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SASH

The Black Sash magazine

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In the middle of April Father David Russell of King Williams Town began trying to survive on R5 a month, the average pension paid to black people in South Africa. During the month of June he intends to live on the rations, worth R2,58 a month, issued to destitute people in Dimbaza. Women in Dimbaza may be paid R2,50 a month in maintenance grants. When they receive this money the rations they were previously receiving are withdrawn. Dimbaza is a town in the Ciskei homeland, established under government policy for the resettlement of "superfluous" people from the so-called white area of the Republic.

In this magazine we publish letters from one "superfluous" widow, Masakona Molovhedzi who was "resettled" in her homeland north of Louis Trichard in January this year. Up to January 1972 she had been supporting herself and her three small children by working, albeit unlawfully, in Johannesburg. Now she is destitute. Her baby is ill because "I cannot get the milk I used to buy her in Johannesburg. The doctor says it is because of the milk I am now giving her here."

Her eldest daughter, if she survives to adulthood, may never be able to go to school again because there is no money for her exercise books. There is no future for any of them.

This is the ultimate political reality of South Africa. Verligtes, Verkrampes, Brakpan, Oudtshoorn, boerehaat, foreign investment, non-racial sport, economic fluctuations, — all the subjects which command newspaper columns and dominate discussions in Country Clubs and boardrooms mean nothing when measured against the story of this one widow and her three little daughters. They are the

final result of the grand ideology, call it baaskap or apartheid, separate development or multi-nationalism. They are all that matters when we reach down to fundamentals. They are the means to whatever end white South Africa visualises for its own prosperity. There can be no justification.

Mrs. Molovhedzi is a determined woman, capable of wresting a livelihood for herself and survival for her children even from the underprivileged, competitive jungle of a black, urban environment in South Africa — if she were permitted to do so. But even the most determined woman can do nothing to further her own welfare in the remote resettlement areas of the homelands. Mrs. Molovhedzi is not living there in poverty because of uncontrollable economic factors. She is there in poverty because she was intentionally put there. To promise her citizenship of a mythical, landless, unconsolidated State does not compensate her for the fact that she has no daily bread.

Her hunger is the truth about South Africa. Yet she has no part in contemporary dialogue, no part in current political calculations.

No amount of window dressing or double talk can disguise the fact that her life has been deliberately, ruthlessly destroyed in the interests of those who have all the authority and all the temporal power.

In this country there seems to be absolutely no recognition whatsoever that there are actually people on the receiving end of legislation piously put through Parliament in the name of ideology — human beings who have the most indescribable suffering imposed upon them from which they have no escape.

Permission Withdrawn

Mrs. Masakona Molovhedzi came to the Johannesburg Advice Office at the beginning of 1971. She is a widow with three children, Eliza, who is twelve, Sarah, who is four, and Selina, who is two years old. She had been ordered to leave the prescribed area of Alexandra within 72 hours and to return to the Louis Trichardt area where she was born but where she no longer has any relatives or friends. She stated that she had been living in Alexandra since 1952 but she was unable to produce proof satisfactory to the authorities of this long residence. Since her husband's death she had been supporting herself and her three children by doing casual work in Alexandra and Johannesburg. She was also hoping that she might be entitled to some money from the Workmen's Compensation Fund in respect of her husband's death. Her appeal against her endorsement out of Alexandra failed but she was given temporary permission to remain pending the outcome of her claim for compensation. This permission was withdrawn in January, 1972, and she was removed from Alexandra with her children and "resettled" in her homeland. The terrible letters printed below show what has happened to her since then.

Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.
1/2/72.

I arrived well. The welfare people sent me without a cent. I don't know what to do especially with this small children. If you have R5 please help by posting it to me.

I was shown to a hut on my arrival and the hut has no door, nothing in the hut and no food to eat. My kids are hungry.

Please post the money as soon as possible. Do not wait another week. Those people just throw me to the Chief of the place.

I am trying to build a house. My belongings were alright except one chair which is broken.

I am also waiting for my child's birth certificate. Please reply as soon as possible. Do send me some postage stamps as well.

Answer please.

Yours faithfully,
Masakona Molovhedzi.

P.S. We arrived well.

The school here wants twelf books for writing and a ball point.

Yours faithfully,
Eliza Mulovhedzi.

Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.

I am happy to write this letter to you. I am so sorry my two children are sick. I have no money to take them to the doctor. Did anybody try to get a birth certificate for my child from the Government. I still have not been able to get it. The child is Selina, born in 1970.

The peri-urban people who sent me out here are now prepared to help me claim my money. If you can see me now you can pity me the way I am poor. When I was in Johannesburg I was better off because I have always tried hard to work and support my family.

I was promised by the Peri-urban people that the Government will pay out my husband claim to me at home. I have not been payed yet. My other child who was remaining in Alex arrived on Monday.

The rest of my goods followed but most of them are broken.

I am missing Eliza's birth certificate. She was born on the 2nd April.

Yours faithfully,
Masakona Molovhedzi.

Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.

Thank you very much for the money you sent. I got R17,00.

The baby is still sick. Selina is a bit better. I bought the door with some of the money and with the little that was left I bought a big bag of mealie meal. Now I have no money to buy the other door of the kitchen hut.

I am also worried about birth certificates of my children as I said before Eliza's one is still missing. I also told you before I left that I could not get Selina's birth certificate (the baby).

I still have not got a cent from my husband's claim. I don't know what to do. The big bag of mealie meal cost R5,30 here. They are very expensive.

Please send me the birth certificate of Elisa as soon as possible because if not she will not be able to start school in time.

Please answer my letter as soon as possible.

Yours faithfully,
Masakona Molovhedzi.
Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.

Thank you very much for the last letter. I saw the Bantu Commissioner and he told me that the money of my late husband claim has not come yet. What must I do now? Selina is still sick. I took her to the hospital. The doctor says it is because of the milk I am now giving her here. I cannot get the milk I used to buy her in Johannesburg.

I have come to the end of the mealie meal I bought. I am now quite confused because I have no money. I used the rest of the money for the journey to town to see the Bantu Affairs Commissioner.

The return fare is R1. I have gone to the Bantu Affairs Commissioner for 6 days. I don't know what to do.

Yours faithfully,
Masakona Molovhedzi.

N.B. The old lady Masakona is getting thin each day. I am writing this letter because I feel terrible about it.

My name is Mr. Makana Mphigalale. I always write all her letters.

Masakona is asking for soap to wash, could you phone the welfare? Please tell the welfare that Masakona is starving.

Sarah wants to go to creche and there is no creche here.

Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.

The baby is so ill. Maybe the doctor at the hospital will admit her. Sarah is asking for a doll and soup. I think the journey to town is too much for the kids. I have nobody to watch them when I am out.

I really don't know when I will stop going to see the Bantu Affairs Commissioner.

I wonder why the welfare people are so quiet. I was hoping they would keep in touch with me.

Selina was born on the 1/5/70.

Yours faithfully,
Masakona Molovhedzi.
Nzhelele School,
P.O. Nzhelele,
Via Louis Trichard.

Please send me one dress, one pair of shoes, one ball point and exercise books with lines. Our school requires all the items I have asked for in this letter.

We must have all this by Monday.

I forgot, one berret also.

Yours faithfully,
Eliza Mulovhedzi.

N.B. I also ask for soap. Sarah my younger sister always cries. She misses her creche days. We have no creche here.

A four-cent debt

For more than a year Father David Russell of King Williams Town has been trying to obtain adequate maintenance grants for families at Dimbaza, which is one of the resettlement towns in the Ciskei. The people there are suffering and Father Russell, having failed to achieve any alleviation of their plight through his personal approaches to the Minister of Bantu Administration and Development, has now decided to try to live himself on R5 a month for six months. During June he will live on rations worth R2,58 a month. He says that, even so, his suffering can in no way equal the suffering of the women in Dimbaza. He has clothing, a comfortable bed and started the six months in good health. Also his six months will come to an end; their hunger is endless. He is denying himself the use of hot water because the women cannot afford the fuel to heat water for washing in. His cooking pot already has a hole in the side but R5 a month cannot allow him to buy a new one so he must be careful not to fill it above the level of the hole and he must seal the hole as best he can with thick porridge. The letters we print below tell why he feels called to offer himself in this way. His sacrifice must not be in vain.

13th April, 1972.

The Hon. Mr. A. J. Raubenheimer,
Department of Bantu Administration and
Development,
Houses of Parliament,
Cape Town.

Dear Sir,

I wish to thank you and the Secretary for the Department for giving me over an hour of your time yesterday morning to discuss the problems of Dimbaza Resettlement Township.

However, I am left with a feeling of disappointment and helplessness at your firm refusal to allow a woman, at long last able to obtain a Maintenance Grant of only R2,50 per month, to continue with rations worth R2,55 per month. The majority of women I have spoken to were never told that this would be the case when they applied for the grant. I fail to see how this can be justified on Christian grounds. Again, to give just one more example, how can we support in terms of our Christian Creed a pension of only R5,00 per month to an African and R38,00 per month (just raised to R41) for a White?

I had hoped that it would be sufficient to draw your attention to the pathetic facts by means of private correspondence. I have trusted that by appealing to Christian principles mutually shared and acknowledge, that those who have the power, might be touched and have acted, but the response has been negative.

I am truly appalled, and am tempted to react with virulent denunciation. I believe that

would be legitimate, but I do not feel called to do it. I am at a loss for words. I am weary of meeting suffering daily; weary of making approaches to the authorities which seem to achieve nothing. However I will not give up: so I will try a new approach which I hope might bear more fruit than words alone. For the next 6 months I will try to live on R5 per month myself. This is the amount an African old age pensioner is expected to live on. Each month I will send an open letter to the Minister as Head of the Department, explaining from personal experience how it feels to live on this.

It is my prayer that in this small way, I may reach the hearts of those who have power to remedy what is surely an intolerable situation which challenges our Christian consciences.

I believe it right to share with fellow white South Africans the facts which constitute the daily struggle of their fellow men. We whites have been protected from seeing what we do with our power and what we fail to do. Surely then I do some small service in trying to help peel away that barrier which blinds us from Christ in need. For me to be silent and do nothing would therefore be more culpable than the very ignorance of this unholy discrimination which I believe cannot be in accordance with the will of God.

With best wishes,

Yours sincerely in Christ's Service.

D. P. H. Russell.

15th May, 1972.

Dear Mrs. Sinclair,

I enclose a copy of my letter Mr. M. C. Botha dated 15.5.72. I hope you can find a sympathetic editor to carry it.

I also enclose a copy of my first month's budget — 14th April to 14th May. You will notice that I went into debt to the extent of 4 cents. It was obviously a bit rash to buy so much golden syrup, but it helped the bread go down. I was also extravagant enough to buy a pint of fresh milk for 8 cents on the day I started this diet. Needless to say there will be no more fresh milk for me until October 15th when I'll be free again.

I will also have to think twice before buying another postage stamp during the five months

that remain; I have managed to let some friends and family know that they must send me stamps if they want to hear from me.

I realise I am cheating a bit in doing this, because people at Dimbaza earning R5 a month and less cannot depend on stamps from others. Maybe stamps seem the least important item on my budget, but in fact they are something of a literal lifeline for so many people struggling to keep contact with breadwinners far away for months and months on end. For the first time in my life I realise how a vital little postage stamp can pose a real financial problem.

Yours sincerely,

D. P. H. Russel.

MY BUDGET FOR R5 PER MONTH

APRIL 14 TO MAY 14, 1972

	Cents
Maize Meal — 2,5 kg	19
Samp — 1,25 kg	10
Kupugani Soup — 1½ pkts.	30
Bread — 7½ loaves	67½
Pronutro — 2 pkts.	36
Margarine — 500 g	22
Milk — 30 ozs. (1 pt.)	52
Coffee — 375 g	50
Sugar — 1½ kg	24½
Salt	5
Golden Syrup — 500 g	14
Peanut Butter — ½ jar	10
Vitamin Tablets	34
Fuel	90
Matches	3
Soap	7
Toothpaste	15
Postage stamp	5
Church giving	10

R5,04

15th May, 1972.

The Hon. Mr. M. C. Botha.

Dear Sir,

In my letter of April 13 to the Deputy Minister, the Hon. A. J. Raubenheimer, I said I would be writing a monthly open letter to you as head of the Department, explaining from personal experience what it feels like to live on R5 a month, for six months.

I am assuming the Deputy Minister shared with you the full contents of that letter; so I will not try to explain again what has moved me to act this way, after trying in vain for so long to have conditions in resettlement townships like Dimbaza effectively remedied.

My R5 a month confines me to 16 $\frac{3}{4}$ cents a day. I have juggled as best as I can with these cents and half-cents, and the following is the result: Daily: Maize meal 1 cent (4 dessertspoons), bread or samp 2 $\frac{1}{2}$ cents, Kugani soup 1 cent, milk 1 $\frac{1}{2}$ cents (8 teaspoons), coffee 1 $\frac{1}{2}$ cents (4 teaspoons), sugar 1 cent (8 teaspoons), peanut butter or syrup 1 cent, vitamin tablet 1 cent, fuel 3 cents, salt, matches, soap, toothpaste, stamps, Church giving (all) 1 cent. Total: 16 $\frac{1}{2}$ cents.

The values and amounts above are approximate; some are a fraction more, some less. One thing is definite, there are only 16 cents a day for "living".

I am aware that it may seem rather absurd for me to write to you, a senior Cabinet Minister, about teaspoons of soup and dessertspoons of maize meal, but alas, the pathetic truth is that the lives of thousands (millions) in this wealthy country of ours revolve around these mean amounts, and less. Moreover it is you, Sir, who is the man most responsible for these lives.

At the outset of this six months on R5 per month. I wish to emphasise this vital difference between myself and a person at Dimbaza living on the same amount. Most fundamental are the psychological differences.

I set out with an object, a purpose, with some hope, and above all with a knowledge that my journey is not only voluntary but temporary. If I was to become desperate, I know that I have friends that would immediately supply my need. For those at Dimbaza, their condition is a way of life, without purpose

or hope of escape, and with no assurance of support from others.

My position is as different from theirs as hope from hopelessness; so I am keenly aware that my knowledge of what their condition really feels like is very limited indeed.

Furthermore, at the level of material needs there is a marked contrast. I start off with sufficient clothes, furniture, utensils — they do not; and there is manifestly no room for clothes and furniture (let alone decent food) on 16 cents a day.

Mention of this last point will help you to understand why I was so shocked when I discovered that people must choose between rations or a maintenance grant. They cannot have both. Yet the combined value is not much over R5. The monthly rations alone for an adult are as follows: Maize Meal (20 lbs.) 70 cents, mealies (8 lbs.) 26 cents, beans 5 lbs.) 78 cents, margarine (1 lb.) 28 cents, skim milk (2 lb.) 54 cents, salt ($\frac{1}{2}$ lb.) 2 cents. Total: R2,58 a month.

I am astonished at the refusal to have these adequately improved. Hundreds of families are completely dependent on this. In another attempt to have something done — as an active plea on their behalf — I plan to live on these rations myself for the month of June.

I am going to invited fellow White South Africans to join with me in this, even if only for a week or two (if the whole month proves too grim or impractical). It should give us some inkling of what is being done to our fellow citizens.

I am going to ask them to write open letters to you, Sir, describing their experience and commenting as they feel moved.

It is because I believe we have certain Christian beliefs in common that I still have hope. I may not be able to reach your heart, but God can. I pray for you daily, and also for myself, because I need him just as much.

Yours sincerely in Christ's service,

D. P. H. Russell.

The Dean and the Sash

In November, 1971, the Dean of Johannesburg, the Very Reverend G. A. French-Beytagh was convicted on charges under the Terrorism Act and sentenced to five years imprisonment. On 4th April, 1972, his appeal was upheld and he was acquitted. The following extracts from the two judgements relate to the charge on which he was found guilty in the Supreme Court, of inciting or encouraging an audience of members of the Black Sash to contravene the laws of the Republic.

The trial judge:

The State alleged that the accused incited or encouraged an audience of members of the Black Sash Movement in such a manner that the incitement or encouragement amounted to an act of participation in terrorist activities, set out in the indictment as follows:

‘At a meeting of the Black Sash Movement, held at 4A — 2nd Avenue, Parktown North, Johannesburg, on the 2nd December, 1970, he incited or encouraged the persons present to contravene the laws of the Republic and to support and prepare for a violent revolution with the object of bringing about social, political and economic changes in the Republic.

‘It is alleged that he said:

‘He was a pacifist when he was an atheist. He changed his views when he became a Christian.

‘He believed that violence was justified on certain grounds. He believed in just wars and recommended the reading of books by Colin Morris which have just wars as their theme.

‘He insinuated to the members of the Black Sash Movement that they would not achieve any notable results while observing the laws of the country.

‘He mentioned the methods employed by negroes in their struggle against white people in America. He stated that political, social and economic changes could only come about by a violent struggle, and that he had come to the conclusion that such a struggle would erupt in the near future, remarking, *inter alia*, ‘one more good Sharpeville would be the end of this country.’

‘He referred to a railway accident which occurred during May, 1970, and blamed the authorities for having caused it.’

Four witnesses gave evidence about the accused’s address to the group of Black Sash women in a private home on that date. Although the evidence of these people does not differ very greatly, it is necessary to make one or two observations about the witnesses.

The first witness was Warrant Officer Helberg of the South African Police, who intended recording the accused’s speech. The machine he used did not function properly but although he did not record the speech, he could use its earphones. He was stationed outside the house, hidden behind trees. While listening, he says, he made notes, and he gave evidence, refreshing his memory from these notes. He was under very severe attack from the defence, particularly because two topics did not appear in the position on the notes in which it was said they should have appeared had the notes been contemporaneous. Therefore the suggestion is that he compiled them afterwards. He conceded that he had thought of the name of a book mentioned by the accused later and added it to his notes. I do not think that the evidence about the order of all the topics is so clear that Helberg’s evidence should be suspect because the order in his notes does not agree with the evidence of the others. A well-grounded criticism of his evidence is that the accused spoke in English while Helberg made his notes in Afrikaans. This could well mean that Helberg’s notes were more incomplete than is usually the case with such notes. It could also mean that the meaning could be lost or obscured in the translation. Subject to these reservations, however, I do not think that the criticism is justified and that he could be called a lying witness.

The appeal judges:

Warrant-Officer Helberg was deputed by the police to record the address. He surreptitiously took up his position somewhere outside the house where the meeting was being held. He set up a secret device to enable him to listen in to, and record the address. State privilege against having to divulge the nature and details of the device was claimed and granted. That Helberg did listen in to the appellant's address is clear. But, unbeknown to him at the time, the recording part of the device failed to function properly. However, Helberg claimed to have made his own notes of the address while it was in progress, in order to assist him later in understanding the anticipated recording and having it correctly transcribed. These notes were produced and relied upon by him to refresh his memory while testifying in the Court a quo about what the appellant had said. His testimony was subject to vigorous criticism by the defence both in the trial Court and before us. In particular, it was submitted that he had compiled the notes after he had found that the device had failed to record the address. The learned trial Judge, however, absolved Helberg of prevarication and accepted that he had made the notes while the speech was in progress. I am not persuaded that the finding was wrong. Nevertheless, for the reasons set out below, I do not consider that Helberg's notes or his testimony, which was almost entirely based on them, are of much probative value. Certainly where they conflict with the defence version of what the appellant said, they cannot safely be relied upon. Helberg did not attempt to note fully what the appellant was saying, since he obviously relied on the device recording the address verbatim; moreover, the appellant spoke in English and is normally a rapid and informal speaker. Consequently Helberg must have had considerable difficulty in taking notes in long-hand Afrikaans of what the appellant said. It is not surprising therefore, that this notes consist only of some twenty, mostly laconic, unconnected sentences of what the appellant was supposed to have said in an address lasting at least an hour. Consequently, as the notes do not give the context of most of the individual sentences or statements attributed to appellant, they may well be very misleading and not correctly convey the general effect of the address as a whole. The Court, in determining whether or not the appellant incited or encouraged the audience to do the things alleged in the indictment, must consider his address as a whole, not dwelling upon isolated passages or upon a strong word here or there, which may be qualified by the context, but endeavouring to assess the general effect which the whole address must have upon the minds of the audience

Consequently, Helberg's notes and testimony are of little or no assistance to the Court in making such an assessment. To take but a single, striking illustration. The notes record the statement, attributed to appellant, as "Hy glo in revolusie." Standing alone, that obviously conveys that appellant said he was in favour of revolution. But Helberg admitted he could not recollect the words that were actually used or their context, which, as will presently appear, in fact conveyed quite a different meaning.

The trial judge:

A determined attack was made on Mrs. van Heerden as a witness. She is or was a member of the Black Sash and the suggestion was that she had views in conflict with those of Black Sash members and that she attended the meeting as an informer, so that her evidence would be biased. She denied the allegations. During the case I allowed, with some hesitation, the evidence of her superior at work. He said that she showed political leanings in conflict with those of the Black Sash, in argument and in discussions at work and it was said that she could not have been a genuine Black Sash member. Because she had not disclosed her true political views, it is argued her evidence is suspect. However, it seems to me that there is a conflict about her true political views and I do not think I should look at the evidence of a witness with suspicion because she says that she holds one view and her employer says that she holds another. This would be particularly dangerous when one realises how easily political views and leanings are attributed to people.

Two other criticisms were levelled at Mrs. van Heerden. One was that she said the accused had used the word "rabble" with reference to his non-white parishioners. It is said that such a word would not be used by the accused in such a case. I have not been referred to his denial but it is conceivable that it may have been used in a manner which is not as derogatory as it sounds. The other criticism relates to her supposed misunderstanding of a phrase used by the accused. I shall deal later with that phrase. I do not agree that Mrs. van Heerden's evidence is subject to suspicion because of the criticisms I have mentioned.

Mr. Kentridge suggested that Mrs. Gardner, a defence witness, was more intelligent than Mrs. van Heerden, better able to understand the address and therefore gave a more coherent account of the speech. I do not know that there is a sound basis for this argument. There are at least two matters on which her recollection did not seem to be as good as that of Mrs. van Heerden. They are the title of the address, and the reference to "pie in the sky". She could also not recall that the name Alinsky was ever mentioned, or that they were advised to read a book by Colin Morris. Her evidence in cross-examination about whether violence or unlawful action was suggested by the accused, was evasive and unsatisfactory. She, like others, could not remember the details of some forms of protest discussed by the accused. My impression is that she remembered very few details and could not be relied on to give a good picture of what happened. Indeed, there was some justification for Mr. Liebenberg putting to her that she was protecting the accused.

The appeal judges:

Mrs. van Heerden and Mrs. Gardner, members of the Black Sash organisation who attended the meeting, also testified for the State and defence respectively. Each remembered certain topics canvassed in the appellant's address that had made an impact on her, but — understandably, owing to the lapse of time — there were many things that neither could recollect. The learned trial Judge seems to have preferred the testimony of Mrs. van Heerden. He rejected certain defence criticisms of her evidence and found certain deficiencies in the content of Mrs. Gardner's evidence. It is true, as the learned trial Judge observed, that their testimony did not conflict in any serious respect. But as Mrs. Gardner's evidence is of some importance concerning the substance and effect of certain parts of the appellant's address, as will presently appear, it becomes necessary to consider her credibility.

There is, I think, substance in the submission advanced on appellant's behalf that the trial Court's finding of deficiencies in Mrs. Gardner's evidence was not wholly justified. She was not a member of the appellant's congregation — indeed, she was not a church-goer at all — and prior to the trial she had never met or seen him. There would, therefore, not appear to be any apparent reason why she should — as the trial Court seemed to think — desire to protect appellant by giving favourable testimony. Her suggested evasiveness about what the appellant said regarding violence and unlawful action, mentioned in the judgement of the Court a quo, could have been due merely to faulty recollection induced by the lapse of time. More-over she held an honours degree in English and was used to listening to and remembering lectures; and she had held office in the Black Sash Organisation, having been the Vice-Chairman of its Regional Committee for two years. It is therefore probable, contrary to the view of the court a quo, that she would have been better able to understand and remember the substance, the import, and the effect on the audience of the appellant's address than Mrs. van Heerden. Indeed, her testimony about what the appellant said on the topics she remembered seems more coherent than that of Mrs. van Heerden. It is quite obvious, too, that the latter was mistaken about, or did not wholly understand, certain parts of the appellant's address. Thus, according to her, the appellant, inter alia, mentioned that he supported and had preached to the Bantu the doctrine of "pie in the sky when you die". If correct, that would mean that he had tried to induce their resignation to terrestrial woe by holding out to them the prospect of celestial weal in their life hereafter. The appellant does not deny that he mentioned that doctrine in his address;

but he denies that he said that he on that occasion supported it or had ever preached it. This is inherently probable; for Mrs. van Heerden's version would have been quite contrary to appellant's general philosophy that religion has to work towards achieving prosperity, both terrestrially and celestially.

The trial judge:

The Court finds the following to be the salient features of the address:

1. The subject of the address was "Violence and all that".
2. The accused said that when he was an agnostic — probably not an atheist — has was a pacifist; since becoming a Christian he has changed his views.
3. He praised the work of the Black Sash which was within the bounds of the law.
4. Their work was not effective and they had to think of more effective ways of protesting against the present state of things.
5. A violent revolution of black against white was inevitable. It was much nearer that he had thought earlier.
6. In such a revolution black would stand with black, irrespective of Christian teaching.
7. In certain circumstances the use of violence was justified to bring about change.
8. It would appear that only one of the three basic conditions, namely success, was referred to. There was no mention of the Christian alternative to violence.
9. He relied on the justification of love, firstly of a father for his child and then of a white for the suppressed black people.
10. He put to the audience examples of protest used or suggested elsewhere; some of them being illegitimate or perhaps slightly violent.
11. Although one of the members of the audience did not feel incited she did regard the accused's object as being to let her think of her own position in case there was a violent revolution.

With regard to this final object mentioned, it would be idle to suggest that the intention was that the white people ought to stand with whites, and keeping in mind the audience, it seems that he had intended that they should, although against violence, side with those in revolt because the revolution was justified. His desire that they should make their efforts more effective and then give them a justification of violence by love, can only mean that he wanted them to commit acts which would be outside the bounds of the law and would be in support of the revolution which he expected.

After considering the presumptions created in the Terrorism Act and all the facts relating to the speech and its effects, I have come to the conclusion that the accused encouraged the people present at that meeting, that he stimulated them with expressions of approval and favour to contravene the Laws of the Republic, and thereby to support and prepare for a violent revolution with the object of bringing about social and economic changes in the Republic.

The appeal judges:

Having regard to the address as a whole, I do not consider that the appellant incited or encouraged the audience to contravene the laws of the Republic or to support and prepare for a violent revolution as alleged. In the context his mention that under certain circumstances revolution, violence, and disobedience to a law was justified, was in the nature of philosophising or theorising... Nowhere in his address did appellant directly advocate violence or contravening the law as a present, practical means of bringing about any social, political, or economic changes in the Republic. In his evidence he expressly denied that he did so.

Mrs. Gardner corroborated him, and Mrs. van Heerden did not gainsay him on that aspect. In effect, . . . he warned against violence and its consequences, although at the same time expressing the view that it was inevitable unless this country changed its course. At the trial appellant said that he was "trying to wake them up to the fact unless this country changes its course it is going to end in bloodshed"; that, as people had failed to change their ways through love, which he had preached, he was trying to induce them to make the change through fear, since love and fear were the two strong emotive forces. There is indeed a crucial difference between saying violence is inevitable unless there is a change, and, violence is necessary in order to effect a change. The latter may be incitement or encouragement to violence whilst the former is not Counsel for the State, however, contended that the appellant, by means of his address, was indirectly inciting or encouraging his audience to do the things alleged in the indictment by subtly sowing in their minds the seeds of the need for violence and unlawful action for wider dissemination and burgeoning in due course. That contention is, in my view, wholly untenable. Apart from the appellant's sworn direct denial, it is in the highest degree improbable that he in fact had such an intention. For he could hardly have chosen a more infertile soil for sowing such seeds than an audience of women, including mothers and grandmothers, who were all members of an organisation avowedly opposed to violence and strictly committed to working within the law. Indeed, the very nature of his audience is strong support for the conclusion that appellant's address was not intended or likely to incite or encourage as alleged in paragraph (7) of the indictment . . . Moreover, if that had been understood as the appellant's message, it would surely have evoked some reaction or discussion on the part of such an audience. But that was not the evidence. Mrs. Gardner said that she did not gain that impression from the address, and she very much doubted whether anyone else did. Mrs. van Heerden did not say that that was the message the address conveyed to her; she could not say what the audience's reaction to the speech was, but there was no discussion about it afterwards that she could remember — the general meeting just went on. Counsel for the State suggested that the absence of any reaction or discussion in the audience was because the address was so explosive or seditious that the ladies present were afraid to discuss it. In my opinion, that suggestion has no substance whatever.

Cillié, J. P., prefaced his conclusion convicting appellant in relation to paragraph (7) of the indictment with the following introductory words, viz: "After considering the presumptions created in the Terrorism Act and all the facts relating to the speech and its effect . . ." It would thus appear that, although not examining the matter in any detail (indeed the above phrase contains the sole reference to presumptions in their bearing upon paragraph (7) of the indictment), the learned Judge President was in some measure influenced in convicting appellant in relation to that paragraph by the presumption created in sec. 2(2) of the Act. In that regard it suffices to say that, having regard to the nature of the allegations charged in paragraph (7) of the indictment, no room exists for any application of the presumption. It only remains to add that, in my view, the State entirely failed to establish that, in delivering his aforementioned address, appellant was either endeavouring to further the A.N.C. plan or actuated by "intent to endanger the maintenance of law and order in the Republic".

For the foregoing reasons, the conviction in relation to paragraph (7) of the indictment cannot, in my judgement, be sustained.

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Signposts to expulsion

DAVID DE BEER

“WHEREAS the Administrator-in-Executive Committee has, in terms of section 1(1) of the Undesirables Removal Proclamation, 1920 (Proclamation No. 50 of 1920) as amended, directed me to issue an order to you THE RIGHT REVEREND COLIN O'BRIEN WINTER to leave the Territory of South West Africa before 12 noon on the fourth day of March 1972”

On October 10th, 1968, The Very Reverend Colin O'Brien Winter, Dean of St. George's Cathedral, Windhoek, was elected Seventh Bishop of Damaraland in succession to Bishop Robert Mize, his American predecessor who had been forced to leave South and South West Africa because the Republican Government refused to extend his temporary residence permit.

Some people have said that from that day onwards it was inevitable that Colin Winter would follow Bishop Mize's example and be forced out of his Diocese; but what is so important about South West Africa, and what happened within the territory and within the Anglican church there to make the authorities act in this way against two successive bishops?

The church in South West Africa is probably in a completely different kind of position from the church in the Republic. It was the missionaries of the Rhenish mission, and later the Finnish mission, who first brought education and medical services as we know them today to the territory, and for the last one hundred and twenty-five years the churches have been developing the country with the result that they are far closer to the people than the churches in South Africa. In Ovambo-land particularly where there is still a feudal economy the church is the great social institution of society, and its grasp on the people there is not unlike that of the church of early 18th century England. The church is then a very strong mirror of society; what society does is reflected in the church, and what the church does is reflected in society.

It is not surprising then, to find that the

church is in conflict with the South African government over the development of South West Africa, because the vast majority of people within the territory are completely opposed to South Africa's imposition of apartheid. And the churches by themselves cannot reconcile the separation that South Africa has brought to the territory with the reconciling message of the Christian Gospel. This was very beautifully brought out in Bishop Leonard Auala's address to Mr. Vorster in August last year, when the Prime Minister met with Lutheran Church leaders over their rejection of South Africa's policies. The churches had also consistently opposed the whole system of migratory labour as exemplified in the contract system under which Ovambo men were forced to leave their wives and families for between twelve and eighteen months if they wished to earn a cash wage with which to pay their taxes or buy "luxury" items such as sugar and clothes. It was not only the theory of the system that was under attack, but also the way in which it was operated resulting in large compounds of contract workers living in cramped and often filthy conditions with no recreational facilities.

The churches were alone in their criticism, for white South West African politics have never had a liberal or progressive front at all, and the only English daily newspaper in the country insist on taking a "verligte" non-political line, and any white who steps out of line must be prepared to risk social ostracism at the least, and possibly his job. Non-church multi-racial gatherings have been almost totally unknown.

Bishop Winter was bishop in Windhoek for just on forty months, and in that time some eighteen permits were refused to, or withdrawn from, Anglican church workers, effectively hindering their work and mobility in their spheres of operation.

The first of these was in the opening days of 1969 when the mission hospital secretary was expelled from Ovamboland, less than a week after taking up the post. In this and all subsequent cases no reasons were even given.

For some two years this "moderate harassment" continued: another hospital secretary was expelled from Ovamboland, teachers' permits were refused, a former teacher was not allowed to return to South West Africa after furlough in the United States; but it was in 1971 that the pressure began to be felt more strongly, and in April a priest was refused permission to enter a Herero Reserve to take a service for an old, crippled woman.

June 1971 saw the opinion of the International Court in The Hague rule South Africa's occupation of South West Africa illegal, and in July the Lutheran Churches came out strongly against South Africa with Bishop Auala and Moderator Gowaseb's Open Letter to Mr. Vorster (SASH September 1971). Bishop Winter, in a statement issued on July 25th, 1971, gave his complete support to the Lutheran leaders. "The Christian Church as the conscience of this nation must now speak out with clarity and without fear," he wrote, "Apartheid must be denounced as unacceptable before God. Who else but the leaders of the Churches can do this?"

On July 27th, two days after his support for the Lutherans, Bishop Winter applied for a permit to visit the Kaokoveld in the north western corner of South West Africa, an area inhabited by the Ovahimba people, primitive and largely heathen. On July 28th the Bantu Affairs Commissioner refused the application, stating he was under no obligation to give reasons. This was the first action taken against the Bishop himself.

Preparations were being made for the biennial Synod in October, and part of the preparatory work should have included a visit from a senior priest and the diocesan treasurer to Ovamboland to help brief the delegates from Ovamboland on procedures and contents, but after two days' wait these permits were also refused, and when the Bishop pointed out that these were to be visits on "official church

business" and that one priest already had a permit for this visit, the only reply that could be elicited from the Bantu Affairs Commissioner was, "I have to inform you that on instructions from the Secretary for Bantu Administration and Development, I may not issue a permit to any private individual to visit Ovambo."

Such actions could not pass without comment at the Synod, and on Oct. 1st the Bishop delivered his charge to the gathered delegates. "We as a church have committed the unforgivable sin, we have committed the unpardonable crime of rejecting apartheid . . . Apartheid has been a barren and costly failure. As an Anglican Bishop I reject apartheid on Biblical grounds; on humanitarian grounds for the endless suffering it is causing the poorest in our community; for the damage it is doing to whites who are benefitting from it at the expense of the poor . . . It is to the constant dishonour of totalitarian states when they seek to avoid admitting their mistakes by the brutal imprisonment or banishment of those who seek to face them with the misery their policies are causing . . . There comes a time to speak. We have licked our wounds and have been browbeaten by petty government officials for too long." The synod also passed a resolution condemning apartheid as a "sin of the first degree", and gave its support to Bishop Auala and Moderator Gowaseb.

Within two weeks the first reprisal followed: the principal of the Anglican High School in Ovamboland had her 'residential and visiting privileges' for Ovamboland withdrawn, and was given forty-eight hours to leave, which meant that the students had to prepare for the end-of-year exams with one teacher for two classes. It was at this point that Bishop Alpheus Zulu of Zululand commented, "It is difficult just now to know how one should react. It is obvious that the Diocese of Damara-land is engaged in a battle for its life." More refusals followed in quick succession as replacement teachers applied for permission to enter Ovamboland for the purpose of teaching at the High School.

As a blow against the Lutheran churches the South African government refused to extend the residence permit of one of their pastors, a chaplain to school students and teachers. Addressing the farewell service Bishop Winter said that despite its peaceful ethic, the church should not lie down. "We have been silent too

long. There is a State-Church confrontation and we did not want it, yet we shall not retract nor retire from it. The church will never lie down under apartheid. It is anti-Christian, and the Government better understand it."

The next day the Bishop left on holiday to Cape Town, and four days later six thousand Ovambo contract workers went on strike against the contract labour system which the churches had been condemning for so long. The strike was essentially a Christian action, an attempt by Christian laymen to improve a society which they experienced as inherently un-Christian in its attitudes. "If Christ came into the world to set us free," one of the strikers wrote, "why must we be slaves to the contract labour system?" The editorial of the Nationalist Party mouthpiece "Die Suidwester" on December 13th, the first day of the strike, implied very strongly that the strike was a consequence of the churches' actions. "It is not too late for anyone to come to his senses in his actions", the editorial ended, "South West Africa is waiting." A week later the same paper said that the churches did not need to hold a conference about contract labour, but rather that they needed one about church affairs as some churchmen had been neglecting their "church" work for the last few months. The Nationalist press was doing its best to sow suspicion in the minds of its readers that the strike was church organised. Almost all the strikers were Christians, and they were taking action against a system which the church hierarchies had long since condemned. The press could surely not expect the churches to be condemnatory or to neglect the issue as if it had never happened.

With the increased world attention on South West Africa came the inflow of foreign journalists, and wanting to get as close to the grass-roots as possible they approached the churches for information and contacts, and interviews with and comments by the Bishop and other church officials began appearing in overseas papers. Understandably most of this presented the side of the story that the South African authorities would rather not have leaked out. But it was important that it did.

Then violence broke out in Ovamboland. Communication between the strikers and the traditional headmen had totally broken down, because of the headmen's inability to convey to the South African government the real griev-

ances of the strikers, and the government's insistence that the headmen were the only representatives of the Ovambo people to whom they would listen. With such tensions it is not surprising that isolated incidents between strikers and headmen occurred, but when police re-inforcements were flown in "to maintain law and order" the patience of the Ovombos became exhausted and several people lost their lives in clashes with the police. It was in this atmosphere that Bishop Winter decided to visit the mission in Ovamboland at the end of January to ensure that everyone was safe, and it was on this week-end that he pleaded on several occasions for an end to the bloodshed, and made a special trip to meet with the elected representative of the strikers to discuss the situation. It was here that he learnt that the Magistrate in Ondangwa was refusing permission for relatives of Robben Island detainees to visit the prison, and it was after he had confronted the magistrate with this that his permit to be in Ovamboland was immediately withdrawn, and he was ordered to leave the Bantustan. This effectively cut him off from 90% of church members under his care.

During this time the trial of twelve alleged strike leaders had started in Windhoek on charges of inciting people to strike and with threatening people with violence. In order that justice was seen to be done it was essential that the strikers obtain the best legal defence possible, and the Anglican church undertook to pay the legal costs of the men, on a promise of help from donors in America. An observer from the International Commission of Jurists flew in for a few days to observe the trial, but on the first day it was postponed to allow the defence team to prepare its case more fully. When the trial resumed on February 14th there was a new international observer. Judge William Booth of the New York Criminal Court, a leading Episcopal layman and a Negro civil rights leader. Judge Booth was one of the first black V.I.P. visitors South West Africa had ever had, and being deeply involved in the church stayed as the guest of Bishop Winter, but he also established a strong relationship with all he met, and stayed one night in Katutura, the Windhoek location, as a guest of Chief Clemens Kapuuo of the Herero. The mere presence of a successful black American, and the message of hope he brought with him raised excitement among the black Windhoek

population. Judge Booth gave, in Bishop Winter's house, one of the most memorable press conferences in the history of South West journalism. For not only were there white reporters and editors present, but black politicians had been invited to sit in, and the whole gathering lasted over three hours.

The next morning's headlines were: **BISHOP COLIN WINTER CONFESSES**, and under this were two stories, one dealing with the payment of the defence team at the strike trial, and the other an erroneous third-hand quote of what the Bishop had told a Dutch Reformed Minister about his attitude towards a Lutheran pastor visiting Windhoek actively campaigning for an anti-communist body. (No further details can be given here as this particular report is at present the subject of a court action in which the Bishop is claiming R15 000 damages from the newspaper). Public opinion was now whipped up to its whitest fury (the Blacks were greatly admiring). And two days later there appeared seven letters in the English newspapers from people claiming to be Anglicans disassociating themselves from the Bishop, some of his staff and their remarks.

Two days later, on Friday 25th February, at 2.00 p.m. the South West African Legislative Assembly met for the last day's sitting of its annual short session. Without any debate, and passing through all three stages within an hour, the all-Nationalist assembly voted to amend Proclamation 50 of 1920, the Undesirables Removal Proclamation. Up till then, the

Administrator of South West Africa had the power to declare any person "undesirable" and order him to leave the territory. If he so wished, however, the alleged "undesirable" could refuse to comply and demand to be brought to court and was then given a chance to state his case, and the Administrator had to give his reasons for his decision. The court would then decide as to whether the expulsion should be carried out or not. The amendment of February 25th, sought to bypass the courts, so that if the alleged "undesirable" did not comply with the order to leave he would be arrested and liable to one year's imprisonment. Any chance of him being given a hearing was ruled out.

Despite the fact that the amendment was passed only at 3.00 p.m. an extraordinary edition of the South West Gazette was published later that day in which the amendment was promulgated.

On Saturday morning the office of the Secretary for South West Africa worked overtime, and at 1.20 p.m. two Security policemen called at the Bishop's house.

"... NOW THEREFORE I, JOHANNES JACOBUS KLOPPER, in my capacity as Secretary for the Territory of South West Africa, do hereby, in terms of section 1(1) of the Removal of Undesirables Proclamation, 1920 (Proclamation No. 50 of 1920) as amended, order you, the said THE RIGHT REVEREND COLIN O'BRIAN WINTER, to leave the Territory of South West Africa before 12 noon on the fourth day of March, 1972."

**BANNED — SABELO STANLEY
NTWASA.**

on the 17th February, 1972.
restricted to the Kimberley district.
house arrested from 6 p.m. to 6 a.m.
on weekdays; house arrested all day
and all night on weekends.

"This deplorable action is not the responsibility of just the Security Police — but it is the responsibility first of white South Africa, and also black South Africa, for we have allowed the oppressive chains of racism too much leeway by our silence..."

*Statement by the South African
Students Organisation.*

These are the injustices . . .

A graduation speech by

ONKGOPOTSE RAMOTHIBI TIRO

This speech led to Mr. Tiro's expulsion from the University of the North. Following on protests by the students the whole student body was expelled.

Mr. Chancellor, Mr. Vice-Chancellor and Rector, ladies and gentlemen, allow me to start off by borrowing language from our Prime Minister, Mr. Vorster. Addressing the ASB congress in June last year Mr. Vorster said: "No black man has landed in trouble for fighting for what is legally his". Although I don't know how far true this is, I make this statement my launch pad. R. D. Briensmead, an American lay preacher says: "He who withholds the truth or debars men from motives of expediency is either a coward, a criminal or both". Therefore Mr. Chancellor I will try as much as possible to say nothing else but the truth. And to me 'truth' means "practical reality".

Addressing us on the occasion of the formal opening of this University Mr. Phatudi, a Lebowa Territorial Authority officer said that in as much as there is American Education there had to be Bantu Education. Ladies and gentlemen I am conscientiously bound to differ with him. In America there is nothing like Negro Education, Red Indian Education and White American Education. They have American Education common to all Americans. But in South Africa we have Bantu Education, Indian Education, Coloured Education and European Education. We do not have a system of Education common to all South Africans. What is there in European Education which is not good for the African? We want a system of education common to all South Africans.

In theory Bantu Education gives our parents a say in our education but in practice the opposite is true. At this University U.E.D. students are forced to study Philosophy of Education through the medium of Afrikaans. When we want to know why we are told that the Senate has decided so. Apparently this Senate is our parents.

Time and again I ask myself: How do black lecturers contribute to the administration of this University? For if you look at all the committees they are predominantly white if not completely. Here and there one finds two or three Africans who, in the opinions of the students are white black men. We have a students' Dean, we must elect our own Dean. We know people who can represent us.

The Advisory Council is said to be representing our parents. How can it represent them when they have not elected it? These people must of necessity please the man who appointed them. This Council consists of chiefs who have never been to University. How can they know the needs of students when they have not been subjected to the same conditions. Those who have been to University have never studied under Bantu Education. What authentic opinion can they express when they don't know how painful it is to study under a repugnant system of Education?

I wonder if this Advisory Council knows that a Black man has been most unceremoniously kicked out of the bookshop. Apparently, this is reversed for Whites. According to the Policy, Van Schaiks has no right to run a bookshop here. A White member of the Administration has been given the meat contract to supply a University — a Black University. Those who amorously support the Policy may say that there are no Black people to supply it. My answer to them is: Why are they not able to supply the University? What is the cause? Is it not conveniently done that they are not in a position to supply these commodities?

White students are given vacation jobs at this University when there are students who could not get their results due to outstanding fees. Why does the Administration not give

these jobs to these students? These White students have eleven (11) Universities where they can get vacation jobs. Does the Administration expect me to get a vacation job at the University of Pretoria?

Right now, our parents have come all the way from their homes only to be locked outside. We are told that the hall is full. I do not accept the argument that there is no accommodation because, in 1970 when the Administration wanted to accommodate everybody, a tent was put up and a close-circuit television was installed. Front seats are given to people who cannot even cheer us. My father is seated there at the back. My dear people, shall we ever get a fair deal in this land? — the land of our fathers.

The system is failing. It is failing because even those who recommend it strongly, as the only solution, to racial problems in South Africa, fail to adhere to the letter and the spirit of the Policy. According to the Policy we expected Dr. Eislen to decline chancellorship in favour of a Black man. My dear parents, these are the injustices no normal student can tolerate — no matter who he is and where he comes from.

In the light of what has been said above the challenge to every black graduate in this country lies in the fact that the guilt of all wrongful actions in South Africa, restriction without trial, repugnant legislation, expulsions from schools rests on all those who do not actively dissociate themselves from and work for the

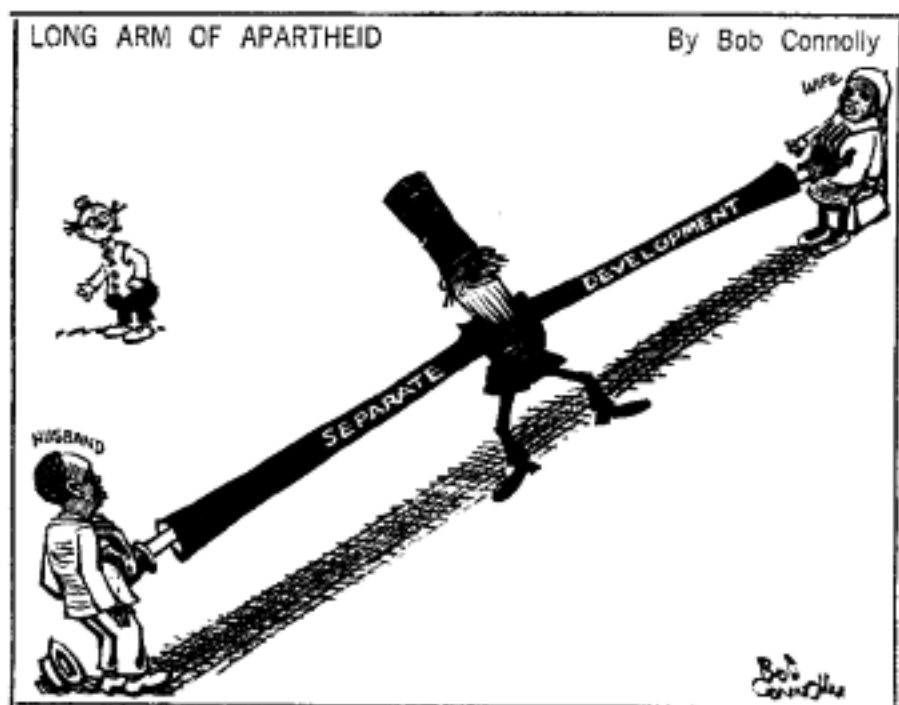
eradication of the system breeding such evils. To those who whole-heartedly support the Policy of Apartheid I say: Do you think that the white minority can willingly commit political suicide by creating numerous states which might turn out to be hostile in future?

We black graduates, by virtue of our age and academic standing are being called upon to greater responsibilities in the liberation of our people. Our so-called leaders have become the bolts of the same machine which is crushing us as a nation. We have to go back to them and educate them. Times are changing and we should change with them. The magic story of human achievement gives irrefutable proof that as soon as nationalism is awakened among the intelligentsia it becomes the vanguard in the struggle against alien rule. Of what use will be your education if you can't help your country in her hour of need? If your education is not linked with the entire continent of Africa it is meaningless.

Remember that Mrs. Suzman said: "There is one thing which the minister cannot do: He cannot ban ideas from men's minds".

In conclusion Mr. Chancellor I say: Let the Lord be praised, for the day shall come, when all men shall be free to breathe the air of freedom which is their's to breathe and when that day shall have come, no man, no matter how many tankers he has, will reverse the course of events.

God bless you all!



"It is an indication of the sick condition of our society that the threat of little doggies being cut up for furs and meat causes a national outcry among whites while the inexcusable and savage repression of a man's liberty hardly causes a stir..."

Paul Pretorius, President of NUSAS.

From the paw of hireling wolves

DUDLEY HORNER

Mr. Dudley Horner is a research worker at the Institute of Race Relations in Johannesburg. This is the text of an address given to the Black Sash on 3rd May.

I am honoured to address this general meeting of the Black Sash. I recall the early years of your movement when its activities were attended by glamour, excitement and high hopes, and your numbers were impressive. Your ranks may have thinned but I salute the courage and tenacity of those stalwarts who have kept faith and of the newcomers who joined when you had nothing to offer them but hard work, harassment and scorn. You have kept alive not only the spirit but also the practice of dissent.

I offer for your consideration a certain viewpoint of South African society, namely, that at this stage of history, our country presents the rather unedifying spectacle of Oligarchy¹ and Plutocracy engaged in a macabre minuet. In other words, a spectacle of the few who wield political power and the few who hold financial power imposing upon the voteless masses an order which may well contain the seeds of its own destruction.

In *The Open Society and its Enemies* Karl Popper has postulated the thesis that "(Western) civilization has not yet fully recovered from the shock of its birth — the transition from the tribal or 'closed society', with its submission to magical forces, to the 'open society' which sets free the critical powers of man". If we look at political movements in South Africa since the nineteen-thirties I submit that — in terms of this argument — we see considerable retrogression. We notice, in fact, a movement from a comparatively "open", if imperfect, society to a "closed" or tribal society.

Shortly before, and during, the Second World War political opinion, freely expressed

¹ *Heribert Adam's valuable analysis of the oligarchical aspects of South African society is considered in A. S. Mathews' Law, Order and Liberty in South Africa.*

and organised in parties or movements, covered the entire spectrum from radical left to radical right. In those years we had:—

The Non-European Unity Movement; The Communist Party of South Africa; The African Democratic Party; The All-African Convention; The South African Indian Congress; The African National Congress; The Springbok Legion; The Workers' and Farmers' Party; The Labour Party of South Africa; The African People's Organisation; The South African Party (United Party); The Dominion Party; The Afrikaner Party; The National Party; The Broederbond; The Ossewabrandwag; The Nuwe Orde; The Greyshirts.

The political philosophies which were championed by the respective partisans ranged through Trotskyism, Marxist-Leninism, Stalinism, the land reform of Henry George, Fabian socialism, liberalism, pragmatic Conservatism, and on to fascism and nazism.

In the fifties the Communist Party was outlawed while other political organisations began to feel the cold breath of political harassment, some to languish and yet others to die. The Senate Act of 1955 enabled the government of the day to deprive the Coloured voters of the franchise and in so doing strengthened the ruling party's hold on effective political power.

Meanwhile, during the fifties and sixties, further political parties and movements proliferated to join what was left of the earlier organisations. These years saw the rise of:—

The Congress of Democrats; The South African Coloured People's Organisation; The South African Congress of Trade Unions; The Pan African Congress; The Liberal Party of South Africa; The Progressive Party; The Federal Party; The National Union Party; The South African Representative Party; The

Republican Party; The Front; The Conserva-
The Herstigte Nasionale Party.

For all practical purposes the seven last-mentioned parties can be regarded as right-wing splinter groups of which all but one proved not to be viable. The fate of the H.N.P. is still to be determined. If there is any significance — in current electioneering tactics the majority of its members may well return to the fold which they originally left.

It is necessary at this point to mention those events in the sixties (apparently continuing into the seventies) where people who had lost faith in the white electorate and who had despaired of meaningful, peaceful, social change turned to violence. Among the bodies which emerged were the National Committee for Liberation, Umkonto we Sizwe (the Spear of the Nation), Poqo, the African Resistance Movement, the Yu Chi Chan Club, the Unity Movement of South Africa and the African People's Democratic Union of South Africa. The plans to upset the status quo, the incidents of sabotage and the sporadic outbreaks of violence, together with the ruthless punishment meted out by the State to these political offenders have been catalogued in Muriel Horrell's useful publication *Action, Reaction and Counter-Action*. The left, left-of-centre and African nationalist movements were decimated. It is trite to observe that unless social justice is effected peacefully in South Africa, History will validate the judgement of those whom the State banned, exiled, imprisoned or executed during these turbulent years.

A penetrating analysis of those powers arrogated to itself by the State in dealing with "subversion" at the expense of personal freedom has been provided by Professor A. S. Mathews in *Law, Order and Liberty in South Africa*. This indicates that the Suppression of Communism Act contains procedures which violate the basic rules of fair trial² and that the Act confers on the State President powers which are absolute.³ It is also noteworthy that these extensive powers have been employed against the interests of political movements other than Marxist-Leninism, for some 41

members of the now-defunct Liberal Party were banned under these measures between 1961 and 1966.⁴ Further, the Unlawful Organisations Act contains retrospective provisions which are "unique in the legal systems of all time".⁵ However, the rest of the wide network of political controls aimed at the maintenance of "law and order" pales into insignificance when compared with the draconian powers of the Terrorism Act. Mathews points out that by the enactment of this measure the criminal code was entirely rewritten and "disappearance in the night" that dreaded phenomenon of the police state" became a reality.⁶ It is not an exaggeration to maintain that "crisis government" has become a permanent feature of the "South African way of life" and that what should be emergency measures have acted to the political advantage of the ruling group.

As our society enters the decade of the seventies we have, on the national level, a political spectrum which presents a grave distortion of its realities. The four political parties range from the extreme right, through right-radical and conservative to moderate. In some three decades the system has undergone an alarming shift.

In a population of over 21 million, political power resides in the white group who constitute 17,5% of the populace while the African majority group constituting 70,2% of the people remains, to all intents, disenfranchised. However, one could go further by using the 1970 general election results as a guide. If the percentage of votes won by the United Party and the Progressive Party — i.e. by conservative and moderate elements — were to be subtracted we could conclude that real political power is the prerogative of about 10% of the populace. Were South Africa to avoid what might seem an inevitable movement towards complete totalitarianism, and were her armed forces able successfully to resist any armed incursions, invasions or any serious internal revolts, we could speculate that by the year 2 000 political power would be the privilege of only 6 — 7% of her people. This assumption would, of course, be drastically altered if the white electorate was to undergo a dramatic change of heart. There are those who point to certain developments as being indications that such a change is likely. It could, of course be argued that if we take the Senate Act of 1955 as an undemocratic measure we

² A. S. Mathews. *Law, Order and Liberty in South Africa*, p. 57.

³ *Ibid.* p. 55.

⁴ *Ibid.* p. 110-111.

⁵ *Ibid.* p. 71.

⁶ *Ibid.* p. 151.

could consider the Prohibition of Political Interference Act of 1968, which outlawed non-racial parties, in the same light. With these past experiences as our guide, we might expect that South Africa's rulers could manufacture further constitutional devices to curb any concerted efforts on the part of the electorate to remove them from power. It seems to me that the latter course is at least as great a likelihood as change through the ballot-box.

When we turn to the socio-economic conditions of the various population groups we see reproduced the same hierarchical pattern that obtains in the political sphere, with the slight variation of English-speaking whites still dominant in the private sector although Afrikaans-speaking whites have made fairly rapid progress in this area. The picture is complicated by the fact of State encroachment upon the private sector. It is probable that the State's activities will expand still further and the stage could be reached where political and the greater part of economic power would be held in the same hands.

In 1967/68 the estimated purchasing power of the ruling White group amounted to 73,4% while that of the African group amounted to only 18,8%.⁷ It appears from past studies that the variation in the ratio of White/African income over the last 20 years has fluctuated but has not undergone any significant change. A further indication of income distribution is afforded when one realises that in the 1966/67 fiscal year Whites constituted 98,4% of those persons with a taxable income in excess of R4 000 a year.⁸ It should be borne in mind that Africans constitute 70% of the work force and Whites 19%.⁹

It is unnecessary for me, at this point, to elaborate upon the theme of the "wage gap". The Department of Statistics issues News Releases on employment and earnings and some of these are recorded in the annual Survey of Race Relations. The Bureau of Market Re-

search at the University of South Africa has been conducting surveys of the black groups in the major metropolitan areas. It appears from their occasional press releases that the average monthly earnings of black groups with an average household of just over 5 people ranged from R78 to R87 for Africans, from R132 to R138 for Coloured people and from R156 to R227 for Asians. From the recent cost of living studies which I have seen it would probably be safe to assume that, roughly speaking, that mean measure, the Poverty Datum Line is somewhere in the region of R65 per month for African households of 5 in the major metropolitan areas, which would put the more human measure of the Minimum Effective Level in the region of R100 a month. The implications are obvious. We have had ample corroboration of the widening "wage gap" from the Prime Minister this year.

He indicated in the House of Assembly that between 1948 and 1970 the average wage of the White workers increased fourfold while that of the average "Non-White" worker increased almost threefold during the same period.¹⁰ In this respect one recalls the warning given by the Minister of the Interior last year when he pointed to the inherent dangers in a system where indigence and affluence find themselves in close proximity.¹¹

Dr. E. G. Malherbe has pointed out that the solution to the "Poor White" problem was through the education and training necessary to fit the indigent for urban industrial life.¹² Unless educational facilities, especially in vocational and technical training, are vastly improved we are unlikely to see our black population break out of the vicious circle of poverty in which they are trapped. Neither are we likely to see much improvement in conditions in those rural slums, the so-called homelands. A great deal of attention has been given verbally at least, to the question of productivity in recent years. One has to consider in this connection African pupil enrolment.

⁷ W. Langschmidt, *Some characteristics of the urban Bantu Market. Paper delivered to the National Development and Management Foundation Conference 1969.*

⁸ *Calculated from: Department of Inland Revenue Annual Report 1966/67.*

⁹ *Calculated from provisional figures given by the Minister of Statistics Assembly Hansard 4. 22/2/72 Q. COL. 305.*

¹⁰ *Prime Minister Assembly Hansard 1. 4/2/72. COLS. 388-9.*

¹¹ *Rand Daily Mail, 12 November 1971.*

Year	Class	Number	Drop-Out-Rate
1958	Sub-A	361 440	100
1959	Sub-B	261 418	72,3
1960	Std. I	238 146	66,0
1961	Std. II	200 065	55,4
1962	Std. III	153 668	42,5
1963	Std. IV	116 629	32,0
1964	Std. V	91 736	25,0
1965	Std. VI	86 311	23,9 Exam.
1966	Form I	33 773	9,4
1967	Form II	27 085	7,5
1968	Form III	19 679	5,5 Jun. Cert.
1969	Form IV	4 713	1,3
1970	Form V	2 938	0,8 Matric.

It is interesting to note that there were more Whites in Standard X in the nineteen-twenties¹⁴ than there were Africans in Form V in 1971. When we consider that Mr. S. G. Strumlin, a member of the Soviet Academy of the U.S.S.R., has calculated that: "the value of the work done by a person who had had four years of primary education is 43% greater than that of a illiterate person, 108% greater if he has had a secondary education and 300% greater if he has higher education",¹⁵ the reason for a low rate of productivity becomes apparent.

It is true that between 1967 and 1971 there has been a substantial improvement in the percentage of pupils enrolled in Std. II (35%), Std. VI (52%), Form III (73%) and Form V (96%), but actual numbers are not very impressive:¹⁶

	Matric	J.C.	Std. VI	Std. II
1971	4 065	29 800	148 374	342 636
1970	2 938	26 695	135 440	324 208
1969	2 698	22 855	119 704	299 199
1968	2 380	19 679	106 955	275 784
1967	2 075	17 178	97 604	254 413

The private sector of the economy could render valuable assistance with the educational advance of the African people but any real

¹² E. G. Malherbe, *Bantu Manpower and Education*, p. 21.

¹³ Figures for 1958 to 1968 taken from *Department of Bantu Education, Annual Report for 1969*. Figures for 1969 and 1970 taken from *Survey of Race Relations for the respective years*.

¹⁴ Taken from *Union Statistics for Fifty Years*.

¹⁵ Taken from E. G. Malherbe, *Op. Cit.* p. 14.

¹⁶ Figures for the years 1967-70 taken from the *Survey of Race Relations for 1968-71*. 1971 figures taken from *Minister of Bantu Education, Assembly Hansard 9. 28/3/72. Q. COL. 736*.

advance will depend upon a radical reapportionment of the national budget. There has been a small but welcome move in this direction in recent years.

And so, one comes to the question of whether I have aught to offer for the comfort of the advocates of a common society and I reluctantly admit: "Virtually nothing". I am not a prophet and do not forecast the sort of cataclysm against which the Minister of the Interior has warned. If an event of that nature should occur I doubt whether it would be advertised in the daily press. I do not see any of those cracks in apartheid to which some authorities refer. In the short term I would regard these slight adjustments as those which a sophisticated system makes to ensure its continued existence. It is true, that some, among them some on the government benches, believe that there are problems which successive generations will solve — that is, if there are future generations of *South Africans* to solve them.

It shows a touching faith in youth to believe that they will be able to meet successfully challenges created by the present generation. Besides which, let us not forget that the older generation has yet to let go and there are no signs that this will happen in the near future.

What seems to be a new black initiative — but I would not exaggerate this unduly — may well dispose of white proposals at some future date and set the country on an entirely different course.

In the meantime those who believe in the "open society" and register their dissent may well "Help us to save free conscience from the paw of hireling wolves whose Gospel is their maw".

BANNED — M. D. NAIDOO

Released from prison on Tuesday, 23rd May after serving a five year sentence under the Suppression of Communism Act.

Banned the same day. House arrested at nights and weekends; confined to Durban; no meetings, no parties; forbidden to enter the office of any attorney so prevented from earning his living in the profession he is trained for.

The laws which humiliate

SALLY MOTLANA

This article is a summary of the points made by Mrs. Motlana when she addressed a meeting organised by the Black Sash in Johannesburg. She is a trained teacher and a business woman, married to a doctor who practises in Soweto.

How fortunate is an African child at birth? Quite a number of our children are born out of wedlock. Their mothers are fortunate if their names appear in the permit in the superintendent's office. They are also fortunate if they have been to school and can read and write. They will go to the local clinic for antenatal care. On the day of delivery the nurse fills a form which the mother takes to the superintendent's office. If the mother's name does not appear in the permit the child's name cannot be entered in the permit. If the mother is still illiterate, as many mothers are, the form shall lie on the table, then on the floor and finally the rubbish bin. This child, whose mother did not take the form to the clinic, can be said to be unfortunate from birth because of the mother's lack of education. When the child turns sixteen years he shall be thrown out of Johannesburg or any other urban area because he has no proof that he was born in an urban area. Some parents do not even attend ante-natal clinics so there is no proof that the child was born in the area. The statements from women who helped the mother to deliver the baby are not acceptable to the authorities. Thus this child can be said to be doomed for ever. The mother is lucky to find a sympathetic official who shall listen to her troubles and try to help. If she fails the child will be thrown out of Johannesburg the day he turns sixteen years and tries to obtain a reference book.

If a mother is unmarried and perhaps has no father who can help bring up his grandchild she shall be forced to go out and work. The difficulty she now encounters is that of having a pre-school child. The Government does not provide schools for children under the age of seven years. Some lucky children are left with their grannies and some in creches

run by the City Council of Johannesburg; there are very few of these and they can only take a very small number of children. The majority of children have nowhere to go. They are left with neighbours or hired, illiterate old women who do not obey the simple rules of hygiene. Some eat the child's food because they themselves have no food to eat. Mothers in different part of Soweto have clubbed together to raise funds to build creches. Despite all these efforts the creches are still not sufficient for our growing population.

Our widowed mothers

It is a sin for any mother to lose a husband in our urban areas. Some officials demand that the widow must come to their offices a day after the funeral of their husband to discuss the question of the house. According to our custom this is regarded with shame and disgust. The widow is not entitled to the tenancy of the house. She must report the death of her husband to the superintendent who shall decide whether the house can be registered in her name or not. Some widows and widowers are instructed to marry within a certain period in order to retain a house tenancy. If it is not registered in her name because she has not qualified to be in the area she is ordered to leave the area and go to her homeland. What happens to her children and their future? This does not worry the officials. There is therefore no security for the African woman in urban areas.

Parliament is at the moment considering the status of the African woman to be that of a child. She must get permission from her father or guardian in order to marry. What if her father is illiterate and still believes in the old custom? The woman shall not be able to marry the man of her choice.

What happens to school-going children?

Our children are allowed to begin school at the age of seven years. The mother must have proof that the child was born in Johannesburg and has had all the inoculations. The child must go to the right ethnic group school. If there is none nearby the child must travel to the right school and this means added expenditure to the already overburdened mother. The child is required to have all the necessary school books and school uniform. Some children are forced to leave school and stay at home because they cannot afford to pay for all these requirements. The mother now faces a boy or girl who stays at home and learns all the evils one finds in the streets of a location. Some children are lucky to get a bursary from kindhearted people, bodies like the Rand Bursary Fund and the Institute of Race Relations. Some find it difficult to find a space in school for their children and are forced to keep them at home for a year or two to wait. I wish to take this opportunity to thank all those who contributed to the Star's "Teach". This scheme has enabled many children to be in school this year.

In all the civilised countries in the world the State is responsible for the education of its people. In our country the European, Coloureds and Indians get free education. It is compulsory for the European child to be in school up to the age of sixteen. Not so with us. The problem of delinquency is on the increase amongst my people because of the points I have mentioned. Our cry for free and compulsory education has always fallen on deaf ears. We are always advised to pay more tax in order to get the Government to educate our children. The people we work for will not listen to our demands for equal pay for equal work. Because of our numbers we do pay more than Europeans in indirect tax. Industry today demands educated employees yet our education still lags behind that of other races.

Hostels in our locations

It is difficult for the urban mother to control and educate her teenage daughter in an environment such as we find in Soweto. The inhabitants of the hostels are largely men who have had to leave their families in the homelands. They are tempted to fall in love with the girls in the location and the result is increased illegitimacy. These illegitimate

children add hardship to the families and untold misery to the grandparents. They also turn our girls to be prostitutes. The authorities should encourage families to be together rather than separate. Men should be allowed to bring their wives to their place of work as long as they can maintain them. Endorsement to the homelands is not acceptable to us. Those who want to live in urban areas should be allowed to do so and sell their labour to the highest bidder.

Endorsements out

A child who cannot prove that he was born in an urban area is usually endorsed out of the area without investigation. If you want to send your child to a boarding school you must report to the local superintendent who will give his consent to that. If the child is born in an urban area and is sent to a relative in the homeland to attend school there, she or he shall not be permitted to re-enter the urban area even if the other members of the family are qualified to be in that area, thus separating that child from the rest of the family.

Some African men still marry more than one wife. One of these women becomes the legal wife because she is married in the civil or Christian way and the others through customary union. If the man did not enter all his wives in the municipal permit the children of the other women will suffer. They will be raided at the dead of night, taken to the superintendent's office, who will only start duties at 8 a.m. There they will be told that they have no right to be in Johannesburg.

Pass raids

Mothers are harassed and embarrassed by the perpetual pass raids that take place in our locations. Mothers are never sure of finding their husbands at home because if they forget their passes they are never given the chance to produce them within a certain period. They are locked up and it usually takes days to trace them. Boys and men are usually grabbed at their own gates and refused permission to fetch their pass in the house. Men are handcuffed and marched to a police station for such minor offences. This lowers the dignity of the man and humiliates him. He loses part of his pay because of the number of days spent in jail.

These and many other laws which humiliate us, are the cause of tension in our country.

The root of the trouble

JOYCE HARRIS

"Politics" is defined as "The science and art of government, the science dealing with the form, organisation and administration of a state or part of one — that branch of moral philosophy dealing with the state or social organism as a whole." A political party is therefore presumably a group of people sharing a common view about the science and art of government with reference to a particular state or part of one, having regard to the state or social organism as a whole.

It is an interesting exercise to examine the South African political scene in the context of the above definition, and the first and most striking conclusion is that it does not fit. Neither the Nationalist Party, nor its official opposition, the United Party, conforms to the concept of a group of people sharing a common view about the science and art of government having regard to the state or social organism as a whole. Only the Progressive Party contains the required ingredients.

The fundamental reason for this unorthodox political set-up is to be found in the roots of the Nationalist Party, its development, its growth and its acquisition of power. It did not start off as a political party at all — in the accepted sense of the term. Rather did it have its beginnings in the determination of a limited group of people — a race of people — to retain their identity, their language and their independence. The appeal of the party has always been an emotional one, a call to the blood, an emphasis on the exclusiveness of the Afrikaner people — their language, their culture, their traditional way of life. The Afrikaner people felt threatened, so they erected their defences and retreated into their "laager". They were in no way concerned with the form, organisation and administration of a state or part of one, but only with their own survival, and with the acquisition of power in order to ensure that survival. The moral philosophy of dealing with the state or social organism as a whole had relevance only in terms of how best to secure their own interests.

It has been South Africa's tragedy that a party should have come to power which was not a political party in the true sense of the term, but a party based on race, its membership motivated by the fact of belonging to a particular people or ethnic stock. The science

and art of government did not enter into their calculations except insofar as they themselves were affected by government.

However when, to their own surprise, they actually came to power in 1948, they found themselves faced with all the problems implicit in governing. But the leopard could not change its spots. This was a party based on race, and it proceeded to govern according to race. This was a party whose fundamental purpose was the survival of the Afrikaner people, and it proceeded to govern the whole country in terms of the survival of the Afrikaner people.

Inevitably it has had to widen its horizons, for it found itself responsible for the country as a whole. Inevitably the years have given it experience in the mechanics of government. But its original premise has never altered. It was formed in the interests of the Afrikaner people, it attracted support and it grew in the interests of the Afrikaner people, it came to power in the interests of the Afrikaner people, and it has never ceased to govern in the interests of the Afrikaner people.

Its whole policy of divide and rule, of Apartheid, of Separate Development, of segregation in the schools and Christian National Education, of Influx Control and Efflux Enforcement, of Group Areas and Black Spot Removals, of physical planning, border industries, decentralisation, the slow throttling of the largely English-speaking Witwatersrand and the strangulation of the economy, the growing arrogance and authoritarianism and harsh silencing of criticism — all stem ineluctably from its own beginnings.

Never has its concept of the art of government been extended to incorporate the interests of the social organism as a whole, except insofar as its hand has been forced by world

opinion, by expedience and by the need to fulfil its responsibilities of governing, and always have its own interests been paramount. The Nationalist Party has never pretended to be anything but a party of Afrikaner nationalists, though expediency has on occasion forced from it an unwilling invitation to English-speaking South Africans to join its ranks — on its own terms, naturally. It has been true to itself and its own ideals. It has had the support of a majority of white South Africans, for the Afrikaner people are in the majority, and on that basis has subjected all the people of South Africa to the realisation of its purpose, which was not that of a political party but of a racial group.

The Official Opposition has reacted accordingly. It has found itself in the unhappy situation of having to fight emotionally-based legislation with reason — of having to fight racism with politics — of having to fight a call to the blood with the science of government — and it has succumbed to the unequal struggle. It has had to watch the growing ranks of the ruling party — through natural increase, through “Volk” identification, through in-group consolidation encouraged by out-group fear such as the much-vaunted “Swart Gevaar” — and it has had to watch its own ranks dwindling. Small wonder, then, that it has tried to emulate the Nationalists, to be more “patriotic”, more aware of the “white man’s burden”, more ready to co-operate on what is euphemistically termed “state security” which in reality is Nationalist Party security. Small wonder that it has tried to be all things to all men in a frantic attempt to attract more support from an electorate which the Nationalist Party has brainwashed into believing that it is the State, that criticism of the Government is unpatriotic and even treasonable, that black people are dangerous, are “superfluous appendages”, are inferior, are expendable. If race attitudes have been so rewarding to the Nationalist Party, why then should the United Party not try to climb onto the bandwagon?

Because the United Party itself embraces too wide a spectrum of political opinion, because its members do not really share a common view about the science and art of government, because its political objectives are too ill-defined, because its members have become infected with Nationalist-induced fears and prejudices, and because it has been in the exceedingly difficult situation of having to fight emotion with

a reasoned policy which it has never succeeded in establishing even to its own satisfaction, it has not stood a chance. It has been expedient and equivocal, it has compromised itself, it is ‘against’ more than it is ‘for’. It may conform more to the requirements of a political party than does the Nationalist Party, but it falls far short of the ideal.

The Progressive Party was formed by United Party members who tired of its constant expediency and equivocation, and it set out to establish for itself a body of principles which would meet the common view of its members about the science and art of Government with reference to the total South African scene. It ought to have appealed to a wide cross-section of the general public in terms of its policies and its ethical principles — the fundamental one being the anti-racial one of “Merit — not Colour” — but in fact this appeal has failed to crystallize to any meaningful degree. It has not been able to meet the challenge of rampant racism. The result has been that many of its members now feel that it ought to compromise some of its principles in order to gain more support, and it remains to be seen whether principle will prevail. In the meanwhile it is being subjected to the same frustrations and difficulties as those which have confronted the United Party and caused it to become ineffective.

The Liberal Party, the only party which was not prepared to compromise in any way, was forced out of existence, so the Progressive Party is faced with an unhappy choice.

This, then, is the political scene in South Africa, the outcome, directly and indirectly, of the racially-orientated Nationalist Party to which a majority of white South Africans belong. Racism, with its attendant ills of prejudice, hate and fear, is the disease which is eating into the body politic — a virulent infection exceedingly difficult to eradicate. It has spread to the United Party, the defences of the Progressive Party are being assailed, and black nationalist movements are manifesting themselves with all the trappings of black power. Politics in South Africa is not the art and science of government with reference to the social organism as a whole, but a concentrated endeavour directed at dividing the social organism into its many constituent racial components, labelling them, separating them, discriminating between them.

Until this process can somehow be revers-

ed, until each and every member of the social organism can come to be regarded as a human being in his own right and not as a member of a racial group, and until the political parties can conform to the true definition of a group of people sharing a common view about the art of government with regard to the state or social organism as a whole — and the population can be prevailed upon to vote accordingly so that the democratic process can operate as it is intended to — South Africa will continue to be a country torn by conflicting interests and peopled by schizophrenics who cannot decide where their own best interests lie.

If the root of the trouble is indeed to be found in the form, the constitution, the aims and objects of the Nationalist Party, then perhaps a tiny glimmer of hope can be discerned on the horizon with the growing indications of dissent within the party. If some Afrikaner nationalists are indeed beginning to think with their heads, and maybe even with their hearts, but not with their blood; if they are beginning to see that they share common

interests with other sections of the community, the promotion of which could be to the advantage of the whole community; and if the United Party and the Progressive Party can take advantage of these signs by emphasising the constructive aspects of their policies and clamping down on racism, then perhaps the granite-like resistance to change which has persisted for the last 24 years will at last begin to crumble and a way will be opened for the dammed-up potential for progress, for peace, for productivity and for mutually rewarding human relationships across the entire social spectrum.

South Africa is a living microcosm of the divisive problems besetting the world as a whole. If it can solve these problems with amity, honour and justice it can be a pathfinder for the rest of the world, holding up its head with justifiable pride. The solution lies in the subjective attitudes of the people of South Africa, for no problems are insurmountable for those motivated to solve them, not with self-interest but in the interest of all.

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'Living' - every second month

This article was published in the Daily Dispatch, East London, on 10th March, 1972. It is reprinted here by the kind permission of the editor of that newspaper.

Black pensioners are fighting a losing battle. Their average pension of R5 a month hardly covers the rent. In fact many can't even pay that for rentals vary from R3,40 to R6,75. And even those who can pay the rent have a maximum of R1,60 over for food for the month, and clothing.

The conditions under which the pensioners live are appalling. Obviously pensioners dependent on R5 or less, as is the case in most instances, can only exist under conditions of extreme poverty.

Mr. Dodi Buneyi of Mdantsane summed up the plight of pensioners when he said: "I have a family to look after, but I cannot do so. I am now like a tsotsi. I cannot help borrowing food and money from people on the pretext that I will repay. I realise I should be responsible at my age, but I can't be."

He receives R10 every two months and by the end of the month in which he gets his pension he is without food and money. "We do not have to curse God for our plight, but there are times when one has to curse the day on which one was born. Life to me is one long story of suffering," Mr. Buneyi said.

Some of the pensioners are able to survive and meet their rent and food accounts through the generosity of relatives or grandchildren who work.

Mr. K. Sigonyela is not old at 54. He is an epileptic and cannot be employed. He has a sickly wife and with their seven children they stay at his brother's house in Mdantsane. "I depend on what my brother buys. The R10 I get every two months does not carry us through. I cannot afford to clothe my family. Now and again I have to visit a rubbish dump in search of old clothes and shoes," Mr. Sigonyela said.

Mrs. R. Temele is a widow and stays in a rent-free house with seven children. First she was supplied with a two-roomed house and has since been changed to a single-roomed house at Mdantsane. "I cannot make ends meet. My food supplies run short within one month. By the time I get my R10 every two months I

have to pay back money I borrow from sympathetic neighbours," Mrs. Temele said.

Mr. W. Sileku pays R5,97 for rent each month. The R9 he gets every 2 months is not sufficient to cover rent for two months. He has to depend on his daughter and grandson.

In the Assembly last month the Minister of Bantu Administration and Development, Mr. M. C. Botha, disclosed that the exact average amounts paid out to black pensioners for the financial year were:

Old-age pensions — R5,38 a month;

Blind persons pension / R5,21 a month;

Grants to ex-members of military forces — R5,20 a month.

Disability grants — R5,35 a month;

In interviews with pensioners in Duncan Village and Mdantsane I discovered that their pensions vary between R8,50 and R11,50 every two months — or R4,25 to R5,75 a month.

In 1962 the monthly cost of food was calculated at R5,17 for an elderly man and R4,81 for a woman. Since 1963 the cost of living has risen and, according to economists, the rand is now worth about 45 cents.

Take the case of Mrs. Lydia Masiza, 76, of Duncan Village. She receives R11,50 every two months and she stays with four grandchildren whose ages range from three to twelve years. Her monthly shopping list is: Potatoes R1, samp R2,00, beans 60 cents, meat R1,10, coffee 60 cents, sugar 99 cents, candles 18 cents, matches 10 cents, soap 30 cents, and paraffin 25 cents. No provision is made for medical expenses or clothing. She also has to pay a monthly rental of R3,40 for her single-roomed house. She is only able to see her way through because of the assistance she gets from a married son who has his own family to support. "My daughter is unable to assist me. She

does not stay with me and the father of the four children does not support them," Mrs. Masiza said.

Mrs. Lillian Jule, 70, also rents a single-roomed municipal house in Duncan Village for R3,40 a month and stays with her 18-year-old grandson who is at school in the township. For the bare essentials to be able to live her monthly shopping list is: Samp 50 cents, beans 50 cents, coffee 20 cents, tea 20 cents, sugar 44 cents, mealie meal 20 cents, soap 40 cents, meat 50 cents, paraffin 25 cents, meal 50 cents, and tinned milk 20 cents. "How I manage to live I do not know. I depend on the generosity of my neighbours and friends," Mrs. Jule said. Her pension is R9,50 every second month.

Mrs. Esther Matiyane, 74, gets R8,50 every two months. She has to pay a monthly rental of R3,40 for her single-roomed house in Duncan Village. Her monthly shopping list is: Samp 50 cents, sugar 25 cents, tea 10 cents, paraffin 25 cents, meat 50 cents, mealie meal 25 cents, meal 50 cents, matches 10 cents, candles 18 cents, beans 15 cents, coffee 10 cents, soap 25 cents, tinned milk 13 cents. "It is difficult to survive. These food parcels do not last a month and I have to borrow from neighbours," Mrs. Matiyane said.

These are not isolated cases. Many pensioners suffer the same fate, Mrs. N. Qupe of Mdantsane said the position would improve if pensions were paid out monthly.



"Look, Makhula, no April – do we only eat again in May . . . ?"

Obituary: Margaret Anderson

When I think of Margaret Anderson, my mind goes back to June 1955. Throughout South Africa, women had been collecting signatures to a petition against the Senate Act, which undermined our Constitution by creating an artificial two-thirds majority of both Houses of Parliament, in order to remove the Coloured voters from the Common Roll. A small group of women in Durban had been collecting signatures; but we had as yet no organisation and when the call came to travel to Pretoria and join the procession to the Union Buildings to present the petition to the Prime Minister (in the end, Mr. Schoeman deputised for him) — we were in a quandary, for time was short. So letters were written to the papers, urging women to volunteer for the journey, and where possible to offer their cars. Two offered cars; and one of them was Margaret. That was how we met. I travelled in her car and without her cheerful and determined spirit, her kindness and understanding, I don't know what we should have done. For we were a

very mixed bag of strangers and when we reached Johannesburg, there was no-one to meet us at the appointed place so lesser spirits might have quailed. But to Margaret this was a spiritual adventure, an adventure in which she kept steadfastly on to the end of her life. As Alan Paton said at her funeral, for her, to hold a principle was to seek to put that principle into practice. Just a few days before her death, she stood in protest against detention without trial. Physically speaking, she was too old and frail to stand but she could not bear to be left out; at heart she was as young and radiant alive as ever. She professed no religious faith; yet it is difficult to think of anyone with a deeper faith in goodness and truth and right, a deeper concern for and appreciation of their fellow men. At her funeral, there was read the parable of the Good Samaritan; which ends with the words:—

“Go, and do thou likewise.”

J. F. Hill.

QUOTE

“I wouldn't like to say that confrontation is my technique. It isn't at all. But some things have appeared as confrontation. It even appears that there are clashes.

Perhaps I am assuming too much in thinking that we have latitude in these homelands. I operate on the assumption that the Government are honest people, part of a God-fearing people. If they are setting up people on the road to self-government they mean just that and therefore if confrontation happens I can only conclude that we differ on how much latitude we are given.

I speak my mind because I assume in terms of their policy I am free to speak for my people, representing their aspirations and wishes as honestly as I can without any fear of offending anybody.”

Chief Gatsha Buthelezi. Rand Daily Mail, 4th April, 1972.

I wonder how many people realise that there is not a single beach — or few square yards of sand available to Coloured children between Long Beach beyond the station (often non-existent at high tide) and Cape Point.

SLEGS VIR BLANKES

Bright eager eyes
Sparkling with animation,
Small hot brown hand
Held gently, but firmly,
In her own. Lest eager feet
Precipitate him downward
To that forbidden heaven
Of sea and rock and sand
God made especially at Boulders Beach
For the delight of children.
Sounds of their happy laughter
Floated up to us, mingling with
Squeals of excitement.
The clash grew firmer
As with determined effort
The small boy, hardly four,
Pulled her, dragged her to a stop
Urgently pointing:
Kom, Ouma, look,
Here's a way down.
The sad old eyes met mine
In mute and baffled resignation.
With a small shrug:
Should things be?
She led him slowly on.
At every little track
Or path that might have led
To the entrancing beaches
He stopped her, with growing urgency
Repeating: Kom, Ouma, look,
Here's a way down.
A robin in the bush nearby,
A chorister, pours out
A few exultant notes,
Then falls into silence.
The small persistent voice
Aching with longing
Fades in the distance.
Was that a groan I heard
From God?

Pattie Price,
Simonstown.

(Reprinted with kind permission of The Argus, Cape Town)

HOSTELS

Mrs. H. Suzman:

Already there is an enormous amount of hostel accommodation in Cape Town. Something like 30 000 men, so-called 'single men' — most of them are married I might add — are living in hostels in the Cape Peninsula area and in Johannesburg there are 21 500 men and women in hostels and another 22 500 are on the waiting list, excluding the Resettlement Board. Now, rising up in Alexandra Township, which is controlled by the Peri-urban Areas Board in an area to the north-west of Johannesburg, are two vast monuments to what I can only call the Orwellian future envisaged by the Hon. the Minister of Bantu Administration.

The original intention was that Alexandra would accommodate 30 000 so-called single men and women in twelve blocks. This was the euphoric description in *Bantu* in May, 1966: "12 modern blocks of flats, 10 for men and 2 for women." "Darkness", said *Bantu*, "has made way for the dawn of a new day." Well, when the dawn breaks and the plan is complete, there will in fact be 24 blocks with 60 000 inhabitants from Sandton, Randburg, Kew, from north of the Houghton Ridge right to the Jukskei River, living in these single quarters, people who are mostly married, and for many of whom accommodation is already provided by their employers . . .

There are a couple of real home-from-home comforts. The one in the men's hostel anyway is the built-in charge office and cell — that is real home-from-home comfort — and the other home-from-home comfort which I thought was really a very far-sighted amenity is the electronically controlled steel door that can be slid down to seal off any section of the building in case of riot or trouble. That was pretty far-sighted, I must say.

Hansard No. 4, Col. 1912/1913/1914. 25th February, 1972.

God help us all

JEAN SINCLAIR

The statements by the Prime Minister and the Minister of Police on the police behaviour in Cape Town on 2nd June are disgraceful. That the statements were made before a thorough investigation makes them utterly reprehensible.

The students who mounted a legal protest on the steps of St. George's cathedral had every right to do so. They have a right to disagree with government policy and to express their opinions.

The shackles placed on education for all races are of great concern to students and they abhor the racial discrimination in the educational system. They are demanding that there should be compulsory free education for all South Africans.

The right of peaceful protest is part of the democratic process and, heaven knows, the Government is forever claiming that South Africa is a Western democracy.

Mr. Vorster in his earlier years, did not fail to avail himself of his democratic right to protest regardless of the "interests of the safety of the state". In fact many of his activities would appear to have been un-South African and it is doubtful if his demonstration could have been what he is pleased to call "spontaneous".

The police brutality that Friday is a logical consequence of the boerehaat campaign revitalised recently by the Minister of Defence. The expressions on the faces of the policemen wielding their rubber truncheons were horrifying. The hatred and violence were there for all to see.

For Mr. Vorster to state in Parliament that he would have been disappointed in them if the police had not done what they did is despicable and incomprehensible. The only conclusion that one can come to is that Mr. Vorster's own hatred of the students from the English language universities has destroyed his judgement.

The student leaders are responsible, public-spirited young people. They are imbued with an idealism, a sense of justice and a deep

loathing for the racial discrimination entrenched in the laws of South Africa. In any free country these attributes would give cause for admiration, but in South Africa students who possess them are branded as communists, terrorists and agitators.

It is forgotten that they too are South Africans. They have the true interests of the country and *all* its people at heart, rejecting the exclusive sectional interests of the National Party.

The Government is obsessed with communism. All those who disagree with government policy are immediately branded as communists. Under these circumstances it makes it difficult for us to understand why the Government maintains "Law and Order" by using the most savage of communist methods.

The hideous attack by the police and their henchmen was a disgrace. One may be forgiven for thinking that the Prime Minister and the Minister of Police were trying to incite the police, the public and the students.

We demand a judicial inquiry into Friday's violence and a radical change in the attitude of the police towards the public. This is a matter of urgency. If the government continues along its present path. God help us all.



Law and order

“IF THE police had not acted in this way, then I personally would have been disappointed in them.”

The Prime Minister.

“I AM convinced that the police assault was a gross abuse of power. They dealt with the students as if they were beasts to be savaged; they acted with violence and aggression.”

The Bishop of Grahamstown.

“THE MOST horrific thing was the absolute relish on the face of the policemen. The savagery of it all . . . I saw a frail girl standing with tears streaming down her cheeks. She was saying to this policeman, ‘I have no uniform, no weapons. I am just standing here and you assault me. How can you do that?’ He replied by smashing his baton through her face . . .”

A bystander, Mr. Peter Visser. Sunday Times

“I AM right behind the students in their peaceful protests and their furious reaction to the brutal treatment meted out to them by the so-called protectors of law and order. If anyone disturbed law and order on Friday it was the police themselves. From what I have heard, there is no doubt in my mind that it was the police who rioted, not the students. One of the most alarming features of this disgraceful matter is that the police appear to be using plain-clothes men to do their dirty work. I intend to find out who these men are.”

Helen Suzman.

“SUFFICE it to say that the police have a duty to maintain order, and that they, under the command of two senior officers, showed great tolerance.”

The Minister of Police.

“IF IT were necessary to nip in the bud what was being planned against South Africa and to do so with the use of a little violence and with rubber batons then this would be done.”

The Prime Minister, as reported in The Star.

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All political comment in this issue, except when otherwise stated, by S. Duncan, of 37 Harvard Buildings, Joubert Street, Johannesburg.

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Dedication . . .

IN pride and humbleness we declare our devotion to the land of South Africa, we dedicate ourselves to the service of our country. We pledge ourselves to uphold the ideals of mutual trust and forbearance, of sanctity of word, of courage for the future, and of peace and justice for all persons and peoples. We pledge ourselves to resist any diminishment of these, confident that this duty is required of us, and that history and our children will defend us.

So help us God, in Whose strength we trust.

Toewydingsrede . . .

MET trots en nederigheid verklaar ons ons gehegtheid aan die land van Suid-Afrika, ons wy ons aan die diens van ons land. Ons belowe plegtig die ideale te handhaaf van onderlinge vertroue en verdraagsaamheid, van die onskendbaarheid van beloftes, van moed vir die toekoms, van vrede en regverdigheid teenoor alle persone en rasse. Ons beloof plegtig om ons te verset teen enige vermindering hiervan, oortuig dat hierdie plig ons opgelê is en dat die geskiedenis en ons kinders ons sal regverdig.

Mag God ons help, op Wie se krag ons ons verlaat.