa. It is only used by a few people. No major conference or big gathering of people in South Africa refer to themselves as Azanians. As a matter of fact the largest and truly representative gathering of South Africans which took place in 1955 (the Declaration of the Freedom Charter) continue to refer to the people of South Africa as South Africans and this is what we are seeking to continue today.

Q: Earlier you mentioned that Mr De Klerk has made a lot of changes.... How sincere do you feel the government is and how optimistic are you about the changes made?

A: (B) I think that Comrade Mpho has emphasized the fact that President of white South Africa has allowed some few changes especially after the second of February, 1990. We are not seeing these changes as a result of change of heart, but rather as a result of the struggle our people are waging against the evil and pernicious system of apartheid. In the process of bringing about these conditions many a lives have to be lost, families broken, and some people forced to leave the country of their birth and the whole world was open to be their home except for their own home, South Africa. If I may indulge you on one small example: The people of South Africa had been hoisting the banned flag of the ANC (the Black, Green and Gold), the flag of our people long before Mr De Klerk gave his permission on February 2nd, 1990. So, De Klerk's objective on that day was to get the paperwork done - our people are solely responsible for the movement away from apartheid.

Q: How strong is the support of the ANC from the African countries and the Western countries?

A: (M) The Frontline states (majority-ruled countries surrounding South Africa) are in full support of the ANC in its struggle for the emancipation of South Africa. Their position is not without difficulty in that these countries are underdeveloped and are still trying to develop themselves economically while simultaneously facing destabilization campaigns from the apartheid machinery. Therefore, it has not been possible them to give us certain forms of support, but we know they are fully behind what we are doing. They have shared in our experiences and that is why they have a deeper understanding of what we are about. It should be added that there is a growing support from the Western world.

Q: We learn from the media that blacks are killing each other. How do you explain this "black-on-black" violence?

A: (M) The concept of "black-on-black" violence is deliberately created by the South African government. It is a way of washing its hands of all the bloodshed that is taking place in our country. The violence is planned violence against the people. It is a way of destabilization our communities and the ANC, and democratic structures. Apartheid is maintained by violence and this violence has been given names at different times. At one point it was referred to simply as violence; and at another point it was called criminal activity in the townships. Mainly, this is a type of violence that comes as a result of the aims of the government to destabilize our community and the democratic movement. Just as the government destabilized the neighboring countries by supporting isolated bandits, and transforming them into an organized military structure, so too is it transforming isolated groups of criminals and gangs into structures that perpetrate violence against the anti-apartheid movement. There is a growing body of evidence linking the state the these groups. The evidence comes from the former members of the government's vigilante groups, eye witness ac-

counts, as well as the declared intentions of the extreme right.

Q: Does that imply that the ANC is entering the process of negotiations from the position of weakness. Can you clarify this option?

A: (B) First and foremost, it is important to understand the negotiations about the future of South Africa have not taken place yet. What has been going on is best described as "talk-about-talks" which are geared specifically for the removal of obstacles in the road for negotiations. The ANC has made its position very clear that we are not going to enter into negotiations above the heads of our people. At the moment we are trying to remove the obstacles that impede negotiations. Comrade Mpho has mentioned among other things the repeal of all apartheid laws; the total release of all political prisoners and all those whose only crime has been to stand up against apartheid. By the time that negotiations occur, we believe that the people of South Africa must choose for themselves who will represent them at the negotiating table. We actually see these negotiations taking place in a situation where all leaders of proven constituencies will

What has been going on is best described as "talk-about-talks" which are geared specifically for the removal of obstacles in the road for negotiations.

be elected and seconded into the assembly and will be entrusted with the task of drafting a new constitution for the South African people. Before this can even begin to happen, one need to address the demands that our people have placed, particularly the demand calling for an interim government. At the moment we are saying that there is no way that the apartheid government could oversee the process towards a non-racial

and democratic South Africa, because it is this racist state machinery that benefits from apartheid. There is no way one can be a player and a referee at the same time.

Q: To what extent is the right wing a threat to the talks of the process of negotiations?

A: (M) Well, the right wing is now shouting slogans against the negotiations process. We do not believe that they are that much of a threat to this process, as long as the government of Pretoria is itself in support of this process. The government has the same capacity to deal with the right wing as they had in dealing with the people as a whole. It is therefore a question of will not capacity. They must use their power to deal with the right wing, not allow the right wing to kill our people at will. As far as we are concerned, the right wing is not a threat to the negotiations process unless, and this is crucial, the government wants to use them as such.

Q: On a more personal level, I just wanted to know how you came to be a member of SAYCO and what is the process of politicization in the schools in South Africa?

A: (M) Well, in South Africa, one is just faced with terrible conditions. From early childhood you realize that something is wrong and it is these conditions that make one seek political solace. As a result, some of us became members of SAYCO, SANSCO, etc. It is not a matter of choice as to whether you join a political organization or not. Rather, it is conditions such as not having the right to voter which makes one join a political organization to express one's grievances and dissatisfaction with such an evil system.

Interview and rights of interview by SUJA JOSEPH. Suja is an Executive member of the International Committee on Culture and Development; the Media and Personnel Relations Consultant; a member of the Friends of the ANC and Frontline States in Los Angeles; and a Political Science student at the University Of California, Los Angeles.

STUDENT UPRISING

Continued from page 4

growth declined, unemployment pushed the whites into the streets. White soldiers returned from Angola in body bags, the wisdom of apartheid was now in question.

A simple demonstration started by higher primary and secondary students immediately became a nationwide students

Faced with the collapsing economy, disillusioned constituency, ungovernable country, the inter- and inter-party disagreements accelerated within the whites resulting in splits and new party formations. From this rubble of squabble, De Klerk emerged. He realized immediately that he had no other alternative but to bow to the storm.

Students, as a youth in an apartheid South Africa paid a high price. They lost their

education, they languished in jails, they were executed, they charted the uncertainty of exile life, they lost their childhood, faced the dangers of oppression at home, yet like their forbearers, they never capitulated to the vicissitudes of the struggle. Fifteen years later the students can look back and proudly say that they have been an integral part of the force that broke



uprising, and this in turn was transformed into a mass struggle. More than a thousand organizations emerged overnight to strengthened the people struggle.

the back of apartheid, and further vow to continue until South Africa becomes a free, unitary, democratic, and non-sexist country.

SAISCO NATIONAL EXECUTIVE ADMINISTRATIVE REPORT

The following report is a summary of the activities of the executive committee of the South African International Student Congress since the December 1989 Conference in Los Angeles, California.

☐ National Executive Officials:

Chairperson:	Dean T. S. Farisani
Vice-Chair:	Mosala Mosegomi
Secretary:	Sipho Nyawo
Treasurer:	Boxer Nthabu
Proj. Director:	M. Thabo Bopape
Women's Sect.:	Yvonne Nthabu

☐ MEETING

The Executive Council had a total of fifteen (15) meetings (minutes are available for review). Among others, the executive focused on branch activities, outreach, membership drive, national mobilization, fundraising, as well as responding to the political situation at home and abroad in fulfillment of SAISCO's mandate.

☐ NATIONAL EXECUTIVE PROGRAMS:

☐ JOSEPH NKUNA (From SAYCO) TOUR:

This successful featured places like Los Angeles, San Francisco, Sacramento and Santa Cruz.

☐ AUBREY MOKOENA (From the Release Nelson Mandela Committee):

Comrade Aubrey visited Los Angeles, San Francisco, Santa Cruz, and Sacramento. He addressed colleges, larger communities, city councils and churches.

☐ SISTER BERNARD MNCUBE TOUR

In conjunction with Global Network, SAISCO was able to organize some events with Sister Mncube.

☐ NELSON MANDELA RELEASE AND TOUR:

The Executive met to discuss plans for the program. SAISCO and its general membership participated in major celebrations for both the release and tour took place in San Francisco, Berkeley, Los Angeles, and Santa Cruz.

☐ ANC YOUTH CONFERENCE IN MICHIGAN:

SAISCO mobilized a total of 65 students from California to attend the August 1990 conference. The enthusiasm generated within students from California was true testimony of potentials that exist for the



Toi Toi during the conference

The South African International Student Congress (SAISCO), held its second National Conference at the University of California, Berkeley on March 29-31, 1991. The theme of the conference was:

***"ACADEMIC AND PROFESSIONAL
DEVELOPMENT:***

*It's Role In A New,
Non-Racial, Non-Sexist And
Democratic South Africa."*

The programme included: plenary sessions; Executive and Branch Reports; adoption of resolution and a spectacular cultural night. Performances were rendered by different SAISCO Branches, and Vukani Mawethu, a Bay Area Cultural Group. SAISCO members had an opportunity to exchange ideas and experiences which contributed to making the conference attain its objective.

Overall, the conference was a success!!



Vukani Mawethu performing South African freedom songs.



S.A.I.S.C.O. Executive Committee with the A.N.C. Chief Representative to the United Nations; Tebogo Mafole



The audience singing Nkosi Sikelel' iAfrica, the national anthem.



Children singing the praises of Nelson Mandela.



Moonsamys' singing during the cultural event.

ADMINISTRATIVE REPORT

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Democratic movement, given disciplined mobilization at grassroot level.

❑ COMRADES THAMI HLONGWA AND MPHO LEKGORO:

SAYCO Tour in the region was organized successfully in Los Angeles and San Francisco.

❑ SOLIDARITY STATEMENTS:

Statements from the National Executive were sent to several organizations as a response to political developments. A summary is provided below:

- ☞ To the Namibian Independence Committee in celebration of SWAPO's success in achieving liberation in Namibia;
- ☞ To the Mass Democratic Movement at home to welcome the released Rivonia Trialists;
- ☞ To Comrade President Oliver Tambo to wish him a speedy recovery;
- ☞ To Welcome Comrade Deputy President Nelson Mandela on his Release;
- ☞ To SAYCO's National Conference;
- ☞ To the ANC Youth Section's National Conference (USA).

❑ SUCCESSES:

SAISCO's success can be weighed in the context of its performance in light of the changing political climate in the United States and at home. In terms of sustaining SAISCO to function and extend branches across the United States and Canada. At this point in time, National formation is more than a possibility. It is a reality! Branches currently exists in Washington, DC, Atlanta, Texas, Ohio, Chicago, Los Angeles, San Francisco, and Philadelphia. Some of these branches still need consolidation. SAISCO has also been able to form an anti-apartheid coalitions and provide direction to them continuously. SAISCO has also raised some funds to support several projects at home.

❑ AREAS OF IMPROVEMENT:

There are several areas that could do with some improvement. First and foremost, there is room for firming existing branches and advancing into other areas. Membership drive campaigns need to be enhanced. SAISCO needs to develop support programs for students in the following areas: financial assistance, counselling, and social enhancement.

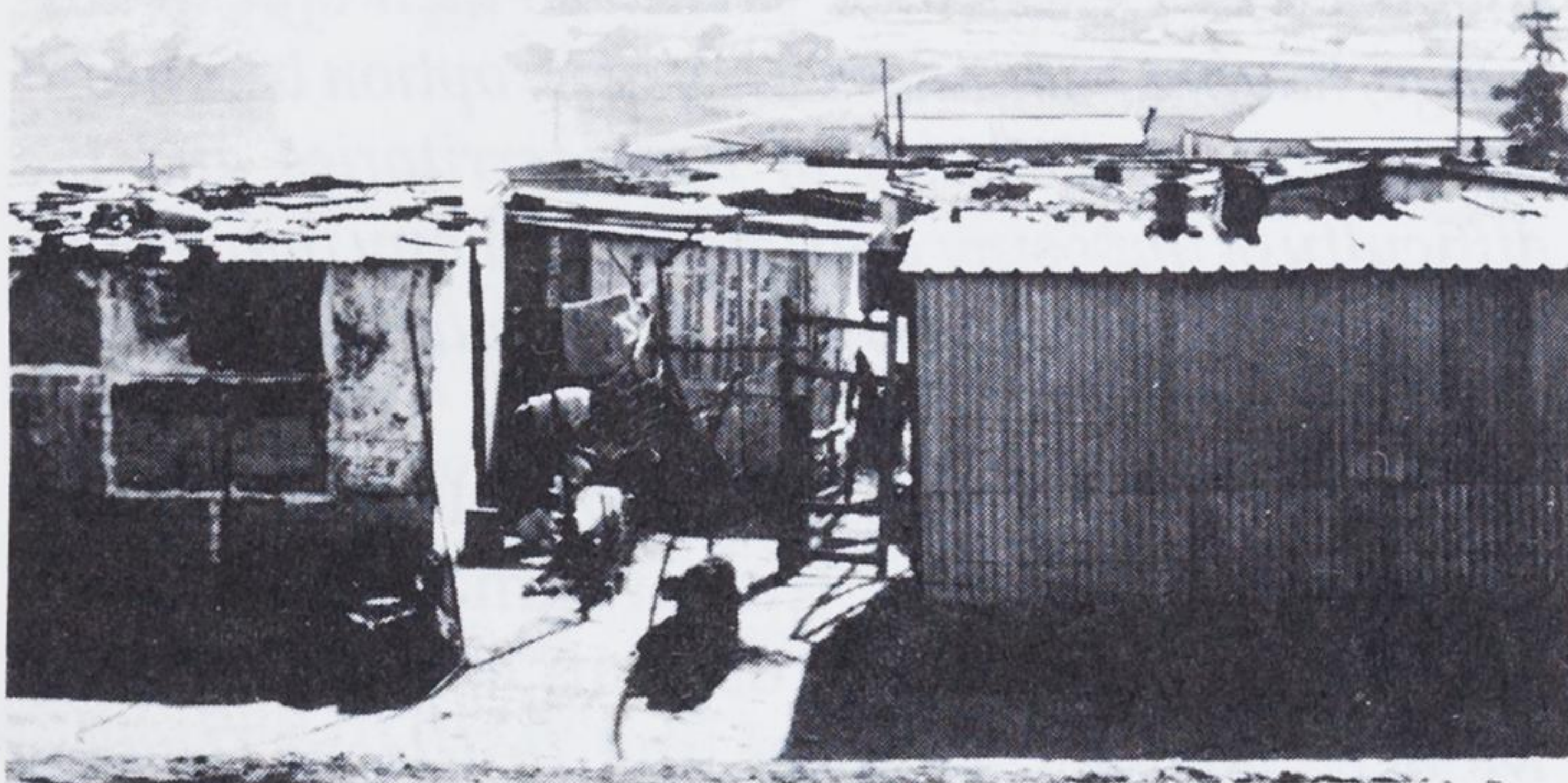


PUBLIC HEALTH

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dividuals and communities to increase their over the determinants of health thereby improving their health status.

If you use the comprehensive definition of health described above, then you could rewrite the definition of public health as "the development of the social machinery to insure everyone a standard of living adequate for the maintenance of health."



Kliptown, showing poor and unhealthy conditions in which Blacks live.

So what are the determinants of health? For physical well being people need clean water, enough food, adequate housing, clean air, access to sufficient energy in some form and access to health care. For social and psychological well being people need strong and positive ties to their families and communities and freedom from oppression and a society that tell them they are not worthless. For economic well being people need a good education and employment at a living wage. Of course all these factors interact and the divisions described above are for the sake of organization rather than reality. If a person loses a job this affects their economic well being directly. It will also determine their access to health care, where they will now live, and thus their access to clean air, water and adequate food. All of these changes will stress them socially and psychologically.

Therefore, vital to any discussion of health is a discussion of what controls the distribution of the determinants of health. In today's world, that distribution is determined by politics, and in South Africa politics means apartheid.

The role of government in public health is generally seen as threefold: assessment, policy, development and assurance. Assessment involved collecting and analyzing data, thereby identifying needs, focusing trends and evaluating the impact of policy. Policy development is the process whereby society "makes decisions about problems, chooses goals and the proper means to reach them, handle conflicting views about what should be done and, perhaps most importantly, allocates the resources that determine health status." The government must also assure that necessary services are provided so that agreed upon goals can be met.

The present regime in South Africa was elected by the white people of the country. It represents only the white people of the country and has played its role in public health only for those white people and often at the expense of the rest of the people of South Africa.

(to be continued in the next issue of ADVANCE)



Another side of Kliptown.

LINGUISTIC PLURALISM

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6. *The cost of any change in the existing language situation other than the education costs;* for example, the administrative and commercial costs. One of the phenomena of life in pre-colonial South Africa was linguistic pluralism. Some of the indigenous languages were mutually intelligible. For example, Swazi, Zulu, and Xhosa constituted the Nguni group on the basis of their strong semantic-cum-structural affinity. Secondly, some indigenous languages and only a modicum of mutual intelligibility, for example, Southern-Sotho vis-avis any of the aforementioned three members of the Nguni family. Thirdly, some indigenous languages had a zero mutual intelligibility, for example, San vis-a-vis Shangaan. In short, there were five language families in pre-colonial South Africa namely, the Khoi-San family; the Nguni family, that is Swazi,

...English recommendable as the national language of post-apartheid South Africa...

Zulu, Xhosa, with Ndebele added as an offshoot of Zulu; the Sotho family, that is, Southern Sotho, Northern Sotho, and Tswana; the Venda family; and the Shangaan/Tsonga family.

When the Dutch and the British settled in South Africa as the two major colonizing immigrants, they planted Dutch which has since developed into Afrikaans and English as the languages of the groups enjoying hegemony. In short, the linguistic scenario of the present day South Africa encompasses the five indigenous linguistic families listed above plus English and Afrikaans as languages of the ruling groups. The hypothesis which this paper proposes is that English has the greatest potentiality of efficacy as the national language of post-apartheid South

Africa because it has certain attributes which will be discussed below.

One of the attributes making English recommendable as the national language of post-apartheid South Africa is the fact that it is a non-indigenous language and "ipso facto" no indigenous group can complain of the downgrading of its language and the upgrading of the language of another indigenous group, if English is chosen to be the national language. English is thus a "neutral" language and its situation in the ethno-linguistic milieu of South Africa is tantamount to its situation in many former colonial territories of Africa which R.B. Le Page describes the following terms:

"Most of the former colonial territories of Africa have adopted either English or French as their official language, having had indeed very little option because of the linguistic diversity of their territories and the difficulty of imposing any one of the many indigenous languages upon the whole of the population."

Basil Davidson discusses the problem of linguistic multiplicity and the pragmatism-cum-efficacy of a neutral language in a book entitled: *Modern Africa: A Social and Political History* and he states:

"Africa has more than 700 languages. Many are spoken by small communities. some are spoken by numerous peoples, though often in different dialects: such is the case with the Yoruba language in Nigeria, and the various branches of Akan or Twi in Ghana. A few are spoken by several or many neighboring peoples. Important among the last are Arabic in North Africa and Sudan; Swahili in East Africa; and Hausa in West Africa ... Meanwhile, most students, at least after primary school (and often during primary school), had to learn their their lessons in a European language. In some cases, however, there could be progress towards a different solution. That was so, for example, with Swahili and Somali. Another attribute which makes English recommendable as the national language of post-apartheid South Africa is the fact that English is conducive to modernization which embraces "inter alia" scientific advancement, technologization and industrialization."

English is lexiconologically, grammatically and conceptually attuned to and supportive of science and technology. Even when apartheid is still the order of the day, South Africa is trying

One of the multifarious shortcomings of the Bantu Education system, for instance, is the attempt to teach science and technology through the medium of the indigenous languages of South Africa.

to catch up with the leading nations of the world in science and technology in an attempt to close the gap between the South African level of scientific and technological expertise and those of the leading nations of the world (the United States, and Japan in particular). One of the multifarious shortcomings of the Bantu Education system, for instance, is the attempt to teach science and technology through the medium of the indigenous languages of South Africa. How can one teach, say, Electrical Engineering or nuclear physics or chemistry through the medium of the indigenous language, whose lexicon, grammar and conceptual framework are entrenched in the culture of the group speaking that language?

In addition to the merits of English as the national language which have been discussed thus far is the attribute of internationalism and interculturalism of the English language. In the first place, a study of the genesis, evolution and maturation of the English language shows that English has many words, phrases, idioms, proverbs, concepts "et alia huius generis" which it borrowed from the languages of Europe and blended with the linguistic phenomena which were by origin English. Ergo, one can rightly assert that English is "de facto" a linguistic

"melting pot". Moreover, English in the twentieth century has become a "world language," that is, a medium of communication through which many nations interact in the various spheres of human life, that is, international relations, international trade, health, education, religion, and and so on at forums such as the Organization of African Unity, the United Nations Organizations, the World Health Organization, the World Council of Churches and so on.

Added to the international usage and efficacy of English is its international usage and efficacy at forums such as the African National Congress of South Africa, the South African Council of Churches and many other South African organizations. The recommendations made in this short presentation for English to be chosen as the national language of post-apartheid South Africa should not be construed as a degradation and/or denigration of the other languages of South Africa. The proposed adoption of English as a national language is only a realistic, logical viable, and pragmatic "modus operandi" which will help post-apartheid South Africa to make a good and peaceful start on her journey to stable nationhood. While English is used as the national language, the indigenous languages and Afrikaans will be used as local languages, that is, in accordance with the demographic situation of every area of South Africa.



Bill Sutherland Interview

Continued from page 3

began campaigning. This was the beginning of 1952 and that's when we formed what we called Americans for South African Resistance. That was by no means the first organization working on South African issues because as you know, there were other organizations working on African Affairs. But our organization of Americans for South African Resistance took the post significant action in post World War II. Our organization was joined by ministers who played an important role organizing an anti-unjust law campaign in Harlem. We had a motorcade of protest to the South African Consulate Office in New York. This group also did a lot of work with colleges. We were very pleased when Z. K. Matthews came from South Africa as a lecturer. He helped to strengthen our efforts in educating the American people about South Africa. When the defiance against unjust laws was over, we learned a serious lesson. We learned that the South African government was very effective in putting provocateurs at that time in the movement and this disrupted our movement. It was at this stage that I felt I should leave the US and go to Africa and be part of this broad liberation movement. But it is the South African issue that drew my interest in the broader liberation movement. I left the US in 1953.

Adv: Bill, at that time, what was the relationship between the Americans For South African Resistance which focused on South African issues and the Civil Rights Movement in the US which ob-

viously concentrated on Afro-American civil rights?

BS: At that time, when we formed the Americans For South African Resistance Movement, we organized protests as I have already told you and some of our members who believed in non-violent direct activism were instrumental in the formation of civil rights movement in the US. One has to remember that Americans For South African Resistance was formed three years before the Montgomery Bus Boycotts in which Martin Luther King Jr. participated. So, our prominent member played a role in both organizations because they perceived oppression to be wrong, whether in South Africa or in America. In other words, there was connection because both organizations had common objectives which were to fight unjust laws all over the world.

Adv: What really motivated you to go to Africa?

BS: There were a number of reasons. One was that I had met on my European trip a number of African students in London and Paris, and they were talking about liberating the continent. I had that enthusiasm. I was also discouraged about the United States because it was a period of McCarthy. This was the time when everybody was completely demoralized and I did not foresee the great actions that came out later in this country. And then of course, being Afro-American, I felt that strong Pan African spirit. I felt that it was important for people of color all over the world to work together. I have also met George Patmore in London and (as you

know he is a Pan Africanist) and he influenced me. So, these are some of the reasons that encouraged me to go. Although the British refused me a visa to go to Nigeria at that time, Ghana which has somehow gained some control including immigration they allowed me to enter Ghana, by that time of course Ghana was not yet independent. So, that's how I managed to go to Africa. In 1957 when Ghana gained its independence, I moved into the government and became a private secretary to the finance minister of Ghana. But at the same time my interest was still with liberation movement and when all the All Africa Peoples Conference in 1958, I was hospitality officer for the conference. It was at that time that I met many of the people all over the continent who later became heads of governments. I met people like Kaunda, Nkomo, and many others. There were a very few South Africans who could come to that conference but Ezekiel Mphahlele was at this conference.

Adv: When you started Americans For South African Resistance Organization, did you encounter any difficulties? In other words, did you encounter any problems from the members you recruited to join the struggle of the South Africans who miles away from the United States?

BS: Yes, Definitely! We had many difficulties because there was a feeling of shame of being Black and because of African association. People were trying to forget about their African identity. People were encouraged to integrate. Well, thereafter I met leaders like Malcolm X in

Tanzania. You remember he used to say: "You say you ain't lost anything in Africa, you are out of your mind because you are discriminated against solely because of your African ancestry". But it has been difficulty to get people to realize that identity. But, I believe this has changed, although some African-America students have been bought into the "American Dream". However, you still find progressive students. I do have a feeling that the Mandela visit was a real high point and the sense of the pride of the African-American and their identity. He did a great deal of being more than just a leader of liberation movement for South Africa. Of course, there has always been a connection at the leadership level between African continent and African Americans. Dr. Martin Luther King joined the campaign against the French exploding nuclear weapons in the Sahara in 1959. This shows that African-American identify with Africa. They pride themselves with their rich African heritage.

Adv: Thank you very much, Mr Sutherland, this is one of the most informative interview I have ever conducted. I know you have a very busy schedule, and I don't want to delay you in any way. ADVANCE appreciates your cooperation and wishes you a safe journey back to the Mother-land. We hope that you will inspire the young lions to fight harder until the whole Africa is FREE!!!

Aluta Continua!

BS: It has been a pleasure, Mr Nthabu.

S.A.I.S.C.O.'s Third National Conference will be held on the 17-19 April, 1992

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