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Alan Paton Centre
& Struggle Archives



Archives and changing technology

When one works in an archive, one becomes very aware of the huge changes in technology which have taken place over the last fifty or so years. In the collections of the Alan Paton Centre (APC), we have a great variety of technological formats, many of which are difficult to access nowadays.

For instance, in 1973 John Aitchison (who was banned at the time) arranged for Judy Davies to interview Selby Msimang on a reel-to-reel tape recorder, for a proposed biography. These reels contain important information, but cannot be listened to unless one can find a working reel-to-reel tape recorder, few of which are still in existence. Fortunately, these interviews have been transcribed.

Most of the APC's oral history project: "Recording the Anti-Apartheid Struggle in KwaZulu-Natal", was recorded during the 1990s, onto cassette tapes. The APC is currently engaged in a project to convert these cassettes to CDs. The reel-to-reel tapes will also be converted to CDs.

Already the CD technology is seen as old fashioned, and people who have CDs which are ten or more years old, are finding that they no longer play. One can prolong the life of a CD by housing it in a special cover. "Archival gold" CDs are supposed to last for a hundred years or more, but only time will tell whether this is indeed the case.

In 1969, when I was a young student, the library of the University of Natal in Durban had a wondrous new object called a photocopy machine. There was only one of them, and the pages came out curled and sticky. However, this was a great improvement on the spirit duplicators, which produced purple pages smelling of meths, and the roneo machines which so many schools and organizations still used.

In the library of the University of Natal in Pietermaritzburg in the early 1980s, the computer was the wondrous new device. We, as library staff, participated in transferring the contents of card catalogues onto the URICA catalogue, which seemed so smart and modern then, but now has

been discarded as old-hat primitive technology. The current UKZN catalogue, shared by all the libraries and special collections across the various campuses, is called iLink. It contains Primo, which enables one to search for items both on and off campus in many formats, such as e-books, e-journals, print and multi-media resources. However, even this wonderful new technology will no doubt be overtaken by something more advanced in a few years time.

The time has long gone when one sat down and wrote a letter in beautiful handwriting on good writing paper, and walked with it to the postbox. Most of us middle-aged folk still find e-mail a wonderful invention, and use it for our correspondence. However, will we store away our e-mails, and keep them for future generations to read, in the way that so much correspondence has been kept in the past, and which provides so much interesting and historical material for archives? This is not likely, as one is so inclined to delete, and print out only a few important items.

Undergraduate students seem to have moved beyond e-mail, and use it very seldom. They prefer Facebook, and accessing the Internet on their cell-phones or Blackberries. They seldom see consulting archival papers as an option, whereas PhD students still do archival research.

If an archival donation contains old computer formats, such as floppy or stiffie discs, these are virtually unusable, unless one has access to a computer containing the old and new software and hardware as a means of conversion. The value of good old-fashioned paper is that it lasts for hundreds of years if preserved in favourable conditions. It is also so easy to access. For this reason, when paper items are converted to a new technological format, the staff of the APC do not discard the originals. These are preserved in dehumidified and air-conditioned stackrooms, and will hopefully still be here for many more years to come.

Jewel Koopman



“Madiba, Memory and the Work of Justice” by Verne Harris

18th Alan Paton Lecture: 2011

“Madiba, Memory and the Work of Justice” was the title of the 18th Alan Paton Lecture, which took place on 5 May 2011, in the Colin Webb Hall on the Pietermaritzburg Campus of the University of KwaZulu-Natal (UKZN).

The lecture was given by Verne Harris, who is Head of the Memory Programme at the Nelson Mandela Foundation's Centre of Memory, and has been Mandela's archivist since 2004. He is an honorary research associate with the University of Cape Town, participated in a range of structures which transformed South Africa's apartheid archival landscape, including the Truth and Reconciliation Commission, and is a former Deputy Director of the National Archives. Widely published, he is probably best-known for leading the editorial team on the best-seller ***Nelson Mandela: Conversations with Myself***.

Verne Harris started his lecture by saying that both he and the Nelson Mandela Foundation were honoured to be associated with Alan Paton. The aim of his lecture was to honour Paton's memory by reflecting on the roles of memory in the beloved country during the post-apartheid, post-colonial era.

He made the point that a vast amount of memory work has been done in the post-apartheid South Africa, ranging from the Truth and Reconciliation Commission (TRC), to the growth of new museums and archives and the diversification of the country's heritage sector. This memory work has been influenced by the idea of transitional justice, which “insists that ‘dealing with’ oppressive pasts is necessary for the building of democratic futures”, and that it is necessary to work with inherited collective pain in order to heal the nation.

He continued to say that unfortunately, despite all the efforts

being made: “...our society remains severely damaged. Old fissures remain resilient. New ones are emerging. The social fabric is being unravelled further by growing disparities between ‘haves’ and ‘have-nots’, by rampant corruption, by creaking service delivery infrastructures, a failure of leadership at many levels, alienation from political processes, xenophobia, what I call the re-racialisation of discourse, unacceptable levels of crime, domestic violence, infant mortality, HIV infection, illiteracy, unemployment, and so on. By any measure we are troubled, and in trouble.”

He went on to say that South Africa was not exceptional in experiencing these challenges, nor was it attributable to a single cause or set of causes. He

believes that it is time for us to assess our post-apartheid memory work. He wondered if it has been too superficial, and if it has only “scratched the surface of our country's pain and alienation”.

Verne Harris went on to explore five attributes of post-apartheid memory work. “**The first is its determination to build new meta-narratives...**”. He explained that one of the core tenets of the ‘memory for justice’ tradition is that memory should be used to counteract the “metanarratives of the apartheid regime and to build new, liberatory, ones.” Narratives of a noble struggle against oppression have been dominant. Harris accepted the need for these narratives, but pointed out that they may have led to the ignoring of other narratives which did not fit into the seamless picture of the fight against oppression.

Verne Harris explained that the **second attribute of post-apartheid memory work was counteracting the systematic opacity, the repression of oppositional voices, and the erasing, hiding and marginalising of sections of South African history which occurred in the apartheid era.** He said: “Not surprisingly, then, post-apartheid South Africa was shaped by commitment to concepts and



Prof Donal McCracken, Verne Harris, Prof Mbongeni Malaba, Jewel Koopman and Estelle Liebenberg-Barkhuizen at the Lecture

Photo by Alistair Nixon



Verne Harris visited the APC after the Lecture

values like 'transparency', 'freedom of information', 'truth-recovery', 'full-disclosure' and so on. And yet South Africa in the era of democracy has proved to be a less fertile environment for these concepts and values. Cultures of opacity remain resilient. Our memory work is hampered by secrets, taboos, disavowals and lies. The silences are often deafening."

He mentioned that, for example, some people had obstructed the work of the TRC and the objects of the Promotion of Access to Information Act. In certain cases we have to accept "legitimate secrets, healthy taboos, justifiable disavowals, even...necessary lies". There were cultures of opacity not only in the old apartheid state milieus, but also in anti-apartheid experiences in exile, and in "diverse and deep traditions, customs and mythologies". He said that memory work must tend to this place, and not pretend that this does not exist.

He went on to say: **"A third attribute of much memory work done in post-apartheid South Africa is an assumption that remembering brings with it healing."** He made the point that this may not necessarily be true. Remembering could also reopen old wounds. Sometimes healing could be "more closely associated with forgetting than with remembering".

The fourth attribute of memory work was reconciliation. He said that: "Most of South Africa's post-apartheid memory work has been geared to promoting reconciliation." However, reconciliation is completely different from forgiveness.

He said that the **fifth attribute of memory work was learning:** "A final attribute of most post-apartheid memory work is... the assumption that constructions of the past - the study of history – are about learning from the

'mistakes' of that past. I've been studying history all my adult life, and the one sure thing I've learned is that societies hardly ever learn from the mistakes of their pasts."

He went on to say that there are "two linked consequences of the learning-from-mistakes assumption. First, it leads, or slips, too easily into didactic modes and forms. There are lessons to be learned, and the learner must be clear on what they are... . Second, the assumption encourages reliance on experts to ensure that learning takes place. The knowledge of these experts, whether historians or archivists, museologists or anthropologists, is a source of significant power, and they exert almost unavoidably paternalist influence over when and how memory is constructed.."

He expressed the opinion that "Societies, I believe, and individuals possibly as well, learn most readily not from the past but from the future... . When we feel alienated from the future – when it feels like a closing rather than an opening, when energy is stifled and opportunity circumscribed, when paternalism is privileged over participation, when experts determine constructions of knowledge for us, when our personal journeys feel disconnected from or unconnected to larger journeys – when we feel alienated from the future, then mistakes of the past become a foreign country to us."

Verne Harris concluded his lecture by quoting Madiba in the final sentences of *Long Walk to Freedom*: "I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest... . But I can rest only for a moment, for with freedom come responsibilities, and I dare not linger..."

Many thanks to Verne Harris for the copy of ***Nelson Mandela: Conversations with Myself*** which he presented to the APC.

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Photo by Alistair Nixon

Prof Donal McCracken, Verne Harris and Prof Mbongeni Malaba at the Lecture



Photo by Matthew Wilman

Verne Harris talking to Nelson Mandela

This Alan Paton Lecture can be accessed in full on the following websites:

Alan Paton Centre: <http://paton.ukzn.ac.za/lecture2011.aspx>

Nelson Mandela Foundation:

http://www.nelsonmandela.org/images/uploads/ALAN_PATON_LECTURE_2011_FINAL_VERSION.pdf



Karen Ijumba

The UKZN Special Collections, consisting of the Alan Paton Centre and Struggle Archives (APC), Campbell Collections (CC), the Gandhi-Luthuli Documentation Centre (DC), and soon to be officially included, the Centre for African Literary Studies (CALS), hosted their Open Day on 6 October 2011. The event brought together academics, members of the heritage sector and the public.

Prof Ijumba (UKZN Deputy Vice Chancellor of Research) welcomed participants to the day. He said that the Special Collections, as "custodians of a wealth of data and information" were key to the achievement of UKZN's research ambitions as a whole; as they serve as research spaces for postgraduate, local and international researchers on 'various aspects of African and Indigenous knowledge'.

Reminiscing on his own postgraduate experience, he cast his mind back to libraries as crowded, noisy spaces suited for undergraduates; taking the time to commend the UKZN Libraries Division (under which the Special Collections fall) for taking on initiatives such as the Research Space and Research Commons to make libraries more friendly spaces for postgraduates. and conceiving brilliant concepts such as the Special Collections Open Day, which create awareness about these research facilities.

Mrs Joyce Myeza (UKZN Howard College Campus Librarian and Head of Special Collections) introduced the Special Collections as an umbrella structure that brings together these previously independently operating collections, so as to centralise the source of resources and skills. Myeza stated that "the Special Collections are named such because they are special", holding rare information and objects "not normally accommodated under general library functions" noting that the Open Day intended to make the public and University aware of these collections' uniqueness.

The first Collection to peel away its mystique was the Campbell Collections; spoken for by its Head, Ms Yvonne Winters and frequent researcher Dr. Vukile Khumalo. Winters mapped out the life of Killie Campbell, leading to the founding of the Collections under the University in 1965. UKZN History Lecturer and intellectual historian Dr Khumalo spoke about his research on Ndongeni Zulu.

Killie Campbell was the daughter of "Sir Marshall Campbell, [a Scottish] sugar baron, philanthropist, Senator ... honorary tribal councillor to the

AmaQadi...[and] fluent Zulu linguist" after whom the township KwaMashu is named. As his daughter, she was exposed to a variety of persons steeped in Indigenous Knowledge, including 'Africana' collectors and "writers who set their novels against an African background". This, coupled with a love for collecting antiquities, led to the creation of a collection that was described by H.I.E Dhlomo as a "paradise for all lovers of culture and literature".

Her collection expanded into what has been termed by Profs Colin Webb and John Wright as "one of the richest sources available in the language, the literature, the customs and the history of the African peoples of Natal, Zululand and Swaziland". Upon her death in 1965, Killie Campbell's entire collection was bequeathed to the University of Natal (now KwaZulu-Natal), stored at her old family home Muckleneuk. This house was bequeathed to the Durban Municipality by her brother, William, and was leased to the University for 50 years. The collection includes manuscripts, books, photographs, maps, drawings, oral histories and

art works, including commissioned artworks of pioneer Zulu artists, such as Gerard Bhengu, and the paintings of "artist-recorder of costume Barbara Tyrell". The collection was bequeathed with a proviso that the collections be accessible to all researchers "regardless of race, creed or colour".

Dr Vukile Khumalo began the presentation of his paper 'Living to Tell the Tale: Ndongeni Zulu and Narratives of Settlement in Colonial Natal, 1842' by testifying to the richness of the Campbell Collections, especially newspapers from the 19th Century and the 1905 James Stuart and 1916 Ethel Campbell oral history interviews, which he used as research sources to write the paper itself. Sketching Zulu's history from a member of a banished Zululand family to being Dick King's companion on 'The Ride' to Grahamstown to seek reinforcements for a British garrison at Port Natal in 1842, Khumalo unpacked the multiple ways in which this character can be interpreted.

Noting that much of King's exploits were documented based on Zulu's testimony, Khumalo highlighted how in 19th century Natal colonial history, Zulu can be read as an unrecognised maker of history who was silenced so as to capture King as a self-standing Settler hero. But, in the wake of 20th Century African resistance, Zulu stands as a symbol of the falsity of arguments of African racial inferiority in Natal, as during 'The Ride' Zulu rode as King's equal. Khumalo left participants to consider how Ndongeni Zulu would be interpreted in the 21st Century, and more broadly the



From L to R: Mr K Chetty; Joyce Myeza; Yvonne Winters; Nora Buchanan; Christine Stilwell; Jewel Koopman

Photo by Phumelele Mavani

relationship between time, space and interpretation and how these affect the ways in which history is written.

Following a brief tea break, which provided participants with the opportunity to peruse displays put up by the respective Special Collections with regard to their areas of focus, Mr K. Chetty, Head of the Gandhi-Luthuli Documentation Centre, revealed the details of the fabric that make up the Centre, while Aziz Hassim wove his own narrative into the layered Indian community history.

Established in January 1979 at the University of Durban Westville (now KwaZulu-Natal), Chetty explained that the Gandhi-Luthuli Documentation Centre was born at the high tide of Apartheid, bound up in its politics of segregation, which resulted in the Centre collecting material specific to the South African Indian community. While the Centre is in a process of transition; now collecting materials that speak to the 'KwaZulu Natal region and present day politics' the presentation focused on materials concerning the South African Indian, as this is still what the collections mainly contain.

Participants were treated to the journey of the Indian community, as it has rooted itself in South Africa, beginning firstly with the arrival of Indentured labourers in 1860; a system supposedly more humane and beneficial to its partakers than slavery (which had been abolished in 1833), but which was in fact so poorly implemented that "many [labourers] had to share Zulu huts until they could build their own". The arrival of Indian traders from 1870, who settled in Durban of their own volition to trade products from the East, opened up a space for 'free Indians' to expand their participation in the South African economy as "traders, market gardeners, boatmen, servants, fishermen...[and]...hawkers" but they also became the targets of restrictive 'anti-Indian legislation' which sought to break their economic strength as a cheaper source of merchandise by imposing curfews and restricting the movement of Indians around the country.

It is into this overtly restrictive environment that Gandhi entered South Africa, choosing to divert from his professional ambitions as a lawyer to dedicate himself to the cause of Indians in the colonies. During the years 1893 – 1914 Gandhi developed his philosophy of Satyagraha, ahimsa and non-injury, spear-heading the Passive Resistance Movement in the early 20th Century that saw many Indians "being hauled into jail, ill-treated, shot and abused" but which yielded positive results as well; having a 3 pound tax revoked, Immigration Laws relaxed and resulting in Indian marriages being recognised.

The Indian community continued to be heavily involved in the political landscape of South Africa through 'commissions, protest action, resistance campaigns, round table conferences, joint action against the Apartheid regime, Suppression of

Communism Act, bannings and exile', while at the same time confirming the permanence of their presence in the country through the rooting of educational, religious and cultural institutions. Material evidencing the growth and participation of the Indian community in all these aspects of life can be found at the Gandhi-Luthuli Documentation Centre.



Photo by Phumelele Mavweni

Author of **Lotus People and Revenge of Kali**, Mr Aziz Hassim, pulled the participants' imagination through his journey as a young man growing up in the Grey Street or 'Casbah' area, recreating scenes of children playing in the streets after night-fall, the hustle of young racketeers, the open doors and awaiting cups of tea, positive multi-racial interactions, a thriving cultural hub of barber shops, shoemakers, cinemas, hotels and nightclubs and most importantly, a community which protected and looked out for each other. Hassim's engaging stories sparked the realisation that South Africa is in rapid transition as a space, and while we cannot freeze how things were, it is important to remember, especially for the ones who did not experience areas like the 'Casbah'. In addition to this, it was noted that our public domain is still fairly ignorant about South African Indian history, making collections like those held at Gandhi-Luthuli Documentation Centre priceless.

Founded in 1989, following the death of Alan Paton in 1988, the Alan Paton Centre and Struggle Archives (APC) has grown to include a range of 'struggle' archives. Jewel Koopman, Head of APC, provided the backdrop to the founding of the APC, and thereafter touched on some collections that were added to expand the Centre's holdings, while Prof. John Aitchison, academic, activist and regular contributor to the APC collections, engaged with the idea of historical literacy.

Anne Paton, perplexed with what to do with the contents of her deceased husband's study, accepted the suggestion of her daughter Athene, that she seek out "a quiet room" at the University of Natal in Pietermaritzburg (UNP), where Paton's old friend and admirer, Prof. Colin Webb, was the principal. Paton's books, journals and papers were gladly received into the guardianship of the University Archivist, Mrs Joiceyn Leslie-Smith. She and Mrs Paton created the Alan Paton Study, arranged as it had been at the Paton's home in Botha's Hill. The Liberal Party (LP) papers were recovered by Peter Brown and others from "the basement of the UNP Old Main Building...and from garages, basements and attics of members and their families" where they had been hidden after the forced closure of the Liberal Party by the Apartheid Government. The Alan Paton and LP collections formed the core of the APC when it opened in 1989. Since then the APC has grown and there are now over 180 archival collections which speak to various aspects of struggle, especially within the KwaZulu-Natal Midlands area. These include collections on Non-Governmental Organisations such as Black



Sash and the Association for Rural Advancement (AFRA), which dealt with the effects of Apartheid. The "oral history project (OHP) 'Recording the Anti-Apartheid Struggle in KwaZulu-Natal'...[whose objective was to]...build up the resources for a people's history of the region, to interview older struggle veterans, to create archival material for academic research and to encourage more community participation in the APC" and the Sinomlando Project whose "interviews cover such topics as the 'Black clergy under Apartheid in the Natal Midlands' and the 'Leaders of Black Women's Christian Organisations'" expand the playing field within which the struggle took place, while the Nomkhubulwane Festival interviews speak to more contemporary struggles in the cultural sphere.

The holdings of the APC are part and parcel of a much broader contribution of the Centre to the Pietermaritzburg community, with the Centre hosting Alan Paton lectures and Heritage Day Seminars (now named Peter Brown Memorial Seminars) which have provided an opportunity for the public to be exposed to discussions about culture, gender, the effects of segregation on our heritage and the thoughts of prominent participants in South Africa's Anti-Apartheid movement. Having grown so rapidly in the last 21 years, "the next step is to initiate fundraising for the building of a large new stack-room" to house the ever flourishing collections.

Historical literacy (meaning a community's ability to be literate in their history) in South Africa is, according to Prof John Aitchison, suffering from ailments that make it difficult for the nation to remember. Prof Aitchison is known for his activism in areas of education and non-governmental organisations (NGOs), and was a political restrictee from 1965 to 1976 for his activities within the Liberal Party. He has contributed generously to the APC by donating his own papers, and the AFRA archives.

Prof Aitchison diagnosed three memory blockages as aphasia, amnesia and aporia. The destruction of records during Apartheid and lack of documentation for fear of incrimination caused a type

of metaphorical aphasia; "an internal head injury" that limited our capacity to write from an internal memory bank, leading to a dominant writing of history by external forces (exiles) who remember differently. In addition to the lack of records, our own memories suffer from self-induced amnesia that serves to appease consciousness of apartheid in the white community and airbrush resistance history that glorifies the activities of the African National Congress (ANC) to the exclusion of other participants in the struggle such as student protest groups, Black Consciousness, churches and NGOs. As a result of all this self-imposed forgetting, South African history suffers from aporia; "states of puzzlement in which narratives become inconsistent, doubtful and indecisive". Despite this grim prognosis, Aitchison was able to prescribe a possible treatment plan that involved developing skills that directly challenge these symptoms; citing alternative archives such as the Special Collections as sites from which we can rehabilitate our ability to recall struggle history in the multiple forms it found voice.

The presentations were brought to a close by Prof Christine Stilwell, who spoke on behalf of the newest of the Special Collections; the Centre for African Literary Studies (CALS). Launched in 2004, following a major purchase from the Texan scholar and bibliographer of African literatures, Bernth Lindfors, the collection features material from Africa and its Diaspora "bringing together in one place the published literature of almost an entire continent". With nearly every book in the collection being written by an African, Stilwell argued that the CALS collections offer a uniquely African perspective on the world and could become 'a key intellectual and cultural resource and cornerstone for a scholarly contribution towards the African Renaissance'.

Dr Nora Buchanan (Director of UKZN Libraries) closed the proceedings by offering a vote of thanks to the staff of the Special Collections for organising a day of winning discussions; providing a glimpse not only into where the UKZN Special Collections have been historically, but also inspiration as to where they could go in the future.



John Aitchison



L to R: Karen Ijumba, SC Education Officer, Joyce Myeza, Head of Special Collections; Nora Buchanan, Director of UKZN Libraries and Yvonne Winters, Head of the Campbell Collections

Concord is edited by Jewel Koopman, with production assistance and layout by Estelle Liebenberg-Barkhuizen, of the Alan Paton Centre & Struggle Archives. Photos are by Jewel and Estelle unless otherwise stated; all other photos are from APC collections.

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Paton, Mitchell and Brown – A Friendship with King's School

Rupert Denham

The close friendship of Alan Paton and Peter Brown with John Carlyle-Mitchell, the former principal of King's School in Nottingham Road, had an important influence upon the school and on the men's lives. Mitchell's decision to accept children of all races in the 70s was guided by his two friends. They became strong supporters of King's, Brown as Chairman of the Board of Trustees and Paton as a patron. Each often gave the address on Speech Day, and their association helped to protect the school when it accepted black pupils, losing its state subsidy and running the risk of being closed down.

Mitchell took over as headmaster from his father in 1955 when apartheid was in full cry, running the school until 1990. He soon decided it was of little relevance to teach children the customs and manners of the ruling classes. As he said in 2008, "I set about making it clear that colour was not a determinant." Of all his friends, by his account it was Brown who had the greatest influence, and he persuaded Mitchell to join the Liberal Party, where he met Paton. "They were all very significant in the development of my socio-political philosophy," Mitchell remembered, referring also to Sam Chetty, Bill Hoffenberg and Hans Meidner. "Peter Brown and I became great friends. We spent a lot of time in the Berg together. Alan Paton spoke on several occasions on our speech day – sometimes at very short notice!"



John Carlyle-Mitchell

walking, intellectual discussion, some fishing, a little politics and, in the evenings, much drinking.

Paton and Mitchell shared a love of language, with Mitchell able to recite poems from memory at length, and he would prepare for the weekends by going through his dictionary to find words with which to test his older and famous friend. "Irascible" was one that they debated the pronunciation of - and it described Paton's mood occasionally after being teased by his friends, although he enjoyed much of the banter and is remembered as an excellent teller of jokes. Initially shy with first acquaintances and rarely smiling, Paton was according to Mitchell, "always didactic, but always very interesting, and had met so many interesting people. He was quite a fount of personal information."



Alan Paton giving the address at King's Speech Day

Brown would prepare breakfast and lead the men on morning walks, which included visits to Langalibalele's grave to pay their respects. Paton, who was in his fifties and found the hiking more arduous, would make an excursion of his own by car to a nearby township, where he bought provisions for the party and handed out sweets to local children.

He would then prepare lunch for the returning hikers. After some reading, a nap and a gentler late afternoon walk, the men would gather for supper around the lawn, where the conversation and drinks flowed freely.

When Brown was banned in the 1960s, he asked Mitchell to keep the trips going, which he succeeded in doing until his friend rejoined ten years later. The weekends continued with most of the same characters until 2003, and were interspersed by Mitchell's visits to Paton's home near Durban

The men's friendships developed through annual trips to Brown's cottage in the Drakensberg, held on the long weekend around the public holiday of 16th December, known then as Dingaan's Day. Begun in the early 1950s, the early expeditions included Sam Chetty, Bill Hoffenberg, Harold Strachan and Ken McKenzie, expanding in the 1960s to involve Colin Gardner, Pat McKenzie and others. The men filled the weekends with

Influenced by his friends, Mitchell admitted black children to King's in 1977, contrary to the national party's policies. In 1986 the school exceeded the racial quota the state had reluctantly allowed, leading the government to remove the public subsidy, which in those days made up a third of King's income. At this point a trust, chaired by Brown, was formed to take over the governance of the school,





Photo's supplied by King's School

Photo by Natal Witness

mainly to help with fundraising. Mitchell felt a huge admiration for Brown, commenting once that he would have made an excellent president of the country. An additional motive for choosing him as chairman was that Mitchell was afraid that the school might be closed down, and decided to get a powerful board of trustees in the hope it would be treated more leniently. An experienced presider over gatherings of the Liberal Party, Brown was excellent at the trust's meetings. Laconic, humorous, open-minded and full of good advice, he kept contributions to the point, curtailing lengthy speeches.

Mitchell also invited Paton to be part of the school, writing him a letter saying: "Brown and I both feel that your name will lend it credibility and strength." Paton gladly accepted, becoming one of two patrons, alongside Archbishop Hurley. Mitchell recalled that he made an important contribution, especially in the 1980s: "Alan's moral and material support kept us going. His willingness to show himself to be associated with King's was the major impact in our appeal for funds here and abroad."

In his 1982 address Paton spoke directly to the children about moral courage, which he defined as "the courage to stand up for what is good and right and wise." He chose this subject, he said, because it was what Mitchell most wanted to instil in his pupils. Expanding on his topic, he said, "We give each other moral courage – don't forget that when you stand up, you are not only doing what is right, you are also helping someone else to stand up too." Turning to the parents he touched on political themes, stating that a school should "teach a boy to think for himself, to question the customs and conventions of his society, its beliefs and traditions, its practices and policies. Let us be glad that our boys are at a school where conformity is not the supreme virtue." For Paton, King's was the school that best expressed these values in relation to apartheid. As he wrote in a fundraising appeal in the 1980s, "King's is in my judgment one of the best schools for small boys (and now girls) in South Africa. It is a pleasure to visit it, and to enter a world where race intolerance is totally unknown."

During this period, King's taught mainly boarders because the local community didn't agree with what it stood for. Many academics

sent their children there, and it never drew on an affluent body of parents, only half of whom could afford private schools. When hard times hit, Brown was a generous benefactor, often making his contributions anonymously. One donation was accompanied by a note to Mitchell in typical bluff humour, saying the money was "to build new bathrooms for the school or for whisky to pour down your throat – you decide."

The relationship with the government led to some awkward school inspections: during one, a black pupil was quickly given a mop, and successfully pretended to be a worker. In Mitchell's words, he sought to "sweep the whole sordid business of separate education into the corner it should never have come out of. By the time I left the school, more than half the pupils were black. The transition was easy – the children lived together comfortably." As Brown commented, the open admissions policy also gave parents the chance to integrate.

Together, Mitchell and his wife Mary created a special atmosphere: small, intimate, and relaxed, but with firm discipline when needed from the feared 'Mr John'. His time in charge, as he described it, was "a socio-political adventure, one that to a great extent succeeded, succeeded in making children of all colours accept each other." He wanted, he said, for children to be "brave, compassionate, colour-blind and alert", and generally managed to foster these traits. Pupils also acquired a strong academic grounding for high school, including numerous poems learned by memory which became part of their emotional and intellectual background.

Summing up Paton's influence, Mitchell said that, "Alan's advice, concern and the philosophy that he and other Liberals espoused became part of the ethos of King's." Indeed, Paton's definition of liberalism as, among other values, "a generosity of spirit, a tolerance of others, and an understanding of otherness" sums up much of the underlying character of the school in the past and present. Emphasising individualism and self-reliance, it continues today to embrace another value which Paton spoke of in his 1982 address: "The purpose of education is not to preserve the existing order of things, the purpose is to prepare boys and girls to adapt themselves to a world and a life that changes incessantly."

King's celebrates its 90th anniversary in 2012. Run by Mitchell's daughter Tanya since his retirement in 1990, the school retains a strong multi-racial character, with about half the pupils white and half black, and enjoys a continuing loyalty from families of black boarders.

The Peter Brown Trust currently sponsors three children, and has seen a further three



Peter Brown and John Carlyle-Mitchell at the King's School Speech Day

through to high school. Of Mitchell's seven children, all were educated at King's and four are central to its present-day running. They have vivid memories of 'Paters' and Brown, and often talk fondly of the men's visits to the family cottage on the edge of the school's grounds, and of the speech days that formed part of the social calendar of the Liberal Party. In these various ways, the influence of Paton and Brown on their friend Mitchell, and on the school he ran, continues to resonate today.



Photo supplied by King's School

Peter Brown, Bill Hoffenberg and John Carlyle-Mitchell at Brown's house in 2004

Researchers at the Alan Paton Centre

During 2011, the researchers who either visited the APC or made e-mail enquiries, were mainly post-graduate students, working on their Masters or PhD theses. Some of these students were from overseas, coming from prestigious universities in the UK and USA.



tutor in the History department. Jill stayed in PMB for nine months, conducting her research mainly at the APC. Her topic was violence in the Table Mountain/Maqongqo area of the KZN Midlands, where she visited and interviewed local residents. She found the material in the John Aitchison and Natal Room

The researcher who spent most time doing research at the APC was Jill Kelly, whose home is in Pennsylvania, USA, and who was registered as a doctoral student at Michigan State University, where she is a

collections most useful.

We miss her almost daily presence at the APC, and wish her and her husband well in their future lives. JK

Group Visits to the APC

One of the groups which visited the APC during 2011 was unusual in that the home language of the 25 students was not English. These students, from various different countries, came from the Language Centre on the PMB Campus, where they were learning to speak English well enough to take university courses. Some of the students were very new to English, and were still battling to comprehend.

Many students in this group came from the DRC, and spoke French and Swahili. Herman Muhambe, the APC intern, was thus called in to provide a French translation of Jewel's talk, which he did very ably, and which was most helpful to many in the group. After the tour, the group watched the DVD of *Cry, the Beloved Country* in the Seminar Room. JK



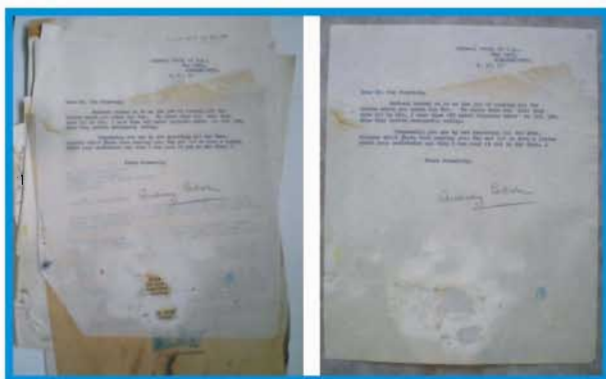
Jewel talking to the students from the Language Centre (above) and Herman Muhambe acting as translator (below)



Conservation work on the Liberal Party Collection

Estelle Liebenberg-Barkhuizen

During 2007, conservation work began on a part-time basis, on a box of Liberal Party papers which had been severely damaged by water while it was kept in storage during the apartheid years. The papers were covered with dirt and grime, some were moldy and many had been weakened by prolonged exposure to water and mold. Rusting metal paper clips and staples, and acid migration also left disfiguring brown stains on the documents, and dissolving ink added further staining. It was clear that some radical intervention was necessary to prolong the life of these papers and to make the information they contain accessible to researchers.

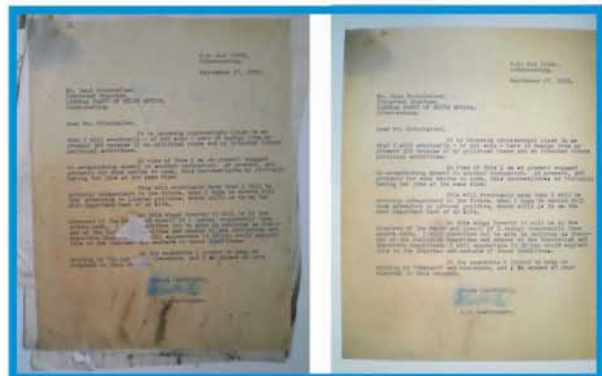


A letter from Audrey Cobden (left) on top of a letter to Jack Unterhalter from a pile of the water damaged papers, and the same letter (right) cleaned and repaired. The white 'cloud' in the bottom half of the paper is due to water damage and mold and is irreversible; the brown stain across the top was due to acid migration from the paper below this sheet.

After an assessment of the damage, which was extensive, it was decided to stabilize the papers first and not to treat each individual item in full. Conservation work is labour-intensive and time-consuming, and the extensive nature of the treatment required, lack of resources and staff, forced this decision. As the Liberal Party Collection is a well-used collection, and digitization of the collection was immanent, user access was an important factor to consider. Selected items could be treated at a later date.

The first step was to dry clean every item and to treat each sheet in this box for mold. As sheets were

cleaned and dried out after mold treatment, they were photocopied. This way, information was preserved and could be made available to researchers, while the originals were kept separately from the rest of the collection, awaiting treatment.



The letter below the one by Audrey Cobden (left) addressed to Jack Unterhalter, untreated and (right) after cleaning, de-acidification and repair.

Most stains, including rust, can be treated, but bleaches and chemicals to remove stains and rust are harmful to paper – and to the conservator! Bleaching is purely cosmetic and does not improve the condition of the paper treated. This factor, along with the weakened state of most of the documents in this box, dictated the decision to settle, at best, for washing and de-acidification.

Papers suffering losses were repaired and weakened papers were lined with thin Japanese tissue. For paper repairs, a reversible, chemically inert cellulose adhesive is preferred over organic paste, such as wheat starch paste, as the cellulose adhesive does not attract insects. Insect infestation during the hot and humid summer months in Pietermaritzburg is always a threat and all precautions must be taken to prevent this from happening.

Although there are still documents in this box of papers which need further treatment, the items have undergone the preliminary treatment to ensure they are stable; have been placed in suitable enclosures; and will soon be returned to the Liberal Party Collection.

Jacaranda Time!

The grounds of the APC are very beautiful at jacaranda time, in October/November. This piece of land behind the APC is where the much hoped for and much needed new stack-room would be built, were the funds available!

JK



A new conservation studio - on a shoestring !

Jewel Koopman and Estelle Liebenberg-Barkhuizen

The small room adjacent to the Long Stack Room, which has been used as a paper conservation studio for the last few years, was far too small for the volume of conservation work to be done. The situation worsened when Estelle was asked to take on conservation work from the Campbell Collections and other UKZN Special Collections. This room is also needed as a 'holding room' where incoming collections can be stored while awaiting fumigation before documentation can begin.

As the Alan Paton Centre (APC) building is over 60 years old, it is regarded as a protected building, and permission has to be sought from Amafa before any alterations can take place. The last possible space in the APC which could be enclosed to create a conservation studio, was the side verandah.

Jewel searched the Internet, and found a barely visible way of enclosing spaces, which would not require any structural changes or affect the look of the original building, and called in Sunflex for a plan and a quotation. Then Peter Howe, the former University Architect, who is now on the Amafa Committee, was called in to help. After following all the correct procedures, he obtained permission from Amafa to enclose the verandah.

Funding was a problem, but the APC decided that this would be a very good use for funds carried forward from other projects: donated funds which

had not been entirely used up. Much of this funding came to the APC when the Liberal Democratic Association (LDA) closed down, and donated its remaining funds to the APC. Part of this funding had already been put towards Alan Paton Lectures.

In addition to the glass work, basins needed to be installed and electrical plug points. As by this point most of the funds were used up, ancient ceramic basins from agriculture labs being renovated, were sourced, as were an elderly table, plan chest and drying rack from the old Conservation Studio, no longer in use, on the Howard College campus. Old units from an old Food Lab were also sourced on the Agriculture campus. All of these items were still in good condition, and were obtained virtually for free!

As none of these large items could fit through any of the doors to the APC, they had to be lifted over the verandah wall before work on the glass enclosures could begin. This was by no means an easy task and additional help was needed to lift the enormous dry rack and the plan cabinet over the wall.

Shelves and equipment have been moved from the small conservation studio to the new premises, which are light and airy and spacious! Once the studio is fully functioning, the APC will be one of only a handful of small archives in this country which has its own conservation studio.



Work began with installing a beam (left)
Preparations to install the last glass pane (right)



The verandah before (left) and after (right)
its transformation

Obituary: Edward Callan (1917-2011)

Edward Callan passed away recently at the grand old age of 94. He was born in Ireland, and educated there and in England, South Africa and the United States, where he was Professor of English at Western Michigan University. He studied and taught in SA from 1937 to 1949, and served with the SA forces in WW2.

He first met Alan Paton in 1948. He was a great fan of Paton's, and they corresponded regularly from 1968 until Paton's death in 1988. This correspondence is in the Alan Paton Collection at the APC. Dr Callan wrote many books and articles,

and these included a book of criticism and interpretation of Alan Paton for the Twayne's World Authors Series.

Jonathan Paton, Alan's son, and his family visited Kalamazoo where the Callans lived, in 1970, when Jonathan was a visiting lecturer at the University of Western Michigan. Anne and Alan Paton visited Edward and Claire Callan and family in Kalamazoo in 1977 and on subsequent occasions. These visits cemented the friendships between the two families. JK



Workshop on Archival Documentation and Preservation

Estelle Liebenberg-Barkhuizen

On June 21 2011, the Alan Paton Centre presented a workshop to the Forum of School Museums and Archives on how to organize and arrange archival documents, and how to preserve and store these items. Some advice was also given on the digitization of documents and photographs.

This group was formed following the breakaway session at the KZN Department of Art and Culture's annual conference during December 2009 at the



Bev Davidge (left) introduced Jewel to the group

ICC in Durban. SAPCON (South African Preservation and Conservation Group) presented this breakaway session which dealt with the preservation of museum items, documents and photographs. Staff from school museums and archives invited to attend this session, established contact with each other after the session. Under the guidance of Mr Bev Davidge of Hilton College Museum, they formed a discussion group which became known as the 'Forum of School Museums and Archives'. Their aim is to establish a museum and archive in every school, and to set up a network which promotes and conserves the heritage of schools in KwaZulu-Natal.

The group meets every quarter to discuss their progress and to establish areas in which training of staff is required. They have already had workshops conducted by experts such as Mr Nic Ruddiman, who spoke to them about photo-documentation, and Ms Linda Ireland from the Natal Museum, who guided them through the complex processes of preserving museum items. During 2010, they visited the Alan Paton Centre for a workshop on the

preservation and care of photographs, and we were happy to be able to help them again this year.

Jewel introduced the group to the intricacies of arranging a collection of documents into a meaningful order, numbering them and finally drawing up a descriptive list. As there were no trained archivists in the group, this information was very valuable to everyone present. My task was to discuss paper preservation measures which can easily be implemented to prolong the life-span of paper; how to store paper; which enclosures to use; how to dust and clean a sheet of paper; and how to test its acidity.

The group was intensely involved in every aspect of the workshop and left the Paton Centre with a basic yet thorough knowledge to set up, and care for, their collections. They presented us with a huge bouquet which adorned the foyer of the Paton Centre for the next week or so.



Demonstrating cleaning paper to the group



Photograph: Henriette Ridley

Members of the Forum of School Museums and Archives with staff from the APC in the Seminar Room at the APC

Woolly-necked storks at the APC!

It was a fascinating sight to see three woolly-necked storks standing on the roof of the APC. I thought that I may have been mistaken, or that they had been blown off course, but Sally Johnson in her Witness birding column enlightened us that these birds have widened their territory considerably, and are now living in PMB! About twenty years ago, it was rare to see them in a game reserve in KwaZulu.

Their presence in PMB was further confirmed by Phyll and Roy Geyser, who run Aberfeldy, a B&B in New England Road. Phyll recently sent a picture to show that the woolly necks have made a nest in their mahogany tree, where they are happily rearing a chick. They come to her doorstep every evening for a snack! JK



Alan Paton Day in Ixopo

Jewel Koopman

The Alan Paton Centre (APC) was invited to attend the Alan Paton Day, which took place on 23 September 2011 in Ixopo. The APC staff were asked for advice by Siphokazi Mbalo of the Sisonke District Municipality, with regard to organizing the day. The event was attended by eight APC staff and Advisory Committee members, in addition to the many local people who attended, and others interested in promoting tourism to the area.



Prof Colin Gardner, Herman Muhambe, Mrs Mary Gardner and Mrs Joicelyn Leslie Smith

It was a very festive and enjoyable day, with Zulu dancers and a short train ride on the "Paton Express" narrow gauge train, which had been rescued, renovated and restored by Julian Pereira. Tea and cake was provided at the old Ixopo railway station, and speeches were made in a nearby marquee. Colin Gardner gave a speech on Alan Paton, *Cry the Beloved Country* and Ixopo.

This was followed by the train ride, then all those attending were taken by kombi to the local Carisbrooke Primary School, where the children performed lively songs and dances. The principal, Mr Dan Shoba, made a speech and showed the guests the plaque to commemorate the classroom donated in 1951 by the film crew who made the black and white version of *Cry, the Beloved Country*. The film crew stayed at "Rayfield", the Carisbrooke farm of Dorrie Paton's brother, Garry Francis.

The day's events were concluded with a sumptuous lunch, which took place at "Morning View", the former home of Dorrie's parents, which is now a B&B. The school hostel where Alan Paton used to stay as boarder master, could be seen directly over the road. Paton used to eat his evening meal with the Francis family. JK



Children performed lively songs and dances during the day



'Morning View', former home of Dorrie Paton.

Woz'o Cheka Tours: Alan Paton Literary Trail

Woz'o Cheka Tours is a new initiative in Pietermaritzburg (PMB), dreamed up by Mary Kleinenberg and Glen Flanagan. On the last Sunday of each month, a group of interested people meet for a tour of an area of interest in PMB or surrounds. Jewel Koopman was asked by the organizers to lead an Alan Paton Literary Trail, which took place on 28 August 2011.

The tour went by kombi to Alan Paton's childhood home at 19 Pine Street, then on to his former school, now Russell Girls' High School. There they found a pleasant surprise – the school principal had organized a welcoming message on their street notice board! The group then went to Alan and Dorrie's former home at 10 Myhill Road, which

has recently been sold to a specialist paper shop. Then on to Maritzburg College, where they toured the school's fascinating museum and saw



Photo by Andile Mncube

the beautiful old Clark House and Victoria Hall. The tour ended up with a well-earned cup of tea at the Alan Paton Centre!

JK



Photo by Andile Mncube

Obituary: Dot Cleminshaw (1922 – 2011)

Extracts from the Eulogy given by Mary Burton on 29-12-2011

The story of Dot's life is a fascinating record of one woman's involvement in the history of her country, striving for justice and equal rights in a time when these seemed a distant dream. She and her husband Harry served in the Torch Commando after the Second World War, and she was an active member of the Liberal Party. She had many stories to tell of those days, not least of which were her memories of the beginning of the Defence and Aid Fund, after the 1960 State of Emergency: a committee was established in Cape Town, of which Barney Zackon was the chair and Dot his deputy, both of them representing the Liberal Party. Dot was also a member of the Black Sash. It was not long before Defence and Aid was banned, and this led to the establishment of the Dependants Conference, for which she continued to work.

Dot was a member of the Civil Rights League, and carefully stored in the archives of UCT are the meticulous minutes and newsletters compiled first by Maggie Rodger and then by Dot – material for fascinating future research. She raised discussions over the role played by judges in an unjust society and in due course compiled a paper on "The role of the judiciary in applying unjust laws", which caused considerable debate. Another significant interest was the legislation providing for bannings and detentions without trial, and then the growing number of people who died while in detention. Pamphlets and protests followed, and an article on the role of torture. Dot was also involved with the End Conscription Campaign (ECC) and supported young men who were conscientious objectors.

She worked for a time for the Institute of Race Relations, and also for Zonnebloem College. Always conscious of the need for educational opportunities for all, she was approached by Dr "Bill" Hoffenberg and others to work for SACHED, the organisation which sought to offer such opportunities. Education remained a major interest for her. During the 1970s she worked for now Bishop David Russell in the townships of Cape Town, and their work led to the publication of a report titled "The role of the Riot Police in the Killings and Burnings, Nyanga, December 1976" – which was instantly banned. Dot was also involved with the Christian Institute.

There could be much more to tell, and indeed she was a fount of information and anecdote. Fortunately she managed to complete three documents recounting major aspects of her life: the work with David Russell, the ECC campaign, and the task of working with Dolly Maister and Dr Marj Dyer on bringing about improvements to the law governing abortion.

As a person, however, Dot was more than all this work and all these campaigns: she was a warm and witty person, lovely to look at and entertaining to be with. Dot delighted in the recognition she received through UCT's conferral on her of an honorary Masters degree in 2002, and then the award of the Order of Luthuli in silver in 2010.

(Dot donated her correspondence with Alan Paton to the Alan Paton Centre when she became frail and moved from her home in Newlands, to live with her son, Martin, and daughter-in-law, Karen, who cared for her in her final years.)

Obituary: Kader Hassim: 1934-2011

Extract from the Obituary written by Nalini Naidoo in the Witness, 11-11-2011

Pietermaritzburg lawyer and former Robben Island prisoner, Kader Hassim (77) died on his birthday (10-11-2011), days after he was admitted to hospital. Hassim, who was also known as A.K. Essack in legal circles, was released from Robben Island in 1980.

Hassim was arrested and detained from February 17, 1971, until June 16, 1971, when he was formally charged with four counts under the Terrorism Act for rendering assistance to Unity Movement members who had re-entered the country from abroad. His wife, Nina, was also detained at the time.

He was sentenced to 21 years in prison, but his sentences ran concurrently for eight years. Before and after his arrest and imprisonment Hassim spent several years under house arrest. While he was in prison the Natal Law Society struck him off the role of attorneys.

Morgan Naidoo, his long-term partner in the law firm, said that on his release Hassim refused in principle to apply for re-admittance, saying that it was up to the society that had him removed to reinstate him, which city lawyers voted unanimously to do. Naidoo said he had a 45-year association with Hassim, who

was a disciplined person who rigidly upheld the rules of the law society and the ethical codes of the profession. Hassim was born in Dundee on November 10, 1934. He became involved in organizational politics and his affiliation was to the Non-European Unity Movement, later to become the Unity Movement.

(The APC holds interviews with both Kader and Nina Hassim. The interview with Kader is about Indian politics in Pietermaritzburg in the 1950s, Dr Motala's Study Group and the Non-European Unity Movement (NEUM). Nina Hassim tells the story of her solitary confinement at Hilton Police Station, which she also wrote as an article for the *Witness*.

There is a Kader Hassim archival collection, PC 116, which contains papers from the Anti -C.A.D. (Anti-Coloured Affairs Department) Conferences 1943-1954; NEUM Conferences 1945-1951; the All-African Convention of 1949, a thesis on NEUM and articles on NEUM and Apdusa. NEUM was an alternative force in the struggle against apartheid, particularly in the Cape, although nowadays many people have forgotten about its existence, as the spotlight is on the ANC.)



Photo supplied by the Natal Witness

Contract Staff, Student Interns and Volunteers at the APC



From left to right: Herman Muhambe; Karen Ijumba; Tracy Nkwanyana and Sarah Carlisle

The two staff members of the Alan Paton Centre (APC) were fortunate to have the help of a part-time contract worker, two student interns and one volunteer during 2011.

Herman Baganda Muhambe worked at the APC for most of the second half of the year. Herman is a Masters of Information Studies student on the local campus. He was responsible for scanning selected documents from the Liberal Party Archives, "cleaning" the scans, and saving them in different formats for the purpose of archival conservation and for placing on the APC website at a future time.

Herman was also involved in the ongoing project to convert the cassette tapes which contain the APC's Oral History Project, to CDs. This is being done to keep up with current technology. Cassette tapes eventually tear and wear out, and the tape recorders break down. It is hoped that CDs will preserve the recorded voices for future years. CDs also wear out, and at a future time these will have to be replaced by a format yet to be invented.

Karen Ijumba worked as the Special Collections (SC) Educational Outreach Officer this year. Karen was appointed for a year, from 1 July 2011 to 30 June 2012, on a one-year contract post. She is based at the Campbell Collections (CC) in Durban, but spends time at the APC and the Documentation Centre (DC) as well. Karen is registered at Howard College for a History Masters degree on "Women and Black Consciousness".

During 2011, she and Mwelela Cele, assisted by Heads of Collections, organized the SC Open Day at CC. She is currently doing research, with the help of SC staff members, for the forthcoming SC poster exhibition on "A Century of Struggle in South Africa".

Tracey Nqobile Nkwanyana is a Library Science student from the Durban University of Technology. She worked at the APC as an intern for three months. During that time she learnt the skill of archival documentation. She was responsible for the re-boxing, re-filing, numbering and creation of a descriptive list or guide to the African Enterprise collection, which was donated by Michael Cassidy. As this is a very large collection, she did not manage to complete it in such a short time, but made excellent progress, having completed 31 out of 128 boxes, about a quarter of the collection.

Sarah Carlisle worked at the APC as a volunteer at various times during the year. Sarah is a qualified librarian. She worked on the re-boxing and numbering of the Black Sash Collection, and the numbering of the Liberal Party archives, as each document needs to be individually numbered before it is scanned.

We were so grateful to have the help of these four cheerful individuals, whose help was so appreciated!
JK

Farewell to Alistair Nixon

The Pietermaritzburg Campus of UKZN was very sad to bid farewell to Alistair Nixon when he retired recently. Alistair started working at the Audio Visual Centre (AVC) of the former University of Natal in 1992, and spent the next 20 years doing graphic work for many of the staff members across all departments. He became well-known and well loved, and his mark as a graphic designer can be seen on many UNP and UKZN posters, banners and publications. He was also the official photographer at many UKZN functions, and so became well-known to many people.

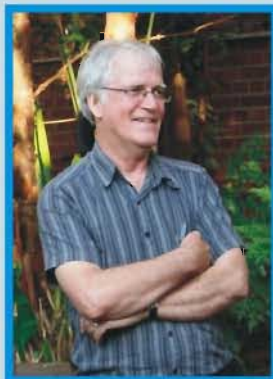


Photo by Adrian Koopman

from the start. The first issue, which came out in March 1997, was four pages long, in black and white with one colour for the title. This little newsletter grew over the years: in 2003 *Concord* was produced in full colour as a 12 page issue, to celebrate the Alan Paton Centenary. By 2009, *Concord* had progressed to a full-colour 20 page issue, to celebrate the 20th Anniversary of the APC. For all these issues, Alistair spent much time patiently attending to all the details, such as the innovative photo strips down the sides of the pages.

This year Estelle has very competently taken over the layout, but without the benefit of Alistair's wonderful double-screened Apple computer, and his years of experience!

JK



Interviews with Women from the Natal Midlands Black Sash



The Alan Paton Centre (APC) oral history collection received the gift of seven interviews with women who had been active in the Natal Midlands branch of the Black Sash in Pietermaritzburg (Pmb) from the 1950s to the 1990s. These interviews were arranged and mostly conducted by Mary Kleinenberg on a voluntary basis. We are most grateful to her to receive this interesting and informative addition to the collection.

The interviews were conducted with:

Pessa Weinberg who joined Sash in 1955 after the march of Black Sash women from Johannesburg to Pretoria. Pessa participated in the stands and demonstrations by women opposite the Pmb City Hall. She described an incident where she was hauled over the coals by the local Brigadier, because of a letter she had written to the paper. Pessa was also involved with teaching music to children in schools in Edendale.

Phoebe Brown, who remembered attending many meetings, stands and marches. She once marched with Sash at night, from the University to the City Hall, carrying banners and burning torches.

Joy Roberts, a Sash member from the 1960s. Joy was involved in running the Edendale Welfare Society, of which she became Chairperson, and with which she was involved for 30 years. Sadly Joy passed away on Christmas Day 2011.

Fleur Webb became involved with Sash in the late 1960s. It was her responsibility, with the

help of her husband, Prof. Colin Webb, to think up suitable slogans for the billboards, to have these printed, and to store them in her home. It was also her duty to write the letters to the Town Clerk, requesting permission to stand in Church Street. Fleur was also one of the women who hosted multi-racial women's tea parties, to facilitate inter-racial communication during the apartheid era.

Joan Kerchhoff, who worked for the Black Sash Advice Office in 1976. Joan was also involved with other NGOs, such as PACSA and the ECC. (Interview by Lorenza Cowling.)

Anne Harley, who came to Pmb in 1990 to work for the Black Sash, doing research on the political violence in the 1990s, first as a paid worker for two years, and later as a volunteer. She was involved in writing publications, such as *The Fractured City* and *No Blood on our Hands*. Later she became involved in the Women's Coalition and the drawing up of the Women's Charter, as well as in voter education.

Busi Victoria Nyide was interviewed by Mary in 2005. Busi started working at the Black Sash Advice Office as an interpreter in 1975, and retired in 1997, having worked for over 30 years, and having helped hundreds of people solve their many problems.

The transcripts, cassettes and CDs for these interviews are available for the use of researchers at the APC. We await the interview with Mary Kleinenberg herself!

JK

Donations received in 2011

The APC was grateful to receive **financial donations** towards the Alan Paton Lecture from the Faculty of Humanities, UKZN, and from the Natal Society Foundation. Thanks to Prof Richard Dale, whose donation went towards the printing of *Concord*.

The following **donations of books and theses** were gratefully received:

Trading Lives: the commercial, social and political communities of the Zululand trading store: PhD Thesis in Anthropology, School of Oriental and African Studies, University of London, by **Deborah Whelan**.

Political Violence in the Natal Midlands: The Unrest Monitoring Project papers, 1988-1994, by **John Aitchison**, **Wendy Leeb** and **Vaughan John**.

Oakeley's War 1899-1902, by **Rowland Oakeley**, ed. **Henry Oakeley**.

The Time of our Lives: 100 years of Rugby at

Natal University and UKZN.

A Fine Band of Farmers are Wel: A History of Agricultural Studies in Pietermaritzburg, 1934-2009, by **Bill Guest**. Pub. Natal Society Foundation.

Analytic Aesthetics: An enquiry, by **Phila Mfundo Msimang**. Pub. Natal Society Foundation.

South African History Archive Guidebook.

The South African Letters of Thomas Pringle edited and introduced by **Randolph Vigne**. Pub. Van Riebeeck Society.

The Life and Times of May D. English and **The Smillies: A Brief Family History**. Thanks to the author, Miles English of Auckland, New Zealand, for these additions to the Natal Society Special Collections.

The Native School that Caused all the Trouble: A History of the Federal Theological Seminary of Southern Africa by **Philippe Denis** and **Graham Duncan**.

JK

The following **archival donations** were gratefully received:

John Aitchison donated additions to his collection: papers, tapes, books, journals and posters.

Sheila Clare of Cambridge donated a personal letter from Govan Mbeki, who was an old friend of hers.

Esther Zietsman donated a letter which Alan Paton had handwritten to her in Afrikaans, in 1986.

Evelyn Cresswell donated *Torture in South Africa?* and four other political pamphlets.

