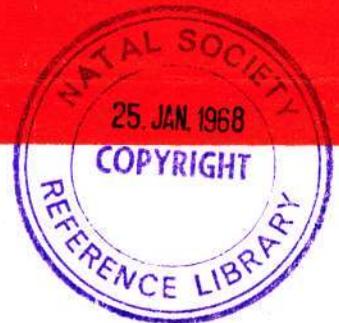


# LIBERAL OPINION



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## KALK BAY

By MARY WHEELDON

LIBERAL OPINION subscription  
is 75 cents (7/6) for six issues.

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The effects of apartheid on people in the Cape Peninsula was described by Uys Krige two years ago when he spoke on new Government legislation against mixed entertainment. He said:

"We have become the world's best busy-bodies, the world's most fanatical bureaucrats, the world's arch meddlers, most active and expert trouble-makers. Where there was clarity we bring confusion, where order chaos. Where there was quiet harmony and the communion of kindred spirits, we bring . . . clash, conflict, frustration, suspicion, distrust, animosity and resentment."

He also reminded the Government that it would not be long before the Coloured people would be as many as the Afrikaners, and that the majority of the inhabitants of Cape Town were brown, not white.

Some eleven years ago in the early stages of Government preparation for the application of the Group Areas Act to the Cape Peninsula, a petition organized by the Black Sash and carrying 30,000 signatures asked the responsible Minister to leave the Peninsula as it was, claiming that "In the conditions of the Cape Peninsula, which are the result of three centuries of history, it would be impossible to demarcate just Group Areas." Nowhere has the impossibility of reconciling Group Areas proclamations with justice, leave alone wisdom, been more

evident than on this coast. Other paragraphs in the petition stressed the interracial harmony and goodwill that had prevailed throughout that history. A minister of the Dutch Reformed Sendingkerk, who signed the petition, said that he was afraid interracial harmony was what the Government feared most, and one of their main reasons for separating the races. If there was serious friction between the different races Pretoria might feel quite safe to leave things as they were. He is a Cape Afrikaner.

### **Ignorant of History**

The present Government and its well-drilled caucus appear to be dominated by Transvaal elements who are for the most part ignorant of the history, traditions, and social conditions of the Cape. Thus they appear to be unaware of the pain they cause by their surgical operations on this body of living, functioning human society; and of the barbarity of expelling under a Group Areas Proclamation entire populations of original inhabitants from the historic areas of District Six, Kalk Bay, and Simonstown.

I have seen some of the bewilderment, anger, and insecurity that are the result of such proclamations. I live just above the busy, beautiful little harbour that is the centre of Kalk Bay village life and the site of its only industry. The present close-knit fishing community of about 120 families are the descendants of Portuguese, Philippine, Javanese, and Irish seamen who settled here over 150 years ago and later intermarried with English, Dutch and Cape Coloured people. From the beginning, this first settlement on the False Bay Coast had a strong community sense, and over the generations bonds have grown stronger as the people shared common hardships and triumphs in pioneering their trade and establishing their institutions. Among the Catholics, Muslims, and Anglicans of different origins, special traditions and codes of behaviour developed, and they were welded into one family drawing security from their common history. Grandfathers, fathers and sons were trained for no other livelihood but the sea, and very many of the families are inter-twined in blood relationships. Skipper Vincent Cloete, descendant of five generations of fishermen, said their village was "different" because "As a community, living our life together, we think and act and work as a family, suffering together when times are bad and rejoicing together when they are good, always respecting each other. Not only has Kalk Bay been a place that we know as a home, but it has also been like a mother that

holds a family together through familiarity and love."

The fishermen own 31 boats with a total crew of 340. They are line fishermen manning relatively small craft, and they judge shoal movements from the colour of the sea and sky, water temperature and tides, the wind, and the behaviour of sea birds. They are ready at any time to leave for the fishing grounds. Sudden storms mean prompt adjustment of moorings if their boats are not to be battered to pieces.

This exceptionally law-abiding, hard-working, and religious community has been lovingly documented in a remarkable book, "Die Blondom is hul Oesland" by Tommy Carse. He was their policeman for 15 years until the Kalk Bay Station was closed for lack of business. He still lives among the community he respects so highly, and aided the State Information Department in making a delightful film, "The Fisherfolk of Kalk Bay" — with sound tracks in eight languages — which was shown all over the world as a showpiece of "peaceful co-existence" of the races and of Non-White contentment. At one stage the State was clearly proud of Kalk Bay.

In 1911 the Government constructed a safe harbour for the fishermen. Many years prior to this the community had built a Mosque and a Catholic Church, and contributed towards the building of an Anglican Church and two schools. It was only towards the end of the 19th century that white people began to live here. They came well knowing the community they were joining, and attracted by the facilities established by the fisherfolk. It would therefore ill behove them to ask for the founders' removal. But anyway they did not. Nobody has. Only the great god Apartheid. As recently as 1940 the Municipality built 55 flats solely for the fishermen; and a City Council resolution, passed in 1939, said that "in letting flats or houses in the Kalk Bay Scheme, first preference must be given not only to bona fide fishermen but to any widows whose husbands had been engaged in fishing". Naturally thinking themselves secure, the fishermen sank large sums in boats — R124,000 — and some built their own houses in Kalk Bay.

### **The First Blow**

In November 1964 the first blow fell. The Government advertisement announced that it was proposed to declare the whole area between Lakeside and Clovelly for White occupation. Objections in quintuplicate could be sent to the Department of Planning not later than

December 18, 1964. To many in the serenely busy fishing village the whole thing was beyond comprehension. Ratepayers in the area joined with one of the Councillors for the ward, fishermen leaders, Churches, and the Muslim community, to help individuals and bodies to organize their objections. The Cape Town City Council held a special meeting in time to lodge objections concerning the 55 Council flats. Protest meetings were held. The Kalk Bay Residents' Association submitted a detailed memorandum.

At the turn of the year objectors were notified that the public enquiry would be held in Muizenberg Pavilion on January 11, 1965. The nightmare was on the way to becoming a reality. That is how it felt at the enquiry. Almost every face looked as incredulous as stunned. There were about 300 of them, mostly fishermen. Of the 46 organizations and individuals who had submitted objections, many had nothing to add to their written memoranda, but several spoke, including Mr. Lewis Gay, Member of Parliament for the area, and representatives of the City Council, the Institute of Race Relations, the Black Sash and the National Council of Women; but most memorable was the counsel briefed by the Residents' Association, and the fishermen he called in evidence. Outstanding evidence was given by Imam Fischer, leader of the 200 Muslim fishermen, and by the Association's chairman, Mr. Vincent Cloete, whose personal quality was described by one who worked closely with him in the Kalk Bay survival struggle as "a rock of magnificent reliability against which the ugliest racial seas can never prevail". The essence of the residents' case was that in considering a proclamation the Group Areas Board is enjoined by the Act to give prior consideration to existing industries in the area, and to consider "whether or not suitable accommodation will be available outside the area for those disqualified by a proclamation". And there is nowhere suitable for Kalk Bay fishermen to live away from their harbour. It was stressed frequently that most of the Whites in Kalk Bay earned their livelihood up the line and used it purely as a dormitory suburb; and that Kalk Bay was the Peninsula's main source of fresh fish.

Even after the enquiry many were hopeful. It couldn't happen, could it? The Government would surely not cause such hardship as would be the uprooting of this community from their centuries-old home to make room for a few johnny-come-lately White men?

### **Sick Suggestion**

But it did happen; and on July 7, 1967, the whole area from Lakeside to Clovelly, including Kalk Bay and all the beaches, was declared for Whites only. The 400 people living in the flats are given 15 years to get out. But there are 150 living outside the flats whose breadwinners are fishermen, and they, along with another 100 or so non-fishing breadwinners, must all be prepared for marching orders from next July. But already children are no longer permitted to play on the Harbour beach, a beach that Whites don't want. There was a sick suggestion that the beach should be for local Coloureds only. (How enforced? Must the child's address be tattooed on his arm?) An elderly fisherman pleaded for "the armste" who relied on this beach for their annual cheap holiday for the whole family.

The proclamation produced plenty of protests from individuals, the newspapers, the Black Sash, the Institute of Race Relations and others. Church protests culminated in a meeting of the executive committee of the Peninsula Church Council which called on Christians of every Church to press by every legal means for the suspension of the Group Areas Act as implemented in the Peninsula.

### **Representatives Silent**

The four Coloured Representatives in Parliament and the Council for Coloured Affairs were silent. Party leaders who had been nominated to stand for Coloured Representation in Parliament (before the "Improper Interference" Bill thwarted all such non-National Party political communication across the colour line) protested at the "unchristian persecution of the Coloured people" and issued a challenge to Mr. Tom Swartz, chairman of the Council for Coloured Affairs, and to the Coloured Representatives in Parliament, to remind the Prime Minister of his plea to the world "to test the country's deeds and principles against the standards of morality and Christianity".

Since this article was started Simonstown has been declared a White area. Another 5,000 Cape citizens are to be uprooted from traditional homes and occupations and reduced to the status of segregated peasants.

### **Who Moves ?**

Who are these people the Government is moving from their homes? Many of their ancestors were settled in Kalk Bay and Simonstown before the Afrikaner nation was founded. Compared to any South African immigrant of the

last ten years, all of them have a prior claim to a share in the booming South African economy and all that it should mean in terms of job opportunities, education for children, health facilities and old age pensions. They have worked productively for their country and they do not belong to the East, Europe, or independent Africa, any more than Van der Merwe does.

These are a few answers I got when I asked people in the fishermen's flats what they thought about the Proclamation:

"Why do you ask me about the South African Government's latest moves? It has nothing to do with me: I am not a citizen. I was only born here."

"I think it must have been wonderful to have lived here 100 years ago. My great grandfather lived in such an interesting time and was free to use his skill and better himself. Nobody was frightened and we all had the same legal rights."

"I really can't understand why they want to move us but I have heard it is because the Government is afraid of the Africans."

"You could call it a challenge. Our few families against the Government and the rest who don't care. We stand to lose our living and friends: they have nothing to lose or gain. They really want us all to be begging on our knees and to be like the lovable fool Gamat with his skolly children. We didn't care what they thought when they left us alone, but now we really know our place."

"We are better men than those who made this plan to move us and that is some comfort."

The Prime Minister has warned the world of the consequences of taking a man's home from him. How then can his Government implement an Act which is achieving the removal of thousands of South Africans from their homes? (Reprinted from the **South African Outlook**, October, 1967.)

## **AUTHORITY AND FREEDOM**

by **ALAN PATON**

The 1967 Edgar Brookes lecture on **Academic Freedom**, delivered at the University of Natal, Pietermaritzburg

I would have preferred the title "Freedom and Authority" which has a swinging trochaic rhythm giving promise of music to come, but I did not use it because it would lay me open

to the charge that even in the title I put freedom before authority, so I chose the title "Authority and Freedom," and I don't like it so much because although it has an iambic rhythm, it does not swing, being ruthlessly cut off before it can make any music at all. I know what these deep psychologists would say (i) this man is an authoritarian, because he puts authority before freedom, or (ii) this man is a coward, and is obviously sucking up to the big chiefs or (iii) this man is a cheat, because he obviously means the opposite. The answer is none of these. The answer is that this man is an alphabetarian and puts his subjects into alphabetical order. The question as to why he chose on this particular occasion to be an alphabetarian is utterly fascinating, but it is not the subject of this lecture.

We have been talking of these things as though one might conceivably be preferred to the other. But that is not the case. They are not alternatives, they are not opposites, in fact they are both essential to something which is more fundamental, and that is life, not only personal life, but also life in community. And what is more, we can live fully only when these two are present together, not only in our personal lives, but in our social and community life also. If freedom destroys authority, then the result is chaos; and if authority destroys freedom, the result is slavery.

### **The Language of Slavery**

It sometimes happens that in rebellion against authority, people assert the belief that there can be an absolute freedom, a freedom which knows no authority. Yet that is not the way we are made. It is striking that man, in order to express the highest states of freedom, uses the language of slavery. When we hear great music, we say that we are spellbound. When we hear a great speaker, we say the speaker held us, we may even add, in the hollow of his hand. A great actress enthralled us, literally hold us in thrall. A book grips us. A song captivates us. I think it was the Americans who introduced to the English language the expression "I am sold," presumably into some kind of captivity. It is strange, is it not, that the common element in all these bondages, is the experience of being free? The music, the play, the book, may make us weep, may fill us with that indescribable mixture of pain and joy, but what makes us weep and dance and laugh is not just the music and the play and the book, it is because something rises in us to meet them, it is because we are being glad to be what we are,