

# TWO SIGNIFICANT ELECTION RESULTS

Two election results of late 1964 provide an interesting commentary on the state of the South African nation—or, as Dr. Verwoerd might like to think of it, on the state of two parts of his future dream "South African Commonwealth of Nations".

On November 25th the all-Black electorate of the Gcalekaland constituency of the Transkei went to the polls to vote in the Territory's first by-election. On the same day, in another by-election, the all-White electorate of the Edenvale constituency of the Transvaal went to the polls to elect its representative to the all-White Republican Parliament. The voters' choice of the candidates in the two elections was as follows:—

## GCALKALAND

In Gcalekaland they could choose between Messrs. Paul Majavu, Moses Dumalisile and David Gwebityala. Mr. Majavu was Chief Kaizer Matanzima's Transkei National Independence Party's official candidate. He stood for apartheid, "separate development" for the Transkei and the eventual removal of all non-African Transkeians from the Territory. **Mr. Dumalisile was Chief Poto's Democratic Party's candidate.** He stood for the continued presence of non-Africans in the Transkei and of Transkeians in whatever part of the Republic they happened to live (significantly, about 50% of the Gcaleka people didn't live in the constituency in which they could vote). **He rejected the idea of "separate development"** and insisted that her 300-year history had forged South Africa into a single economic entity which could not possibly be broken up into a series of separate units. South Africa should be recognised for what it was, a single, integrated unit, throughout which the same rights and responsibilities should be accorded all her people. What Mr. Gwebityala stood for was not clear. He said he was an Independent,

supporting the policies of Chief Poto. Other people said he was put up by supporters of Chief Matanzima to split the pro-Poto vote. Certainly he refused to withdraw, in spite of repeated appeals from the Democratic Party's leadership.

## EDENVALE

In Edenvale the voters could choose between Dr. Piet Koornhof and Mr. Gert du Preez. **Dr. Koornhof, leading member of the secret and highly sinister, Afrikaner Broederbond, was Dr. Verwoerd's apartheid candidate.** Mr. du Preez represented Sir Villiers Graaff's United Party. As in the case of Mr. Gwebityala, it was not very easy to say precisely what Mr. du Preez stood for. It wasn't apartheid, but it was certainly the maintenance of white supremacy.

**Mr. Majavu and Dr. Koornhof believe the same thing.** They say that race co-operation in South Africa is impossible, that each of the two principal racial groups, the White and the Black, will never be able to think in anything but racial terms, and whichever is the stronger will want to dominate the other. Mr. Majavu sees white domination in operation today, and he doesn't like it. Dr. Koornhof sees a future black domination as the inevitable result of a shared society, and he doesn't like the idea. **Both use appeals to race prejudice to get support and, whatever claims they may make for the virtues of their platforms, the main planks are cynicism and fear.**

## RACISM REJECTED—AND STRENGTHENED

When the votes were counted in Edenvale it was found that **Dr. Koornhof had increased the Nationalist majority by nearly a thousand votes. The call into the white laager had worked.** When the votes were counted in Gcalekaland it was found that Mr. Dumalisile had beaten the pro-apartheid Majavu by nearly 7,500 votes and that the Independent Gwebityala had lost his deposit. **The Gcaleka people, on the first occasion in the Transkei on which the vote was clearly one between**

## A CLEAR LESSON

racialism and race co-operation, had rejected the racial call. It was an astonishing result, considering all the factors at work. Chief Matanzima had circularised chiefs and headmen in the constituency calling on them to see that their people supported his candidate. He did this, not as leader of a political party with a candidate in the field, but as Chief Minister of the Transkei, the man who appoints and pays chiefs and headmen. The Paramount Chief of Gcalekaland, a Matanzima man, gave tribal endorsement to the Majavu candidature and appealed to his tribesmen to support "their" candidate.

### MATANZIMA'S CONFIDENCE

On the eve of the election Matanzima was so confident that he decided to turn it into a vote of confidence. He boasted that "the two Democratic Party candidates' votes together will hardly make up the number necessary to save their deposits" and then said, "The present members of the Democratic Party have no mandate from the electorate to form a party which opposes the road to freedom of the people of the Transkei . . . The result of this by-election will call for their resignation, as they have forsaken the African people and interested themselves in the future of the whites . . ."

Well, it was Matanzima who was rejected, and if anyone was going to resign, he was the man to do it. But he has shown no sign. He has, in fact, announced that he intends continuing in business as the governing party "acting on the mandate of the people of the Transkei". That he has no such mandate is now beyond dispute, and the only way in which he will be able to continue in business will be if the Chiefs of Gcalekaland and other areas continue to support him in the Transkei Legislative Assembly in the teeth of the opposition to him of their own people. Simple arithmetic shows that his majority there rests on the support of 36 chiefs from six constituencies in which the ordinary voters overwhelmingly reject his policy.

The Gcaleka vote has proved what the Transkei General Election of November, 1963, implied very clearly, that the Transkei Legislative Assembly is far from representative, with its majority of Government-appointed chiefs, and that the people of the Transkei don't want apartheid or racialism. They want race co-operation and non-racialism. When will white South Africa respond to black South Africa's oft-held-out hand of friendship? Edenvale suggests not yet. When will the Koornhofs of this world take a grip on themselves, take their courage in their hands, take a step out of their laager and start talking to their fellow black and brown South Africans? If they only knew it, they would be much safer and more sure of their descendants' survival doing that, outside the laager, than they ever will be inside it.

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### EDITOR'S NOTE:

The following article was written to coincide with Spring. We make no apologies for printing it at this time of year—indeed, in some quarters it will never appear anything else than unseasonal. But, with the new Legislative Session now on in Parliament, we feel that this is the political, and thus the true, Springtime of South Africa. Hot gusts stir the innocent hearts of our leaders; like young lovers in September, they trip happily along, picking little daisies of freedom, one by one.

## NIT GOVERNMENT TO ACT AGAINST SUMMERTOURS

In a speech lasting three weeks, two days and eleven hours, the Prime Minister of Looniestan, Dr. Henhouse Verwoes, has declared total war by the Government of Looniestan on Summer. The House was silent (there was no one else there) as Dr. Verwoes said, his voice shaking with emotion: "Summer is a Bantu thing".

The Prime Minister's speech was the focal point of a nation-wide campaign by leading members of the Nit Party against Summer. The campaign was sparked off by a rumour spread by subversive elements according to the Chief