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The NDP as the blueprint of the country’s development path was supposed to systematically eradicate all uncertainty and instability of the country’s economy but did not reach this point to date. Interestingly, Crocker and Schwenke, ground-breaking researchers in the field of the relevance and purpose of development ethics, describes the duality of development from an ethical viewpoint: “In the descriptive sense, development is often identified as the process of economic growth and modernization leading to a society’s achievement of a high or improving (per capita) gross domestic product (GDP). In the normative sense, a developed society is one in which established institutions realize or approximate worthwhile goals.”<sup>29</sup>



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Despite the meaningful goals and redistribution of growth ideals listed in the NDP for the country, “poor orientation of public spending has contributed to improved social development indicators in a range of areas. Primary education, gender, several health indicators and environmental sustainability are likely to be achieved. Social insurance programs currently cover around 16 million people and, at 3.5% of GDP, are more than twice the media-spending among developing economies”.<sup>30</sup> So much more ought to be done in order to achieve the NDP’s vision for 2030. There has been a failure to create jobs at the pace necessary to reduce extremely high poverty, unemployment and inequality (PUI).

<sup>27</sup> Crocker and Schwenke 2005:8-9.

<sup>28</sup> See the World Bank 2016, [www.worldbank.org/en/country/Southafrica/overview](http://www.worldbank.org/en/country/Southafrica/overview).

<sup>29</sup> Crocker and Schwenke 2005:8-9.

<sup>30</sup> World Bank 2016. See also Goulet 1995:86-87, Advocates of redistribution with growth contend that equity, together with growth, must be planned as a direct objective of development strategy. Accordingly, the goal of planners and politicians become not to maximize economic growth, but to optimize it in the light of parallel equity objectives. Within this paradigm, one finds a changed view of the role attributed to investments in education, job creation, health, and nutrition.

The question, thus remained after the apartheid era who were those responsible for solving the colossal PUI challenge? “Who or what bears (primary) responsibility for bringing about development—a nation’s government, civil society or the market?”<sup>31</sup> Government should generally be aware that development is for a better life for human beings rather than human being an instrument of development. Ethically-based development is, inclusive: it offers and protects development benefits for everyone in a society —regardless of their religion, gender, ethnicity, economic status, or age.<sup>32</sup> The goals of genuine development, and not only its means, must not be borrowed from countries already ‘developed’. It becomes essential, therefore, to confront traditional images of the good life and the good society with modern alternatives to see which are more truly developmental.<sup>33</sup>

Since the dawn of democracy, this has been an ongoing struggle for Government: “In 2013 the country’s economic growth flattened due to prolonged labour strife and has exacerbated the high unemployment and external vulnerabilities, pushing up the unemployment to 25.5% in 2014 (33% including discouraged workers). Following the negative growth rate recorded in the first quarter of 2014, the South African economy escaped a further contraction in the second quarter as real domestic production rose at an annualized rate of 0.6%. This barely positive growth rate was extremely disappointing given the country’s development needs, and was mainly brought about by the down-out industrial action in the platinum-mining subsector which started on 23 January 2014 and only came to an end five months later.”<sup>34</sup> The most recent reports on the country’s economic status states that South Africa’s economy is in a bad place and this trend is likely to continue over the next five years. Gross Domestic Product (GDP) growth between 2015 and 2019 is expected to be the lowest since the Second World War.<sup>35</sup>

A totally different concept of development is needed, one derived from within the diverse value systems cherished by living communities. It is from within these values, these networks of meanings, loyalties and patterns of living, which the proper ends of development and the

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<sup>31</sup> Crocker and Schwenke 2005:6.

<sup>32</sup> Crocker and Schwenke 2005:9. This includes the maximization of economic growth in a society without paying any direct attention to converting greater opulence into better human living conditions for its members, and an authoritarian egalitarianism in which physical needs are satisfied at the expense of political liberties and citizen agency.

<sup>33</sup> Goulet 1995; 88-89.

<sup>34</sup> See African Country Focus – South Africa 2016, <http://www.globalfinance.mu>.

<sup>35</sup> See Smith 2016, <http://www.fin24.com>. South Africa is described to have two economies: the haves and the have nots. South Africa in showing muted employment growth, weak growth in credit extension, particularly to households, and low consumer confidence. However, wage growth and household wealth appear to remain resilient. Our untidy political arrangements over the past four to five years have hurt the country. People would then rather be defensive and invest offshore.

most suitable means for obtaining it are to be defined. Sound development ought to be grounded in traditional and indigenous values, since ultimately both economic and social development. Integral human development, however, rests on a secure sense of identity and cultural integrity, and on a system of meaning to which one can give enthusiastic allegiance. This conviction lies behind the search for strategies of change which take the traditional values of living communities as the foundation upon which to build humane forms of development.<sup>36</sup>

### 7.2.3 Issues of Implementation and Viability

This study was intended to developing an assessment framework for testing all aspects of the NDP ethically and as to its viability. Based on a review of applicable literature, this study identified key terms and explains different viewpoints for assessing viability and ethical development. One finds several sources for moral assessment of the theory and practice of development. Activists and social critics, such as Frantz Fanon in the 1960s criticized colonialism and orthodox economic development and searched for better alternatives.<sup>37</sup>

The relevance of the thesis relies upon the suggestion of perspectives that will strengthen the rationale, viability and implementation of the NDP. The NDP identified the failure to implement policies and an absence of broad partnerships as the main cause for the slow progress in eliminating poverty and reducing inequality.<sup>38</sup> To achieve its two main strategic goals, the NDP lists several critical factors for its successful implementation: focused leadership that provides policy consistency; ownership of the NDP by all formations of society; strong institutional capacity at technical and managerial levels; efficiency in all areas of government spending including management of the public service wage bill and making resources available for other priorities; and prioritizing and achieving clarity on levels of responsibility and accountability in every sphere of government; as well as a common understanding of the roles of business, labour and civil society.<sup>39</sup> Development ethics is in

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<sup>36</sup> Goulet 1995:141, 215

<sup>37</sup> Crocker and Schwenke 2005:2. See also Goulet 1995:87, the Basic Human Needs (BHN) approach is an important variant of the redistribution-with-growth model. BHN goes further than redistribution by specifying the quantifiable content of redistribution or equity. For BHN strategists, the priority task of development thus becomes neither to maximize nor to optimize aggregate growth, but rather to satisfy a cluster of basic needs felt by the poorest segments of the nation's population, those lying under some 'poverty line'. This cluster of basic needs includes goods and services relating to nutrition, health, housing, education, and access to jobs. The BHN paradigm also differs from the redistribution-with-growth approach in that it does not necessarily assume that equity is always or necessarily compatible with high rates of economic growth. If basic needs can be met with little or no growth, so be it, they say; in any event, true development is not measured by growth.

<sup>38</sup> NDP 2011:13.

<sup>39</sup> See the World Bank 2016, [www.worldbank.org/en/country/SouthAfrica/overview](http://www.worldbank.org/en/country/SouthAfrica/overview).

large part about choices: choices about values and about strategies. Ethical discussion about development only has much point because there are real, serious choices to make. If there were but one development path that could be taken seriously there would not remain much to discuss; only the propounding of the one true way. At least in some cases we can conclude that certain alternatives we may find shared features as well as areas of acceptable variation.<sup>40</sup> The recent affirmations by global credit ratings agencies were indicators that some improvements were starting to emerge as South Africa implements its NDP. Radebe assured the country that progress was being made on the long-term blueprint that was developed to pull South Africa out of its economic slump. Further, Government, business and labour were collectively intensifying efforts to expand growth, with the country's rankings in the WEF's competitiveness index starting to show improvements. However, the currently unfavourable economic conditions, locally and globally demanded efforts be further focused on bolstering growth.<sup>41</sup>

First, the very idea of development as societal improvement is value related. Development ethics attempts clarification, assessment and widening of the values which are given power. Second, development strategies and paths typically involve major human costs and suffering. Their nature and distribution, nationally and internationally, must be taken into account and responded to.<sup>42</sup> Third, non-development too can have terrible costs. Hence people may face cruel choices, where each option involves tolerating or causing great bads, and this call for intense and systematic discussion. Fourth, we must identify and compare alternatives. The issue is reconceive development to give it a more adequate value direction and make it more equitable, and try to find or create alternative means that will do this.<sup>43</sup>

From all aspects researched in this thesis, it may be concluded that the NDP is a viable plan for South Africa's development. The study concentrated on the most important recent political initiative to create an equal and flourishing socio-political climate in South Africa and for all its citizens. This document will, in spite of misgivings and critique from various quarters, remain the relevant and authoritative guiding vision for the new South Africa, at least for the foreseeable future. The NDP was initiated to significantly reduce inequality in South Africa by 2030 through uniting South Africans, unleashing the energies of its citizens, growing an inclusive economy, building capabilities and enhancing the capability of the state

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<sup>40</sup> Gasper 2004:14-16.

<sup>41</sup> See Odendaal 2016, <http://www.engineeringnews.co.za>.

<sup>42</sup> Gasper 2004:14-16. See also Gasper (2007).

<sup>43</sup> Gasper 2004:14-16.

and leaders to work together to solve complex problems. Development strategies must be contextually sensitive. Hence, what constitutes the best means will depend on a political community's history and stage of social change.<sup>44</sup> This ethical assessment of the NDP, is a way of thought and practice that emphasizes the importance of often distinctive local problems and solutions.

#### 7.2.4 The NDP and Agency of the Individual and Communities

If development is defined generically as “good socio-economic change,” what basic economic, political, and cultural goals should a society or political community pursue, and what values or principles should inform their selection?<sup>45</sup> The reality remains that in spite of global progress with respect to achieving higher living standards for many – there are still grave deprivations for many in contrast to the elevated affluence of a few.<sup>46</sup> Amartya Sen addressed the causes of global economic inequality, hunger, and underdevelopment and have addressed these problems with, among other things, a conception of development explicitly based on ethical principles.<sup>47</sup> Sen argues that development should be understood ultimately not as economic growth, industrialization, or modernization, which are at best means for the end of the expansion of people's “valuable capabilities and functionings”<sup>48</sup>

In this study, the NDP with its constitutional and human rights framework resonates with Sen's “development as freedom” and the capability approach. This notion has grown into a major focus in development at large with an emphasis on the ethical dynamic. South Africa's sustainable development paradigm connected and integrated many human rights and constitutional principles; Freedom, equality, participation and sustainability were the outstanding factors in terms of human and environmental development. In terms of the NDP, agency of the individual and communities, the most fundamental category in moral assessment was to be determined between human flourishing and human rights.<sup>49</sup> Most critics of development agree that development is a multidisciplinary field that has both theoretical

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<sup>44</sup> Crocker and Schwenke 2005:9.

<sup>45</sup> Crocker and Schwenke 2005:5.

<sup>46</sup> Crocker and Schwenke 2005:7.

<sup>47</sup> Crocker and Schwenke 2005:3.

<sup>48</sup> Sen 1997. See also Gasper 2004:16-18, the 1990s saw a growing explicit ethical thrust in forums for development policy and practice: in the debates on aid, trade forums for development cooperation, for example on ethical trading, child labour, debt relief, intellectual property rights, environmental sustainability and humanitarian relief, and in growing attempts to establish and apply norms and codes of practice in relief and development work.

<sup>49</sup> Crocker and Schwenke 2005:6.

and practical components and that it should include both academics and practitioners.<sup>50</sup> Hence, in this study it was important that both human flourishing and human rights be used as core catalysts in processes of development. A threshold view that identifies a minimal level of agency and well-being that should be open to everyone, regardless of their citizenship, and is the “platform” for individuals and communities freely to decide their own conception of the fully good or flourishing human life is fundamental.<sup>51</sup> One reason for this approach is that it will be easier to get cross-cultural consensus for a “moral minimum” than for a robust conception of the good life. Another reason is that such minimalism respects the rights of individuals and communities to determine (within limits set by their respect for the similar freedom of others) their own conception of the good.<sup>52</sup> This is indeed what the NDP aspires to achieve.

This study reviewed the wide range of applicable methods for assessing the viability of the NDP. The assessment discovered in terms of human and economic development that: Since 1994 South Africa has made great progress in reducing absolute poverty by rolling out social grants for pensioners, the disabled and children. Access to education, housing, water, electricity and other services have been greatly broadened. As a result, well-being has increased substantially. A sound macroeconomic framework with a stable fiscal position, inflation targeting, a floating exchange rate and largely unimpeded international capital flows, underpinned this progress and has earned South Africa the confidence of financial markets.<sup>53</sup>

Notwithstanding the successful transition to a democratic system with strong institutions, the legacy of apartheid is still felt by many South Africans. Inactivity is widespread, settlement structures are too remote from economic centres and severe infrastructure bottlenecks prevent economic activity from delivering the benefits of globalization to all. Moreover, domestic barriers to firms entering markets are still high, in particular for black entrepreneurs despite policies to foster black economic empowerment. The NDP provides an ambitious framework

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<sup>50</sup> Crocker and Schwenke 2005:7-8. It is important not merely to understand the nature, causes and consequences of development but also to argue for and promote specific conceptions of such change. The moral dialogue ought to include a range of voices, so as not to neglect the resources of the communities at large but to forge an improved global and public moral consensus that builds on and extends global commitments to common values and human rights.

<sup>51</sup> Crocker and Schwenke 2005:11.

<sup>52</sup> Crocker and Schwenke 2005:11.

<sup>53</sup> See Preuss 2015, <http://www.financialmail.co.za>.

for stronger, more inclusive growth.<sup>54</sup> Life expectancy, after falling dramatically from 62 years in 1992 to 53 years in 2010, recovered to 62 years in 2014. The recent rapid expansion of the antiretroviral treatment programs to fight HIV/AIDS. And it is supported by declines in both adult and infant mortality. The poor are particularly vulnerable, and high HIV and AIDS infection rates, as well as TB infections, have severely strained the health system, contributing to the poor health indicators.<sup>55</sup>

A key factor behind the high income inequality is the low employment rate, especially of black South Africans. The NDP also identifies the need to increase economic growth and expand employment. Job creation is held back by regulatory entry barriers for new suppliers, who could offer better and cheaper services, as well as by the legal extension of collectively agreed wages, contributing to an insider/outsider divide.<sup>56</sup> The unresolved set of complex socio-economic challenges has locked South Africa into a low-level equilibrium of low growth, persistent poverty and widespread exclusion and unemployment. Although many of the required policy actions are known to the policy-makers, their implementation has been hampered by a lack of broad political consensus and the deficit in trust between business, labour and government.

The education system has failed to ensure that equalised public spending on schooling translates into improved education for poor black children. Raising educational outcomes and increasing employment would mean more opportunities for young people, higher productivity growth, rising incomes, increased tax revenue, less dependence on grants, reduced scope for the politics of patronage, greater social cohesion, higher levels of investment and more space for creativity. The NPC identified a set of interrelated challenges that affected the country's ability to bolster the quality of life for all South Africans. These include improving the performance of the public service and raising the standard of service delivery, reducing corruption, addressing the legacy of apartheid's spatial divisions and bridging deeply rooted social divisions. The NPC's methodology emphasised cause and

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<sup>54</sup> See OECD Economic Surveys South Africa (2013a, 2013b and 2015:2). See also the World Bank 2016, Despite the notable accomplishments, South Africa's economic transformation agenda remains incomplete. The limited progress since 1994 in lifting the living standards of the majority and reducing the income inequality has put the social contract under pressure and has developed into an open public debate. Transport and farming sectors brought into question labour and business relations in the country. South Africa remains having a dual economy with one of the highest inequality rates in the world, perpetuating inequality and exclusion. With an income Gini of around 0.70 in 2008 and a consumption Gini of 0.63 in 2009, the top decile of the population accounts for 58% of the country's income, while the bottom decile accounts for 0.5% and the bottom half less than 8%.

<sup>55</sup> See the World Bank 2016, [www.worldbank.org/en/country/Southafrica/overview](http://www.worldbank.org/en/country/Southafrica/overview).

<sup>56</sup> See OECD Economic Surveys South Africa 2015:2.

effect. It recognised that public policy had multiple divisions. Trying to piece together the root causes of any specific issue is difficult; drawing links is even harder. Nevertheless, this is precisely what the Commission has undertaken to do. Environmental challenges such as climate change and water scarcity threaten the sustainability of economic growth. South Africa is one of the most energy and greenhouse gas intensive economies, reflecting the huge minerals-energy complex, which relies heavily on domestic coal. This questions thus in this regard, how concerned should we be about our environment; how concerned should we be about the poor; or how concerned we should be about democracy, cannot be ignored.<sup>57</sup>

A crucial question in the debate is which agents and structures are largely if not exclusively to blame for the present state of global destitution and unequal opportunity? It is evident that the global order is both dominated by affluent countries and unjustly tilted against poor countries.<sup>58</sup> Moreover, the global order opens up opportunities for poverty reduction and democratization as well as impedes them, and wise leaders/peoples discern the difference. A developing country can find ways to take advantage of normally adverse global factors.<sup>59</sup> This thesis endeavours to provide perspectives from which the NPC can benefit in planning and evaluating future work for national development, taken from crucial debates in development theory, global ethics and ecumenical discourse on global justice and peace issues. The moral of this nautical story is clear: Just as the national development efforts vary and from time to time and place to place, so do the impacts of the global order and the rich countries that dominate this order. Is it up to developing national and local communities to seize the good and avoid the bad of a globalizing world? Today, the challenge is to get the balance right . . . between collective action at the local, national, and global levels.

### **7.2.5 Dangers threatening the NDP**

During the last phases of this study, especially the past year, it has become increasingly clear that the original euphoria about an own National Development Plan for South Africa has waned. The NDP has come under attack from various quarters, even from within the ruling party, the ANC. President Zuma has been speaking about a “second (economic) revolution”, entailing a radical transformation of the country’s economy, against white monopoly capital and towards a people’s economy. Critics have been quick to indicate the birth of a rapidly growing culture of entitlement, corruption and self-enrichment, and even “state capture”, with

<sup>57</sup> Crocker and Schwenke 2005:13. See also Stiglitz 2002, 218-19.

<sup>58</sup> Crocker and Schwenke 2005:14.

<sup>59</sup> Crocker and Schwenke 2005:14.

the Gupta family pulling most of the strings behind the curtains.<sup>60</sup> The political commentator, Max du Preez, has written a sobering analysis of the state of the nation after twenty years of democracy, also in the area of economic development. While remaining positive about the possibilities of the South African nation of overcoming all the obstacles, he has warned that there may only be “rumours of spring”, and that a long winter may still be in the waiting.<sup>61</sup>

The FW de Klerk Foundation, established to strengthen democratic attitudes and the rule of law in the country, has held various symposia and public lectures, and of late De Klerk himself has spoken out very strongly on the crisis in the ANC as far as attitudes regarding the NDP are concerned. He has warned that the ANC may split on this issue and that the future of the country may hinge on the two alternatives: The NDP with its balanced approach, emphasising both sustained growth and redistribution of land and resources, or a radical second revolution that may result in chaos and anarchy.<sup>62</sup>

One of the threats against the viability of the NDP lies within the Plan itself: the apparent reluctance to address issues of race and ethnicity, as though these issues have been solved and that the country and the people are now facing other more urgent issues, such as economic and social justice – as though these issues can be separated as neatly as this.

It is simply not possible to address these important aspects here, since our focus has been on the internal ethical integrity and viability of the NDP, in terms of ethical and developmental theories. It will require another line of approach to address issues of corruption, state capture, and overt or subtle undermining of the NDP, which have emerged as strong influences on the Plan from “outside”. Here we can only hope and trust that the ethical basis of and for the NDP, presented here, can serve also as a basis for such further critique of negative influences that may conspire against the Plan and its successful implementation.

### 7.3 Conclusion

It may be worthwhile to conclude this study by summarising some of the main points in the argument that were built up through the seven chapters: “Development” has emerged as a key word indicating the level of participation in and integration into the global economy of previously “under-developed” or marginalized countries, especially from the so-called “Third

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<sup>60</sup> In the frontline of such critique has been the weekly *Mail and Guardian*, spearheaded by the revealing cartoons by Zapiro. See the archives of the website [www.mg.co.za](http://www.mg.co.za).

<sup>61</sup> Du Preez, 2013.

<sup>62</sup> De Klerk, FW 2017.

World". Even though decolonial theory contests the validity of what is seen as a particular arrogant Western assessment of the norms at work in such classification of nation-states, it is widely accepted that there is a direct equation between *growth* and *equality*: The lower the level of inequality in any country, the faster and the more sustainable the growth in the economy is expected to be. South Africa's dilemma is that it portrays the extreme negative aspect of this fundamental socio-economic formula. The country has a high level of inequality and seems to be stuck in low economic growth! In essence, the current high level of inequality in South Africa results in slow and unsustainable growth in the economy. A healthy development path for South Africa would mean that both economic growth *and* equality should be sustainably sought. Colonial and apartheid periods elicited processes of planning and development which may have been well-managed and controlled but were fundamentally unjust, being based on stark inequalities, and thus strongly and justifiably opposed.

The central focus of this study has been to ethically assess the rationale and implementation of the South African National Development Plan (NDP), developed on the basis of the country's model new Constitution in order to ensure good quality of life and dignity for all its citizens. The goal of this study has been to determine to which extent the NDP is viable in this sense, and can be supported on the basis of a responsible ethical development paradigm, such as Amartya Sen's comprehensive theory of "development as freedom". This thesis aimed at contributing towards a trustworthy assessment framework for testing all aspects of the NDP, especially its ethical viability.

To test the viability of the NDP the study zoomed in on detailed assessments of the following frameworks:

- *Critical historical studies* of South Africa's international political and economic development,
- *Studies on Development Theory* to identify gaps or suspect aspects of the NDP,
- *Constitutional and human rights studies* into the constitutional framework of the NDP and its socio-ethical perspectives,
- *Post-colonial and Post-Apartheid ideals of the National development Plan*,
- *Studies on globalization and a global ethic* to specifically understand the positive and negatives side of globalization as relevant factors in development discourse in South Africa, and

- *A particular study of Sen's comprehensive development framework* to use a theory acknowledged for its comprehensiveness and ethical sharpness to thoroughly assess the strengths and weaknesses of the NDP.

Findings drawn from this study suggest that the (*utilitarian or consequentialist*) goals and objectives of the NDP are generally seen as positive and pointing in the right direction. However, the deeper ethical analysis of the NDP, linked to the emergence of *responsibility theory*, a *global ethic* (a deontological social ethic for the world), a particular African *virtue ethic* (Ubuntu), and specifically to Amartya Sen's ethical analysis of the kind of *agency and freedom* needed by the actors in the drama of development – together - expose various shortcomings in the NDP, some of its goals, its implementation, sustainability, and the new ethos it embodies.

The concluding remarks of this study thus provide a number of critical points, ethically spoken, on crucial details of the NDP. Such aspects of the NDP are, for instance, its “utility” (according to the theory which holds that actions are right if they lead to optimum happiness for the greatest number of people); its “morality” (good outcomes or results produced by right actions, consequences which generally outweigh all other considerations); its “virtue” (which focuses on individual agency, morality and duties), but also in typical African fashion, the quality of its “Ubuntu” (the being together of people defining each member of the clan's humanity and dignity). Sen's accent on the *inner freedom*, the *agency*, of individuals and people, organized in civil society - to support each other, to be open, ready and engaged in their own development - seems to provide some of the missing ingredients for the South African development plan and path. Such ingredients cannot be guaranteed or “produced” by human rights, constitutions, Rule of Law, or even a Bill of Rights. In the face of state capture, corrupt leadership, personal greed, lack of personal integrity or virtue, disregard for divine commands or human rights, this one factor seems to be the only medicine that works: *deep-seated personal agency* (of the individual and of civil society), generating strong determination, joint action and a belief of a future commonwealth that does honour the original dream of the Freedom Charter. Hopefully the critical questions emerging from the multi-level ethical assessment of the NDP, may stimulate new debates and set out new research agendas for a just and peaceful future for the “Rainbow Nation”.

The researcher thus regards this assessment as reason for opening up a discussion rather than closing it. The assessment links issues that ought to be addressed in the context of more comprehensive research efforts. Other bodies at national and international level should discuss the recommendations, identify their limits, and see how best they can contribute to the broad agenda, each from its own perspective. The researcher believes that a global debate around the issues and recommendations raised in this assessment may provide an important venue for a discussion of societal values for what we, as a society, care about and whether we are really striving for what is important. At national level, round-tables should be established, with the involvement of stakeholders, to identify and prioritise those indicators that carry the potential for a shared view of how social progress is happening and how it can be sustained over time. The researcher of this study hopes that the critical ethical assessment offered here will provide the impetus not only for such a broader discussion, but for ongoing research into the development of better metrics that will enable us to assess better economic performance and social progress.



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## Acts

1911 Black Labour Regulations Act  
1911 Mines and Works Act  
1913 Black Land Act  
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1926 Mines and Works Act  
1936 Native Trust and Land Act  
1945 National Education Finance Act  
1950 Group Areas Act  
1950 Population Registration Act  
1950 Suppression of Communism Act  
1951 Bantu Authorities Act  
1952 Black Act  
1953 Bantu Education Act  
1953 Criminal Law Amendment Act  
1953 Natives Settlement of Disputes Act  
1953 Reservation of Separate Amenities Act  
1954 Black Resettlement Act  
1956 Industrial Conciliation Act  
1956 Riotous Assemblies Act  
1957 Extension of University Education Act  
1959 Promotion of Bantu Self Government Act  
1998 Environmental Management Act  
1998 National Forest Act  
2005 Forestry Laws Amendment Act  
2014 Infrastructure Development Act

