

No. 23—Vol.—1.1

FRIDAY,  
5TH JUNE, 1953

Registered at the G.P.O. as a Newspaper

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# INDIAN OPINION

Founded by Mahatma Gandhi in 1903



*Our tragedy today is a general and universal physical fear, so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question—When will it be blown up?*

—William Faulkner,  
Nobel Prize Winner.

—o—

*"This is what I found out about religion. It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher Power. Only by trust in God can a man carrying responsibility find repose."*

—Dwight D. Eisenhower.



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Don't talk of politics—not even of non-violence—but talk to them of the advantages of literacy. There is prohibition of drink and intoxicating drugs and of gambling. There is medical relief by means of the propagation of simple rules of hygiene and sanitation and elementary preventive measures, and of cheap home remedies and training intelligent villagers for these.

All this constructive work should be for its own sake. And yet be sure that it will develop the quality required for non-violent responsible government. That is how I began my work in South Africa. I began with serving them. I did not know myself that I was so training myself.

This constructive programme may go on endlessly. Why should you be tired of it? Do you know the hundred years war in England? If they fought for a hundred years, we should be prepared to fight for a thousand years, in as much as we are a continent. Thus we will have given our contribution to the fight for freedom, which will be our reward. That is the mass constructive programme I want you to do and that is the basis of the training for the non-violence of the brave. It is whole and indivisible and those who do not believe in it whole-heartedly must leave me and work according to their own light.

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# INDIAN OPINION

FRIDAY, 5TH JUNE, 1953

## All Is *Not* Well With Africa

THE statement made by our Prime Minister, Dr. D. F. Malan, on his arrival in England last week merits some thought. It is human nature to resent personal criticism. Praise is always pleasing but fault-finding is most displeasing. Yet a person can learn and improve oneself only by not being elated by the praises and by humbly accepting adverse criticism, examining it thoroughly and, making adjustments where necessary and rejecting what seems to be not applicable, without bearing malice towards those who have offered the criticism in all good faith. But to become intolerant and resentful over the least criticism shows a sign of false pride and a guilty conscience. The Nationalists in South Africa, we are afraid, are suffering from both and it is because of this that they and their leader Dr. Malan are not able to see light and yet imagine that they do so. That is what is ruining South Africa and not the criticism either favourable or unfavourable.

Dr. Malan has either consciously or unconsciously uttered half truths. "All is well with South Africa," he said and asserted that "we have no unemployment problems and no industrial unrest." He probably had in mind when he said this only the White population which represents less than a quarter

of the Union population. When he is tackled about the rest of the three quarters the only answer he gives is: "they are better off than elsewhere." The people concerned are denied the right to speak for themselves. The facts are that they have been kept suppressed; they are used and meant to be used as "hewers of wood and drawers of water" for the White people. Over seventy per cent. of the comparatively small Indian population—numbering three hundred thousand in a total population of twelve million are living below bread line. These are only one or two of the most startling and unchallengeable facts.

If all was well with South Africa how did it happen that there was a defiance movement at all in which eight thousand people were flung into prison? Why were there riots in practically all the important cities of the Union and why did the police have to resort to shooting and killing people? Why was it necessary for the Government to pass harsh and inhuman laws such as the Riotous Assemblies and the Criminal Law Amendment Acts?

"The defiance movement is dead," said Dr. Malan. Is that really true? Or would it be truer to say that it has been suppressed by harsh measures on the part of the Government, which in other words means that the Government is not at all secure. It is sitting

on top of a volcano and there is no knowing when it may erupt? In order to make the Government secure Dr. Malan would have both the White groups to form themselves into an united front against the discontented nine million non-Whites, and in that he seeks the assistance of the Press and the people of the United Kingdom and of the world and loses his head if it is denied.

Dr. Malan wants the outside world to investigate thoroughly and impartially their sources of information about South Africa. Why then does his Government refuse to allow the commission appointed by the United Nations to get a first hand knowledge of the conditions in South Africa? Why should there be any fear if there is nothing to

hide and if all is well with South Africa?

It is no use charging Britain and the outside world of being "contaminated by political bias and an undying hatred of anyone and everything which is anything else than purely British." The charge is really and truly applicable to the Nationalists in South Africa.

If all is well with South Africa why is a ban placed on the freedom of speech and movement on practically all the non-European leaders. The fact is that all is *not* well with South Africa and what Dr Malan and his Government claim as being South Africa's domestic question is fast becoming an international problem endangering world peace.

## NOTES AND NEWS

### Apartheid On Coronation Day

IN Durban the non-European ex-servicemen were not permitted to join the European ex-servicemen and so the detachments organised a parade on their own at the Curries Fountain where the salute was taken by Mr. A. C. Stead, Acting Protector of Indian Immigrants, who was the chief recruiting officer for Indians during the war.

In Maritzburg it was originally arranged by the City Council that non-European ex-servicemen would take part in the general parade and would march in a column behind the European ex-servicemen. The order of the parade had to be altered however, because of a Government ruling that non-European and European ex-servicemen must not march together in processions on Coronation Day. It was also intended that non-European ex-servicemen would not take part in the march-past at the Oval where the Mayor Mr. D. R. Warmbach took the salute. It was decided later that non-European ex-servicemen would have their own march-past and the salute would be taken by the Mayor.

Mr. Warmbach is reported by the 'Natal Witness' to have said that he was surprised to see in the Press that non-European ex-

servicemen would not be permitted to follow the parade of military detachments at the Oval when he was to take the salute. "I know that when we were at war we welcomed any assistance, no matter what colour it was or what language was spoken. Now those people who rendered that service are being denied their wish to pay homage and show their loyalty to the Queen," he said.

### Equality "The Only Hope For East Africa"

The chairman of the Royal Commission on East Africa, Sir Hugh Daw, arrived in London by air on Monday night from Nairobi after three-and-a-half months' tour of Kenya, Uganda and Tanganyika. At London Airport he said: "The main conclusion we have reached is that the communities no longer believe in government on the basis of the superiority of one race over another. The only hope for East Africa is a complete partnership of the three races—African, Indian and European. Sir Hugh said the eight members of the Royal Commission had travelled many thousands of miles, and the bulk of their report had already been flown home in the form of memoranda. He did not know when the complete report would be published.

### Ban On African National Congress President

Mr. A. J. Luthuli, president-general, of the African National Congress, has been served with notices signed by the Minister of Justice banning him from all public gatherings and from being in any of 21 magisterial districts, including Durban, Johannesburg and the Cape. The grounds of the notices were the same as those in the cases of Dr. G. M. Nkomo, president of the South African Indian Congress, and Mr. M. B. Yengwa, secretary of the African National Congress (Natal)—engendering "feelings of hostility" between Europeans and non-Europeans.

### Congress Denies

The secretary of the South African Indian Congress has sent a denial that the Congress met anyone on high level to set up the Liberal Party as

stated by Mr. Jordan K. Ngubane in his article in a previous issue. The statement, he states is totally incorrect and misleading. A detailed statement from the Congress is to follow.

### Customs Regulations Of India

It has come to the notice of the Natal Indian Congress that passengers proceeding from South Africa to India sometimes experience difficulties because of their ignorance of Customs regulations. Anyone wishing to acquaint themselves with the regulations covering baggage that are allowed to be taken to India may obtain the necessary information from the offices of the Natal Indian Congress who have a copy of the latest Import Baggage Rules from the Customs Department of the Government of India.

During recent centuries this message has been sustained and invigorated by the immense contribution in language, literature and action of the nations of our Commonwealth overseas. It gives expression, as I pray it always will, to living principles as sacred to the Crown and Monarchy as to its many Parliaments and peoples. I ask you now to cherish them, and practise them, too: then we

can go forward together in peace, seeking justice and freedom for all men.

As this day draws to its close, I know that my abiding memory of it will be not only the solemnity and beauty of the ceremony, but the inspiration of your loyalty and affection. I thank you all from a full heart. God bless you all.—Sapa-Reuter.

## "ALL IS WELL WITH SOUTH AFRICA"

DR. MALAN

ON his arrival in England last week our Prime Minister, Dr. D. F. Malan, in a public statement, as reported by Sapa said, "All is well with South Africa, ...we have no unemployment problems and no industrial unrest.

"The defiance movement, which was started and engineered and largely financed from outside, is dead, and the semi-military political organisation which so largely seemed to have stirred the imagination of credulous people in other countries is discredited and on the verge of disintegration.

"South Africa has now a stable Government. Orderly conditions are safeguarded and the two White groups, which in general outlook are fundamentally at one with each other, are bound to draw closer together in future.

"This process will be greatly assisted if the Press and the people of the United Kingdom would decide once for all to investigate thoroughly and impartially their sources of information about South Africa.

"These, to an overwhelming extent, are contaminated by political bias and, worst of all, by an undying hatred of anyone and everything which is anything else than purely British.

"There is nothing wrong with South African Nationalism—as little as there is with that of any other self-respecting nation, including that of Great Britain herself. In fact, nationhood, especially sovereign independent nationhood, presupposes it.

South African Nationalism is intended to include, basically and in its practical application, both language groups on a footing of equality.

"To represent it otherwise is untrustful and an indication of a still-prevailing racial animosity which seeks a last refuge in the creation of bugbears and unfounded fear."

"The language and political rights of the English-Language group in South Africa are and will continue to be as fully safe-

guarded as those of the Afrikaans-speaking group.

"The people of Great Britain should not allow themselves to be trapped unawares into assisting or countenancing the creation in South Africa of another Ulster, be it territorially or psychologically, which the great bulk of South Africans, of whatever political complexion, would not tolerate, and which would certainly not be conducive to the maintenance of the good relations between South Africa and the United Kingdom."

Dr. Malan then made his appeal for a more "critical approach" by the people of Britain to their sources of information.

He said that they should curb their book and article-writing emissaries who rushed from Britain and hurried through South Africa for no other purpose than to collect any material, real or imaginary, which they thought might substantiate their ill-conceived prejudices.

"Apart from this, we have only one rather annoying trouble," said Dr. Malan. "This is the host of busybodies everywhere, and not least in Britain herself, who, forgetting to sweep their own doors, imagine they can manage our domestic affairs better than we can."

"I am afraid that this malady in the world at large is fast becoming one of the worst afflictions of our age," said Dr. Malan, saying that "this system of ignorant and often malicious 'busybodyism' was 'very bad.'"

### Mahatma Gandhi Memorial Fund

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IN a broadcast on Tuesday night after the Coronation the Queen said: When I spoke to you last at Christmas, I asked you all, whatever your religion, to pray for me on the day of my Coronation—to pray that God would give me wisdom and strength to carry out the promises that I should then be making.

Throughout this memorable day I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me. I have been aware all the time that my peoples, spread far and wide throughout every continent and ocean in the world, were united to support me in the task to which I have now been dedicated with such solemnity.

Many thousands of you came to London from all parts of the Commonwealth and Empire to join in the ceremony, but I have been conscious too of the millions of others who have shared in it by means of wireless or television in their homes. All of you, near or far, have been united in one purpose.

It is hard for me to find words in which to tell you of the strength which this knowledge has given me.

The ceremonies you have seen today are ancient and some of their origins are veiled in the mists of the past. But their spirit and their meaning shine through the ages, never, perhaps, more brightly than now.

I have sincerely pledged myself to your service as so many of you are pledged to mine. Throughout all my life, and with

all my heart, I shall strive to be worthy of your trust.

In this resolve I have my husband to support me. He shares all my ideals and all my affection for you. Then, although my experience is so short and my task so new, I have in my parents and grandparents an example which I can follow with certainty and with confidence.

There is also this: I have behind me, not only the splendid traditions and the annals of more than a thousand years, but the living strength and majesty of the Commonwealth and Empire: of societies old and new; of lands and races, different in history and origins, but all by God's will united in spirit and in aim.

Therefore, I am sure that this, my Coronation, is not the symbol of a power and a splendour that are gone, but declaration of our hopes for the future and for the years I may, by God's grace and mercy, be given to reign and serve you as your Queen.

I have been speaking of the vast regions and varied peoples to whom I owe my duty. But there has also sprung from our island home a theme of social and political thought which constitutes our message to the world and through the changing generations has found acceptance both within and far beyond our realms.

Parliamentary institutions, with their free speech and respect for the rights of minorities and the inspiration of a broad tolerance in thought and its expression—all this we conceive to be a precious part of our way of life and outlook.

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## LIBERAL PERSPECTIVE

## THE UNITED FRONT—(I) WHICH WAY NOW?

By C. W. M. GELL

Reprinted from 'The Forum' (Johannesburg)

IF the election taught us one lesson it was that there is no future along "the traditional South African way." This has been a more grievous shock to many people than it should have been. In the first place, once a major political party has chosen to make explicit in its policy all those underlying assumptions about white superiority and black inferiority that were implicit in the old way, its unabashed *herrenvolk* ideology will always be able to outbid the muted version of the same theme on which the United Party fought the election. Secondly, the small non-European intelligentsia, finally confronted with the full implications of "white supremacy with justice," will inevitably react; and, whatever form that reaction takes, it will stampede our notoriously short-sighted white electorate further into the arms of the out-and-out white racialists. Once this drastic polarisation of white and black nationalism has begun, there is no place for more moderate parties based substantially on the same principles. This is a fact the U.P. must now face with complete frankness. It will never recover power along the old road, its majority of the total poll notwithstanding.

Its great and fatal weakness has been lack of clearly-defined principles. It has offered its supporters a moderately tempered and moderately good administration based on the conciliatory wisdom of a few outstanding personalities. When these left the scene, the party was stranded without personalities or policies and, in the meantime, the "purified" Nationalists had had the good political sense to develop to their logical conclusion such social principles as were tacitly assumed as the background of the U.P. attitude. Dr. Malan thus had the edge in consistency and coherence, once it was more or less admitted that the basic principle of both Nationalist and U.P. policy was the preservation of the white community's monopoly of privilege and power. One of the more conservative dailies in its post-election leader said that "policies not parties prevail." We fought as a party whose principle the Nationalists have appropriated and somewhat perverted.

Many of us, however, do not like the implications of this principle when it is stripped of its trimmings and reservations. We

feel that we cannot justify it morally, cannot square it with our professions of religion or with what we know of the principles underlying Western civilisation, do not even consider it expedient since we fear it must quickly divide the Union into implacably opposed white and coloured nationalisms with the former outnumbered four to one (without reckoning on the proportions just over our frontiers) and on the defensive before our own consciences and the accusations of the world.

This article is, therefore, a plea to those who cannot stomach the racial basis of Nationalism to stop thinking wistfully back to a past that died with Malan's victory in 1948 and the death of General Smuts in 1950, and, instead, to re-examine the whole foundation of their political philosophy so as to formulate a sound and consistent policy for the new South African era that lies ahead of us.

I think we shall nearly all agree with the Nationalists that "white civilisation" is something worth preserving. The phrase is unfortunate and (as used in this country) often deliberately misleading, implying that civilisation and skin colour are in some way connected. The only historical justification for this complacent view is that "white civilisation" was brought to Southern Africa by Europeans. What they brought, however, was European or Western civilisation—a cultural, ethical and technical heritage which was evolved among the mixed European, Asian and African peoples inhabiting the European geographical area. It has, therefore, no uni-racial basis. Apart from its technical aspects, which are comparatively superficial, the essence of civilisation consists of its system of cultural standards and moral values. Without these, its material inventions merely enable it to perpetrate bigger and better barbarities, until the decay of morality and the cult of force have brought us to the brink of the extinction of the human race by atomic and bacteriological warfare. On its much smaller stage the white community of South Africa similarly exploits its monopoly of physical power to perpetuate a morally and rationally indefensible situation.

Now the moral and cultural values of Western civilisation derive from three primary sources,

Asian religions, Greek philosophy and Roman law. None of these was uni-racial; none was specifically "European." Each had its roots in a past embracing the spiritual and intellectual legacy of three continents. And the fundamental principle on which the whole of European civilisation precariously stands today—the intrinsic value of the free and independent individual personality as the link between the divine and the human and, therefore, as the only possible creator of the higher ethical and cultural values that constitute civilisation—is shared in slightly varying degrees by all the great spiritual traditions and is the basis of the great liberal-humanistic tradition which is the most important single element in Western civilisation. Thus the latter is no exclusive possession of one race or one geographical area. Its roots are as wide as mankind and, while its present distinctive form was shaped by the astonishing technical energy and inventiveness of the European peoples during the last 400 years, even these were originally stimulated by the recovery of techniques and intellectual processes from the ancient world through the Afro-Asian channel of Islam and lately have owed much to the new multi-racial continent of America.

The Nationalist distortion of the traditional South African view that "white civilisation" depends for its survival on the perpetual domination of one race group is, therefore, historical nonsense and directly contrary to the basic precept of that very civilisation itself. However small the civilised minority of our non-Europeans may be, any political philosophy which identifies the boundaries of civilisation with those of the race or colour groups is using standards of judgment alien to Western civilisation. Whenever in their histories European peoples have forsaken their ideals and standards, they have paid the price in the decay of civilisation and the loss of freedom, as in the Nazi and Communist experiments. With the Swart Acts we seem to be setting a similar course.

We have, therefore, to decide whether in our inescapable multi-racial setting we are going to apply the tests of Western civilisation or something else—something which, however fervently we may repudiate the charge, is

indistinguishable from *herrenvolkism*. The nationalists have made their decision. And, with all respect, most of us who supported the Opposition at the election agreed with the Nationalists in our hearts to put race first and civilisation second, whenever there was a clash of colour. We did not disagree so much about principles and strategy as about tactics and methods of application. Now we must be utterly honest with ourselves. Let those who in their hearts stand for the permanent retention of exclusive white power privilege, either as good in itself or because they imagine that it is the road to self-preservation, go over to the Nationalists and accept the full implications and dangers of *herrenvolkism*. The rest of this article is for those who feel that that way leads to moral ruin and national suicide in the head-on collision of mutually exclusive nationalisms.

I will make one reservation, however, Total apartheid (i.e., territorial partition with exchange of populations and complete racial segregation) need not conflict with our basic civilised principle, if it is achieved by mutual consent or neutral arbitration, thus ensuring our surrender of sufficient land and resources to create a viable Bantustan. If the Nationalists use their unexpectedly large majority to come out in favour of this sort of apartheid, we must consider it as a morally defensible solution of our racial impasse, despite the crippling material sacrifices it involves. But to be applied in a just manner it requires a humbling of white arrogance and a willingness to treat as between equals, which Nationalists seem unlikely to attain in the foreseeable future.

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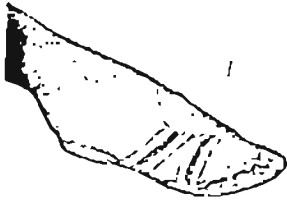
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## BRITAIN'S COLOUR BAR IN AFRICA

## II—EXAMPLE OF THE CAPE COLONY

By JULIUS LEWIN

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Continued from May 22

THE second matter mentioned was effective political rights. In the British colonies in East and Central Africa white people and Africans and Indians have separate forms of political representation. Each racial group is represented on the Legislative Council by members of that group. But the representation is nowhere in proportion to the numbers in each group, as the following table indicate:—

African Population: Northern Rhodesia 1,660,000, Kenya 5,218,000, Tanganyika 7,332,539, Uganda 4,914,211; African representative in Legislative Council: 4, 6, 4, 8 respectively.

European Population: Northern Rhodesia 18,700, Kenya 29,660, Tanganyika 10,648, Uganda 3,448; European representatives in Legislative Council: 10, 14, 7, 4 respectively.

Asian Population: Northern Rhodesia 11,117, Kenya 114,702, Tanganyika 55,322, 33,767; Asian representatives in Legislative Council: 0, 8, 3, 4 respectively.

The table of figures shows that the white people, who are in each dependency the smallest group, have much the strongest representation. In fact, the representatives elected by the small minority of white people dominated the Legislative Councils in Northern Rhodesia and in Kenya. In Uganda, where the European population is very tiny, its representatives, together with those of Asians, are equal in number to those of Africans. In Tanganyika, a trust territory whose administration is supervised by the United Nations, equal representation has recently been proposed for each of the three groups. But the white community has fiercely opposed the adoption of this principle of equal representation. At the time this is written (October, 1951), it is not known whether the Colonial Office will support the principle or abandon it and face severe criticism in the Trusteeship Council of the United Nations. In comparable circumstances in 1946, the Colonial Office abandoned the principle after having first itself proposed it as the basis of the constitution of the federal assembly that now exists in East Africa.

The problem of political representation in a mixed society is a

real one. The pattern adopted by Britain in East and Central Africa follows the lines of communal representation. The white people, the Indians, and the Africans are regarded as three separate communities which must always be treated differently. This policy has the effect of accentuating those very differences and hostilities which are usually deplored as an obstacle to inter-racial co-operation. It makes each racial group approach every public question solely from the angle of its own group interest. It means that everyone is encouraged in strong loyalty to his own racial group and none in loyalty to the country as a whole. The British Government and the local administration do nothing effective to build bridges between these communities to bring them closer together in the hope of developing a common society in which all civilised men and women, regardless of their race or colour would enjoy equal political rights.

If this aim were accepted as the mainspring of British policy, there is an alternative method of providing political representation in a mixed society. It is the one that the Cape Colony adopted in 1954 and retained until 1936. It is to have a common voters' roll to which anyone can gain access if he can satisfy certain personal qualifications. In the Cape these qualifications included a literacy test and either minimum annual earnings or the possession of some property. This electoral system worked well for upwards of a century. Its advantage is that it offers a means whereby Africans, as they acquire more education and a larger share of western civilisation, acquire also full citizenship in their own country. Under such a system the test of fitness to exercise political rights is not the colour of a man's skin but the degree of education or civilization he has attained measured by objective legal standards. These standards could be set at an agreed level. Whatever level is chosen, such as passing a certain form of school and/or earning, say, £50 a year—for the low standards prevailing in the colonies must be kept in mind—the great majority, probably over 95 per cent. of the African people would at present fail to

qualify. But the small minority who did qualify would realise that in time others would follow them in increasing numbers. And this realisation would do much to prevent inter-racial bitterness and antagonism from growing in the minds of Africans, as it does under the present system of separate representation. For many years white voters would greatly outnumber the non-whites, but the latter might soon hold the balance of power in the constituencies which are usually very small. In time the non-whites on the roll would increase until they ultimately formed the majority. There is nothing to fear in this development. Black people who are educated and civilised should exercise the same rights as white people. The real danger lies not in pursuing such a policy but in rejecting it in favour of the present policies, based on colour, under which no black person, however well qualified, can have the same rights as a white man.

Such a policy would, however, enfranchise only the educated middle-class Africans, mostly living in urban areas. It is important and urgent that this should be done, but it does not solve the whole problem of political representation in a racially mixed society. The mass of illiterate Africans, living under tribal conditions, and other rural people, such as farm labourers, must also be granted some voice in the government of their country. It is possible, as South African experience since 1936 shows, to devise an electoral system based on indirect voting which would go some way to meet the needs of this large section, actually a majority of the population. Under this system, electoral units cast a block vote equal in value to the number of taxpayers in their area. These units are tribal chiefs, local councils, and *ad hoc* committees of farm labourers. The South African system on these lines is open to criticism\* but, improved upon and reformed, it could offer a practical means of providing representation, during a period of transition, for the mass of uneducated people. Moreover, under British rule, the autocratic element represented by the chiefs among the electoral units will be diminished to the extent that "Native Authorities" become genuine local authorities.

There is no reason why the educated urban middle class Africans and the rural tribesman should not both enjoy political representation by different means at the same time, the first on the common roll and the second by indirect voting. Hitherto, the existence of the majority of illi-

terate tribesmen has been assiduously emphasised as an argument against the enfranchisement of the minority of educated Africans.

When the old Cape system of an equal franchise for Africans was abolished in South Africa in 1936, some of us South Africans protested strongly and did all we could to oppose its abolition. Its abolition was, however, made easier by the fact that the quite different pattern of separate racial representation had already been adopted in British colonies to the north of the Union of South Africa. Our opponents demanded to know why South Africa should pursue a policy that Britain, with its liberal traditions had rejected.

The last vestige of a non-racial franchise was abandoned in South Africa last year (1951) when the coloured people (who are not Africans) were also removed from the common voters' roll. The British Press was again full of sharp protests against this disenfranchisement. British politicians said nothing. They knew that there has never been a common roll in their own African colonies, although social conditions there are more favourable to the idea of equal citizenship than they are in the Union. While Britain rejects the principle of equal rights for all civilised men and women, on what grounds can Englishmen criticise South Africa for not retaining it?"

\*Its defects were discussed by me in the booklet *Political Representation of Africans in the Union*, published in 1942 by the South African Institute of Race Relations.

"Equal rights for all civilised men" was historically the slogan used to defend the non-racial franchise in the Cape Colony in the 19th century. In reviving this principle in these words, I mean by civilisation to imply here a certain standard of education. No other test of civilisation has ever been seriously suggested.

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## AFRICAN VIEWPOINT

## A NEW BRIDGE BETWEEN INDIA AND AFRICA

By JORDAN K. NGUBANE

A RECENT issue of 'India News' contained the report of a function in Eire in which the Indian Ambassador presented prizes to Eirean children won in a world competition organised for the children of the world by the Indian weekly, 'Shankar's Weekly.'

The prizes themselves were quite alright for the children. But what struck me about the whole competition was that it was one of the finest contributions to world peace. The young of all races were brought together and had awakened in them the consciousness of Man's common origin and Man's common destiny. We need more and more activities which bring together the children of the world. For children who have grown up understanding their equals in other lands will not be readily susceptible to indoctrination by the rascals of the world. We can save our children from the perils which threaten us in our times by enabling them to know and appreciate the children in other lands. Anything which enables our children to grow up in an atmosphere of human brotherliness deserves the support of all men of goodwill. I trust, for this reason, that when next 'Shankar's Weekly' organises another world competition it will include South African children of African, Indian and European descent.

This gives me an idea. The fact that the adults in South Africa have been brought up on racial suspicion or hatred does not mean that nothing should be done to break down the barriers which divide us. Some years ago the Government of India started the practice of setting aside certain funds every year for the purpose of giving a few Africans professional training in India. This was nothing more than a gesture of Indian goodwill towards the people of Africa. But Malan's Government does not believe in goodwill. He who tries to bring together men with different racial backgrounds is regarded as an enemy. As a result the scholarships lie unused to this day—because of the ban imposed by Danges against Africans attending Indian universities.

Why not use these funds to set up a trust whose job would be to build goodwill and friendship between the people of India and the people of Africa?

The more we, of Africa, understand India's real intentions in Africa, the better we shall understand the Indian in our midst and, as a result, the stronger will be the bonds between us and South Africans. With that, the day will come nearer when we and the Indian shall be free men and women in the land of our birth.

I should like to see steps taken to defeat the Danges ban in a more positive and more creative way—and in a field where no dictator can have his way: in the intellectual field. For example, there would be something like the Nehru Prize of Peace Between India and Africa. It would be awarded periodically to men and women of every race who would have done the most within a given period to better Afro-Indian relations. There should be no colour bar in it; everybody should be eligible.

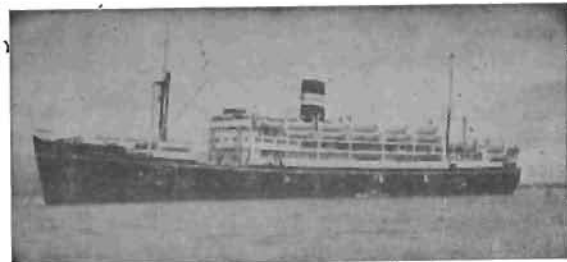
Such a prize among other things, would create an atmosphere of intellectual amity between Africa and India. That, in itself, is a very valuable bridge to build. It would awaken African interest in the true significance for the world of India's culture. At the moment we hear a lot about India's culture. Certainly there must be something in a culture which can present the world with as potent a method for making our world freer as satyagraha. But beyond that, India's culture is very much like a light put under a vessel—instead of being put on a hill-top to radiate light in a darkened world, very much in need of light.

We, non-whites of the world, have to accustom ourselves more and more to the concept of a common political destiny for the man of colour in the world as the first prerequisite to convince the West that colour is an unreliable criterion by which to judge human values. The people of Africa are not free today. They and their lands are being exploited by the West for purposes which are largely dangerous to the African. That is the fate of men who are not free. But India herself is not as yet free; she is not as yet accepted as an equal among the nations of the world as long as a man of Indian descent can be humiliated in countries like South Africa just because Indian blood courses in his veins.

To the extent that this Indian cannot be free, no matter what he does, as long as we are not free, he and I have a common political destiny in the world. Both of us are called upon to fight an evil which works for our destruction—simply because we happen not to have white skins. He is our best friend and a true lover of humanity who will help us to build our alliance on very firm foundations. That is why I propose a Nehru Prize for Peace Between Africa and India. It will be a lasting bridge to seal the bonds which link us with India.

Most people in this country do not as yet realise that the

alliance between ourselves and the Indian is becoming an issue of life and death for the man of colour in this country. The road we have taken with the local Indian allows of no turning-back. We just have to keep on marching forward, until victory. If we part in the way, disaster will come our way and the only man who will be helped by that will be Malan. I think all of us should at all times worry ourselves over how best to devise ways and means to strengthen the bonds that tie us. The Malanites are not asleep. They work day and night to make us quarrel and to spread misunderstanding. If they do that, let us always reply by using superior weapon—liberal intellectual amity.



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# Things In General

## At Liver Brother's Factory

At a ceremony held recently at the Durban factory of Lever Brothers (S.A.) (Pty) Limited, two members of the Company's Indian staff received Good Service Awards for 25 years, unbroken service and six others received Good Service Awards for 15 years' unbroken service from the Company's Chairman, Mr. A. D. Gourley. The 25 years' service awards, which took the form of framed certificates, were awarded to Mr. J. Virabadranaud and Mr. Jinku Batohi. Inscribed watches for 15 years' service went to Mr. F. Subramoney, Mr. R. Thanjappen, Mr. Ponnusamy, Mr. R. Subramoney, Mr. Mnasamy Naidoo, and Mr. B. Ramanab. The custom of presenting Good Service Awards to employees of Lever Brothers was started by the Company's founder, the first Lord Leverhulme, in 1905, and these tokens of recognition are extended to all members of the staff, irrespective of colour or creed.

## Book On South African Non-European Cricket

The long felt need for an authoritative reference and record book, on "non-European" Cricket will be met in the near future. The book will be modelled on the lines of the famous "Wisden"—the Cricketer's bible. The Almanack will cover all the important Non-European National Tournament matches. A resume of the South African Federation matches, with detail scores etc. The honour of being chosen as the Cricketer's of the year, will be bestowed fittingly upon five outstanding Non-European Cricketer's in South Africa. Statistics apart, the volume will contain a number of articles of absorbing interest. The Almanack will be edited and compiled by Mr. D. N. Banda and Mr. S. Reddy. Both are well-known Cricket administrators in South Africa. Mr. Banda is the Secretary of the South African Indian Cricket Union and Western Province Cricket Federation. Mr. Reddy is the Secretary of the Eastern Province Cricket Board of Control and President of the Eastern Province Indian Cricket Union. Besides their administrative duties both have played representative cricket. An appeal is made to all Cricket administrators in South Africa, for their co-operation in presenting the first and only

reference and record Book on Non-European Cricket. Publishers: South African Non-European Cricket Almanack, P.O. Box 644, Port Elizabeth, P.O. Box 4643, Cape Town, Cape Province.

## Wedding In Limbi

The marriage ceremony of Pushpaben sister, of Mr. Manubhai Amin, of Limbi and Natvarlal Amin of Nairobi, took place at the premises of Messrs. Amin and Patel in Blantyre on May 21, in the presence of a large crowd of friends and relatives. The wedded couple were the recipients of many blessings and valuable gifts. A tea party was given in honour of the wedded couple by Sbi Patel Seva Samaj at the Indian Sports Club, Limbi when Mr. K. P. Patel on behalf of the organisation welcomed the Amin family of Nairobi and expressed a sense of profound joy at the happy union of the two families.

## At Port Elizabeth

The Feather Market Hall in Port Elizabeth was the scene of much activity, when four newly-wedded couples jointly celebrated the occasion of their weddings which was followed by a tea party. The wedded couples were Mr and Mrs C. D. Raga, Mr and Mrs R. Merchant, Mr and Mrs D. N. Madhoo, and Mr. and Mrs. S. Parsholam. About 500 guests including many Coloureds were present at the function. Mr. C. Daya acted as M.C. Among the speakers at the function were Messrs. R. G. Varma, Bhattay, Dr. Appavoo, Manilal Raochod and R. Kara. Mr. N. Umley moved in vote of thanks.

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## Death Of Mr. Gangaram Daya

The death after a prolonged illness of Mr. Gangaram Daya, a well-known resident of Durban took place on Thursday May 28, at his residence. The late Mr. Gangaram who was 59 years of age was one of the first class tailors. He was re-

ligious minded and public spirited. No one who had been at his door for subscription in a public cause was turned out empty handed. By his amicable nature he had gained friends among all sections of the community. He leaves behind his widow and five grown up sons and daughters to mourn their sad loss. May his soul rest in peace.

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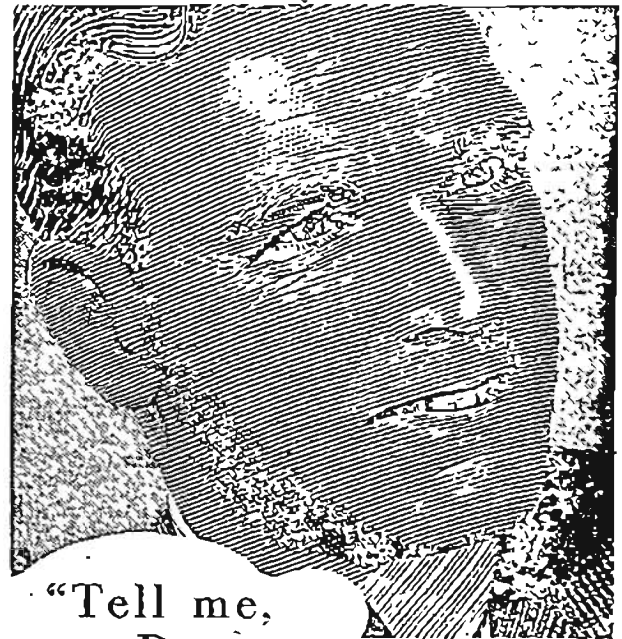
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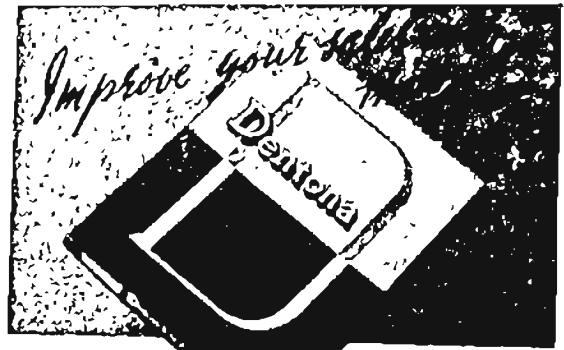
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