The colour Problems of South Africa

The Author. Dr. Edgar H. Broder has said: "Students of the race question generally and of the South African situation in particular, owe a deep debt of gratitude to Dr. Edgar H. Broder, for his stimulating contribution to the subject of race relations in the 20th century." This of course is not the first time that the author has essayed this task and covered himself with as much glory with the results of his efforts. The "History of Native Policy in South Africa" from 1830 up to 1924, when the book was first published, is still a standard work on the subject. While his brochure on "Native Education in South Africa" is much more than a mere entry into that field by a University Professor, as then was the qualification and training in an entirely different subject. The book might quite well have been written by one who had spent a lifetime in the education of the native races and who had thus gained first-hand acquaintance of their educability and as well as of their special aptitude, their difficulties, their hopes and aspirations in their pursuit of education. In another work "The Political Future of South Africa," Dr. Edgar Broder has endeavoured to look beyond the present through the present facts in order to suggest the line along which the present stream of events in South Africa might be unravelled.

In numerous addresses, articles in the South African Press, the author has been one of those who have unflinchingly and without counting the cost espoused the unpopular cause of the non-white people in South Africa...
And yet Dr. Brooke is a true South African, who yields to none of the most rabid "wasp Afrikaners" in his affection for his country, differing from them only in his firm conviction that the highest form of patriotism demands that the interests of no section of the population of a country should be advanced to the detriment of those of another.

To his work Dr. Brooke brings the gifts of being taking research, reverence for the facts, a full giving full weight to the arguments of the side contrary to his own prepossessions, no respect of persons, and a lack of that timidity which he considers to be the bane of the public life of South Africa where "men can stand silent and be others sacrifice health, prospects, and "manhood in a dishonourable security." Perhaps an unselfed in a dishonourable security. Perhaps mention need only be in addition to be made of the deepening of the spiritual note in his writing, the deeper of the spiritual note in his writings, lastly and pre-eminent in the book under review, a factor which will in no way mar the writings of a man who believes, as Dr. Brooke does, that of a man who believes, as Dr. Brooke does, that the pursuit of Truth, without fear or favour, is the highest, if not the only real value, in religion."
"The colour problems of South Africa" is a review of the Native Policy of the Union of South Africa from the date of its consummation in 1910 up to 1932. In it the treatise aims to "tread as fearlessly, as clearly, as honestly and as sympathetically as possible" to deal with all the dynamic forces in South Africa which have played and are playing a part in the forging of Union Native Policy. These include the potent force of nationalism with its practical counterpart in unpractised and impracticable segregation, if somewhat enfeebled liberalism with its practical counterpart on Christianity and its endeavours on behalf of people of colour and what still remains of the scientific attitude - or rather of the birth of the scientific approach - to the colour South African Question in his chapters on "The Economic Approach" and the "Anthropological Approach". Thus we find here no mere cataloguing of the news and virtues, if any, of Union Native Policy, but "an attempt to soft rationalisation can explain it", an attempt to prove convictions and special pleading from honest convictions and praise-worthy endeavours to play a real part in creating a South Africa a satisfactory policy "by in which every racial group would have full free opportunity to develop." But until that has been done can South Africa be considered "as a state, a political unit, composed of individuals of different ancestry, tradition, whose methods of living must in each case be respected, who are all free to serve South Africa".
In his final chapter the author gives a number of practical (not unreasonable) suggestions of the programme which in his opinion might go well from the basis of the past era. If his proposals are adopted by South Africa in tackling its national problem.

What, in conclusion, are some of the main contributions of this book to question of Race Relations in South Africa?

1. Its all-inclusive outlook. There is a too deplorable tendency on the part of writers and speakers on the South African to write and speak about that country as if it had only one problem, namely either the white it or had only one problem, namely either the white.

2. The South African Outlook. This book is a South African contribution to the South African question. South Africans, the South Africans, by their own effort, and often with a good deal of justification, resent very bitterly, and often with a good deal of justification, the South Africans, by their own effort, and often with a good deal of justification, resent very bitterly, and often with a good deal of justification, resent very bitterly, and often with a good deal of justification, resent very bitterly, and often with a good deal of justification, resent very bitterly.

3. The Coloured and their interrelations and their contributions to the South African picture. The English, the Indian, the Dutch, the Poor White, the Poor Black. The British, the British, the British, the British.
"As prejudice in all its ugliness, has to be conducted in the field no less than in that of the Nation." (11, 133)
3. His international outlook. And yet if Dr. Brookes is definitely South African in outlook, he is no naive parochial. His doctrine is that the only way to make South Africa either a part of the world’s future development or a failure in the past is by taking full advantage of the relationship between Africa and the rest of the world. He believes that in order to achieve this, it is necessary to remember the importance of movement of thought outside South Africa in the evolution of South African politics. The role played by South Africa in the formation of South Africa’s international reputation and in the recognition of South Africa’s international status, the African appointment of an African at the head of South Africa’s foreign relations, the increasing influence of Africa in international affairs, the interest of African countries in the development of South Africa’s international relations, the contribution of South Africa’s economic development to the world market, and the need for the fair name of South Africa.

4. His practical outlook. Dr. Brookes is an ardent sentimentalist. He knows that sentiment in the racial attitudes is no more sentimental than the need to see the importance of movement of thought outside South Africa in the evolution of South African politics. The role played by South Africa in the formation of South Africa’s international reputation and in the recognition of South Africa’s international status, the African appointment of an African at the head of South Africa’s foreign relations, the increasing influence of Africa in international affairs, the interest of African countries in the development of South Africa’s international relations, the contribution of South Africa’s economic development to the world market, and the need for the fair name of South Africa.
a real voice in the political councils of the country, he does not regard the franchise as a panacea for all the ills of both. The Bantu, the Indian or the Coloured.

In this connection one of the most important chapters in the book is that on "Segregation" where, this policy to which much of racist has been given in South Africa and elsewhere are most effectively summed and denounced and that not one academically but an appeal to the facts. By mentioning in Segregation as pronounced, it practiced in South Africa.

Its moral outlook, last but not least we must commend the author's attempt to elevate the tone of his discussion by stating the fact the race question is not a practical problem to be seen can be solved by haphazard makeshifts and by tinkering. Now at this aspect of it and now as this it is an intolerable and moral problem and unless the reason

why any solution is attempted is right — not merely expedient —

not much need be hoped for as regards the betterment of race relations in South Africa. It is this ethical or religious spiritual aspect of the approach to the problem which in my opinion goes straight to the root of the problem.

And yet it is probably aspect of the book which will offend the practical politician and perhaps the scientific student of the race question and possibly the reformer himself. But with this book, and more than the numerous quotations from poets and others also the numerous quotations from poets and others who will be held by many to have no claim to any special insight into the problems under consideration, however much they may be able to give to "any who scientific attitude and a name." But it is must nothing a local habitation and a name." But it is must

be borne in mind that the lecture which this book is a compilation was delivered at the University of Cali Town.