

any other place the spiritual home of Christian Nationalism, expressed the view that the Broederbond no longer had a task or a vision. From other sources we know that the party leadership after 1948 used the Bond but insisted on a commanding position in the political sphere. Prime Minister Strijdom explicitly told the Bond that it should not interfere with political policy, while Verwoerd, after consolidating his position in the party, used the Bond as a rubber stamp for policies which he often developed single-handed.

Bloomberg's *Broederbond* is a very readable book by a man the dust jacket appropriately calls a brilliant journalist. This is the book to turn to for a lucid exposure of the debates and contests within Afrikanerdom in the 1930s and 1940s. In the end, however, the study fails to add anything to the current scholarly understanding of a movement whose role and influence remain difficult to pinpoint.

HERMANN GILIOME  
University of Cape Town

INGRID DE KOK and KAREN PRESS (eds.), *Spring is Rebellious: arguments about cultural freedom by Albie Sachs and respondents*. Cape Town: Buchu Books, 1990, 150 pp.

F. W. De Klerk's speech of 2 February 1990, unbanning the ANC, opened an arena of public debate on matters economic, political and cultural in South Africa that has rapidly burgeoned. This book documents an area of current debate on art and literature that has surfaced in response to a discussion paper entitled 'Preparing ourselves for freedom' written by Albie Sachs in 1989 for an ANC in-house seminar on culture which was subsequently printed in the *Weekly Mail* in February 1990.

Sachs presents his paper as a change of view; having previously been 'arguing that art should be seen as an instrument of struggle', he now says, 'this affirmation seems not only banal and devoid of real content, but actually wrong and potentially harmful'. He is 'totally against censorship and for free speech', he sees the strength of the new South Africa in its variety—multi-lingual, multi-cultural, multi-faith, unified but not uniform, and above all a society in which artists are free to express themselves in whichever way they choose. The ANC should provide leadership but not control; the artist 'participating in the culture of liberation' is expressing 'who we are, how we see ourselves and the vision we have of the world'. The ANC should take note of those varied visions and not attempt to determine them.

Reactions to his paper are vigorous. Some welcome Sachs back into the 'liberal' fold, others defend 'committed' art as meeting the needs of dire circumstances; some say he is out of touch and that individuals and groups of artists are already talking of the struggle of life and love and irony and pain, not merely the 'struggle' and its clenched fists and spears; some point to the complexities inherent in the notion of 'standards' when Sachs says, 'let us write better poems and make better films and compose better music'. The responses are culled from seminars in the university, from newspaper columns, from reports of discussions in writers' groups and from ANC cultural organisations. The overall impression is of great vigour both in artistic creativity and in critical discussion going on currently in South Africa. Sachs's position in the ANC and his personal history make the piece that stands at the centre of the debate particularly interesting.

For this reviewer the piece evoked echoes of other past events. In the autumn of 1938 in *Partisan Review* a manifesto was published, 'Towards a free revolutionary art', signed by André Breton and Diego Rivera. Isaac Deutscher (*The Prophet Outcast: Trotsky, 1929-40*, 1970, p. 432, n. 2) states, 'Breton maintains that Rivera contributed only his signature; and that Trotsky was the chief author of the

# Spring Is Rebellious Arguments About Cultural Freedom

**D Kirk**



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