

did not know that he had felt threatened in all the years he had come to Parliament. She said, "I have always felt perfectly secure. If it was Parliament that they wished to protect, why was the defined area so wide? It takes in the entire city of Cape Town, including the city campus of the University of Cape Town. I cannot recollect any disturbances which have affected us here in Parliament." Referring to the fact that the spokesman for the bill had said it was similar to a British bill, Mrs. Suzman said this was not the case. The British bill applied only to days when Parliament was in session, only to gatherings of more than 50 people, and only to gatherings which actually had the purpose of presenting petitions to M.P.s. But the South African bill applied to any demonstration of any size, even of one person.

Another issue which was exercising the politicians when we were in Africa was the destruction of the printing press of the indigenous, anti-apartheid evangelical Lutheran Ovambo-Kavango Church in the South West African homeland of Ovambo. The building and its equipment was worth about \$800,000, and it was destroyed by explosives. There was a very strong suspicion that this plant and the papers printed by it, which were very critical of the apartheid policies of the Afrikaner element of the government, was deliberately sabotaged in order to silence its criticism.

These examples gave a good deal of concern to Canadians. However, the fact that one could read the various points of view on these matters in the English press every day, and one could see that the press was extremely critical of certain government policies, at least gave some encouragement that the press was free. Incidentally, the lesson of Watergate was on everybody's lips and the action of the *Washington Post* was being held up everywhere as an example of the importance of a free press in a democratic society.

The foregoing items which I have dealt with may sound critical of the policies of the South African Parliament, and I think this would be an accurate assessment on the part of the Canadian group who were there. At the same time, one must make allowances for the situation which exists in that country.

Apartheid, which is abhorrent to all Canadians, is a fact of life in that country, and there are really two kinds of apartheid. One is the sort of petty apartheid, which is exemplified by the discrimination against blacks in streetcars, by their banning to separate means of transportation, separate facilities, separate everything, and even separate living quarters. There are many irritants caused by this form of petty apartheid which, a lot of South African leaders are among the first to say, should be done away with. However, in the larger issue of apartheid as a philosophy, in which the white minority refuses to give equality of opportunity, or equal rights, to the black majority, there is no sign of change at the present time. As I said earlier, the United Party and the Nationalist Party, which is the government today, are as one as far as policies concerning the separation of the white and black communities are concerned.

A great deal is being made of the fact that the government of the Republic is encouraging the establishment of what is known as the Bantu homelands. But here again,

the program of establishing the black, self-governing communities has so far apparently not met with too great success. There are seven major tribes to be found in South Africa, and there is sometimes friction among them. The Zulus are easy-going, their productivity is very low, and they tend to think that the white employer owes them not only a wage, but clothing, shelter and medical attention.

The average earnings of a Bantu worker in South Africa, particularly in the mining industry and in industry generally, would be about 80 rand per month—the equivalent of \$115 in our money. The maids working in the High Commissioner's home would be paid 35 rand per month plus housing, food, and medication. Mrs. Parlour, the wife of our trade commissioner in Johannesburg, said that she even provides the pill for her domestics.

Because the African workers are not permitted to set up communities in South Africa, they are under limited contracts. They can come in from their homelands to work for periods of from six months to two years, after which time they must return to their homelands. This is a very expensive, complicated and inefficient form of labour, but it permits the Republic to treat these people as transients, and to make the case that because they are transients they should return to their homelands and develop their own economy there. Their families live in the homelands. When the worker returns he has saved most of his earnings and, as a consequence, he can live like a king for a while in the simple life of the homeland.

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During the absence of the breadwinner, the family literally live off the land, usually following a very simple agricultural type of life with a few cows, goats or pigs, raising a little mealy or corn. The black workers are allowed to return to their homelands at frequent intervals during the period of their contract, because the South African government is anxious that they maintain some form of family life. As far as the governments of the homelands are concerned, they welcome the fact that the earnings of the workers in South Africa are brought back with them because they provide a source of cash for the economy.

There are no black trade unions in South Africa. Bantus would not be allowed to belong to trade unions. In spite of this, however, they have had a number of strikes, particularly in recent months, even though this is against the law. There were 60,000 on strike in South Africa in early April. There is a growing fear on the part of the white industrial society that if the black community ever becomes militant and organized they could bring the whole African economy to a standstill. Many of the more enlightened leaders in the industrial world are very concerned about this and, as a consequence, they are making serious attempts not only to raise the wages and living conditions of the men, but to provide more training and education.

The government of the Republic has had a great deal to say about the creation of the free and independent homelands. While we were in Africa, the homeland of KwaZulu in Natal Province had the meeting of its first parliament. The KwaZulu leader is Chief Gatsha Buthelezi. On the occasion of the opening of parliament, the first ordinary session of the KwaZulu Legislative Assembly at Nongoma, with the Minister of Bantu Affairs, Dr. Botha, in attend-