



The Alan Paton Centre 20th Anniversary Conference and Alan Paton Lecture 2009

The Alan Paton Centre celebrated its 20th Anniversary by organizing a conference, which took place from 15-17 July 2009. This conference attracted a group of Alan Paton scholars, researchers and academics who gave some very interesting papers. The atmosphere at the conference was excellent, with much interaction and useful discussion after the papers. The venue was the Council Chamber of the UKZN Pietermaritzburg Campus.

The conference, which included the 16th Alan Paton Lecture, was organized by the staff of the APC, Jewel Koopman and Estelle Liebenberg-Barkhuizen. The conference was sponsored by the Faculty of Humanities, Development and Social Sciences, and UKZN Corporate Relations. The Alan Paton Lecture was sponsored by the Liberal Democratic Association.

The conference was opened by Prof. Ijumba, Deputy Vice-Chancellor for Research at UKZN, and by Mrs Anne Paton, Alan Paton's widow, and major donor of material to the Alan Paton Centre, who travelled from England in order to attend.

The keynote speaker was Prof. Peter Alexander of the University of New South Wales, Sydney, Australia. He is a Paton scholar of renown, having written *Alan Paton: A Biography*. In his new publication, *Alan Paton: Selected Letters*, which was launched at the conference, he has edited a large number of previously unpublished letters for the Van Riebeeck Society. His keynote speech was entitled " 'I will give you the man': Paton's Spirituality", which took a fresh look at Paton's religious background and thought processes.

Peter Alexander also gave the 16th Alan Paton Lecture, which was entitled "The Examined Life: Alan Paton as Autobiographer". This

excellent paper gave new insights into Alan Paton's writing of biographies, including the one on Roy Campbell, which Paton had decided not to write, but instead had handed over to Peter Alexander. At this function, speeches of welcome

were made by Prof Donal McCracken, Cllr. Zanele Hlatshwayo, the Mayor of Pietermaritzburg, and Dr David Paton, Alan Paton's son. The introduction was given by Dr David Levey, a Paton scholar who lectures at UNISA.

Two delegates were from the USA: Prof Bernth Lindfors, Emeritus Professor of the University of Texas, and Anne Reef, of the University of Memphis, Tennessee.

Prof. Mbongeni Malaba (now at UKZN) came from the University of Namibia, and Nonyelum Chibuzo Mba came from Nigeria. There were 24 papers altogether, 19 of which were presented by delegates from various South African universities. A second book written by a delegate was also launched: *The Imagination of Freedom: Critical Texts and Times in Contemporary Liberalism*, written by Andrew Foley, and published by the Witwatersrand University Press.

A cocktail party was held on the first evening in the Hexagon Dive, where Paul Datlen, Mbo Mtshali, Ntokozo Madlala and Diana Wilson read a selection of Alan Paton's poetry from *Songs of Africa*. A snack supper and birthday party was held on the second evening, after the Lecture. The conference ended with a "Paton's Pietermaritzburg" literary tour, which was conducted by Prof Lindy Stiebel and Jewel Koopman.

A DVD of the conference is available from the APC. Many of the conference papers have been published in Vol.27(2) 2010 of the *English Academy Review: Southern African Journal of English Studies*.
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Prof. Peter Alexander presented Mrs Anne Paton with a copy of his new book.

Mrs Anne Paton's Conference Opening Speech

"As I drove along Alan Paton Avenue yesterday I thought to myself how happy Alan would have been, how proud, but he would probably have just chuckled and said "well it seems I am respectable at last". He used to say that he did not feel he was really respectable until, towards the end of his life, he was finally invited to "do" the Michaelhouse speech day – this was the ultimate accolade, he would joke. There was nothing cynical about Alan, but he did have a fairly sardonic sense of humour. But underneath the banter he would have been very moved to know that his own lovely city had honoured him in this way. And not just a road, but an Avenue.

"...if he could have chosen a monument I think he would have wanted a road above all else. He looked upon his life as a road, a journey towards the ultimate goal – a meeting with his maker. He called his autobiographies *Towards the Mountain* and *Journey Continued*, he wrote of the lovely road leading to Ixopo. In the little arboretum at our house in Botha's Hill he created a road – "and where is that going to?" I asked. He just laughed, but carried on making it. He loved roads and journeys...

"The other thing which would have thrilled and delighted him is the Alan Paton Centre. From little acorns great oaks grow, and indeed that is what has happened here. The Centre came about from a chance remark made by my daughter **Athene** when she was helping me clear out his study after he died. "What on earth can I do with all this?" I moaned.

" "Well", she said, "I wonder if it would be possible to have a quiet room somewhere in the University of Pietermaritzburg, furnished with his desk and books and things, where students could go and study?" I mentioned this to **Colin Webb**. Colin immediately became a man with a mission, he took the ball and ran with it, as they say. The *Sunday Tribune* became involved in the form of its dynamic



Mrs Anne Paton visited the Alan Paton Study with Prof. Howard Phillips, Prof. Peter Alexander and Dr Elizabeth van Heyningen.

editor, the late **Ian Wyllie**, a dear friend to both Alan and I. And **Peter Brown** also added his powerful support. With the driving force of Colin Webb at the head of this triumvirate, joined to the calm efficiency of **Joicelyn Leslie-Smith**, the University Archivist, the Centre soon became a reality. I am sorry Joicelyn is not here today, as I would like to thank her in person for the wonderful work she did in establishing the Centre. Not only was she a brilliant archivist, but her knowledge of Alan and his work was encyclopaedic.

"Another member of my family was also involved in this project: Athene's husband, **Professor Martin Hall**, an anthropologist, who

was at that time director of the Department of African Studies at UCT. After Alan died I was on the phone to him, saying that I was surrounded by a sea of papers and was planning a great bonfire. Martin was – is – a very volatile character and the phone vibrated in my hand as he became very excitable at the other

end. "Do not throw away one scrap of paper" he shouted, "I am sending up someone to help". And before I could draw breath, a formidable lady called Henrietta Dax, an archivist, was ensconced in Alan's study – surrounded by all this paper, sorting and cataloguing and generally organizing. All this was very enlightening for me, I simply had no idea of the importance of this material.

"Alan had this huge wooden kist full of papers, documents, notebooks, bits of manuscript, and heaven knows what, which I was not allowed to disturb. Alan knew nothing about modern filing systems, but everything was in boxes

or this kist, and I do not think he had much idea of what was there, because his first wife, Dorrie, did not know much about filing either. I tried to make some sense of it all, but he would say – "leave it alone, you can sort it out when I am dead, but leave it alone now"...and so it came to pass.



Conference delegates enjoying a tea break: Anne Reef, Prof. Bernth Lindfors and Prof. Mbongeni Malaba.



The "Paton's Pietermaritzburg" tour at Maritzburg College.

"The manuscript of *Cry, the beloved country* is in the Brenthurst Library, but the librarian there was not the slightest bit interested in the contents of the kist and boxes. Whether she consulted Harry O about this I don't know, but Brenthurst's loss is the Centre's gain, because a benefactor appeared, acquired these archives and donated them to the Centre, but insisted he remain anonymous. And so he did, but I think it is now fairly well known that this was in fact no less a person than Peter Brown, a man whom Alan admired above all others and who he was proud to call his great friend. It is fitting that Peter should have been so closely involved with the Centre – he and Alan had a friendship and mutual respect that was important to them both ever since they met in the early days of the Liberal Party.

"And so, one very hot day I met Joicelyn in Stuttafords Warehouse in Durban and handed over to her all the boxes and trunks that I had – thanks to Martin – looked after since Alan's death. And so it all began from a couple of chance remarks.

"After Joicelyn retired the Centre fell into the capable hands of Jewel Koopman and Estelle Liebenberg-Barkhuizen, who never cease to astonish me with the care, love, efficiency and dedication which they have brought to it, enhanced it and made it what it is today. They make a formidable pair, and this conference is testimony to their work.

"Another person who has contributed greatly to the work of the Centre, and has been full of help and advice, is the literary agent Frances Bond, who is celebrating twenty years as Publishing Advisor to the Alan Paton Trust. Her knowledge of the publishing world has been invaluable, and she has also been a good friend and mentor to me down the years. She had planned to be here today, but has sadly been struck down by a bout of ill health.

"In a way I have been lucky, after the death of a spouse one is left with possessions, momentos, trifles that have belonged to the one now gone, things too precious to destroy or give away. What to do with them? Keep them, and in after years begin to wonder whether to go on keeping them. Maybe one should have that bonfire after all. But I had no such difficulties, all is here, his trophies, his degrees and awards, his photographs, his diaries, even his gowns, odd little things, silver teaspoons, gifts he had received, all the things that went to make up Alan's life – all here in safe keeping where they belong.

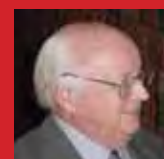
"And not only are Alan's archives here, but there is now a great collection of other papers. The Liberal Party Papers, which had been hidden away for twenty years, were the first to come, then a huge collection which go to make up the "struggle archives", and individual documents and letters, including Peter Brown's own papers. I think there are now over 170 archival collections, and the building is bulging at the seams. Even Colin Webb, visionary that he was, would be amazed at the success and importance of the Centre.

"Alan's journey from 19 Pine Street, Pietermaritzburg, where he was born just round the corner, to Alan Paton Avenue, is but a short distance, but in time and space it encompassed 85 years, a journey of hills and valleys, trials and difficulties, success and even failure, sometimes wrong turnings, but always onwards and never turning back, or giving up... it is that long journey that this Conference is all about.

"I have one last thing to say. I expect there are some of you here, many maybe, who did not know Alan, never heard him speak, maybe never even saw him. For you he will be a shadowy figure. But it was not always so. For those who knew him he was a powerful and dominating personality, enthralling audiences all over the world."



Conference delegates Mary Burton (L) of the Black Sash and Darryl David with Estelle Liebenberg-Barkhuizen.



FRANCES BOND



Sadly, Frances Bond had a serious fall shortly before the Conference, and was unable to attend. She never really recovered from this, and passed away in June 2010. She formed an important link between the Alan Paton Centre and the Alan Paton Trust, where she worked as a literary agent and publishing advisor to Andrew Ewing. Frances was in frequent contact with the staff of the APC over the past twenty years, as well as being an advisor and friend of Anne Paton. We will miss her!

It was the best of times

Jameson Maluleke

"When the organizers of the Alan Paton 20th Anniversary Conference in Pietermaritzburg finally informed me that my presence at the conference would be an honour, I thanked God for this was the "best of times" I had been waiting for.

"The first thing which entered my mind as I travelled to the conference was celebration – to romp in indulgence. Even the paper I presented at the venue was prepared along these lines. What celebration? Well, I longed to celebrate and commemorate Paton as a liberal giant, a world renowned writer, philosopher and a politician whose socio-cultural input surpasses an individual contribution to the advancement of common humanity.

"I also intended to proclaim to the whole world from the Drakenberg's highest peak that Paton may be no more, but the spirit of liberalism as a philosophy, a political thought and as a discourse continues to thrive like a perennial flower – always blooming, always present. Paton's version of liberalism is, at least for me, not an ivory tower or a mere academic exercise, but a vital and dynamic philosophy bursting with practical relevance.

"Unbeknown to me was that I was plunging into a symposium of the learned, where scholars from various walks of life pondered and discoursed Paton's works and his illustrious life. Speakers were introduced as "doctor or professor so and so, an expert on Paton's style of writing, etc." I cringed as I am neither a doctor nor a professor. Something teased me in the inside that I might have misunderstood the essence

of the anniversary. However, I resolved to stand firm in my long commitment to promote liberal ideals amongst my fellow South Africans.

"When I was called upon to present my paper, I shook and sweated with trepidation as I faced the learned and the honorable. Fortunately the sound system became faulty for a minute or two, thus giving me a chance to clear my throaty voice and to start afresh. On reading the last word, scholars and fellow liberals clapped their hands as an expression of their gratitude. I took this gesture as a mere formality since I had spent more than twenty minutes tripping over my tongue.

"My celebration came to its climax in the evening when I met Paton's eldest son David, his second wife Anne, and his biographer Professor Peter Alexander. There were many issues to talk about, but as usual, time constraints stood in our way. I also met other liberals from other parts of the country and abroad, but the curators of Alan Paton Centre, Jewel and Estelle, were liberals extraordinary.

"With surprise, I was later to learn that many people were indeed carried away by my paper. Since then, it had triggered a string of interviews by both the print and electronic media. My only regret at the conference is that some fellow liberals are still enslaved by the fallacy which posits that to successfully put liberal ideals into practice, one should join a political party or become a politician. I also could not get a chance to listen to "the titihoya's song" singing forlornly from the valley of the Umzimkhulu.



Jameson Maluleke with Prof Peter Alexander after the Lecture.



Jameson Maluleke, David Paton, Jack Frost and Jewel Koopman at the cocktail party after the Lecture.

“NGOs: Making a difference in Maritzburg”

Jewel Koopman

The Alan Paton Centre & Struggle Archives (APC) was involved with a group of seven NGOs in the creation of a poster exhibition at Natal Museum in 2009. The APC and all the NGOs (non-governmental organizations) involved were celebrating significant birthdays. The APC celebrated its 20th anniversary in 2009, and the link with the NGOs is that the archives of two of the NGOs, PACSA and AFRA, are housed at the APC. Fourteen of the APC's "Struggle Archives" are of NGOs who were opposed to apartheid.

The exhibition opening took place on 3 October 2009 at Natal Museum. Two of the main speakers were retired UKZN professors. Prof. Colin Gardner, UKZN Professor Emeritus, is the Chairperson of PACSA, and has been a member of the APC Advisory Committee since its inception. Prof. John Aitchison was the Director of the Centre for Adult Education (CAE) at UKZN, and has had a long association with AFRA, the Tembaletu Trust and the Alan Paton Centre. He is now the Director of AFRA. The MC was Bongi Zengele, of the Ujamaa Centre at UKZN.

The seven NGOs involved in the display were the Pietermaritzburg Agency for Christian Social Awareness (PACSA); the Association for Rural Advancement (AFRA) both started 30 years ago,

in 1979; the Built Environment Support Group (BESG) (25 years); Thandanani Children's Foundation; Protec; Tembaletu Trust; and the Ujamaa Centre, all of which are celebrating their 20th anniversaries. The APC shared its display space with the End Conscription Campaign (ECC), which was in operation from 1984 to 1993. The ECC was in the fortunate position of being able to disband itself, as its goal was reached when the government announced the end of compulsory conscription in 1993.

Some of these NGOs also have strong links with UKZN. The late Professor Deneys Schreiner, who was Vice-Principal of the former University of Natal, was a founder of both Tembaletu and Protec (Programme for Technological Careers). Professor Gunther Wittenberg was a founder of the Ujamaa Centre, which is located at the UKZN School of Religion and Theology (Sorat), and is now under the leadership of Prof. Gerald West. Prof. Philippe Denis, also of Sorat, was a

founder of Thandanani.

The exhibition was on display at the Natal Museum for six months, so that visiting schools and others could learn about the role of NGOs in society.



Participants in the NGO Poster Exhibition at Natal Museum:
Standing (L-R): Lou Levine (PACSA); Nokuthula Mthimunya (AFRA); Sandile Miya (Natal Museum); Richard Rangiah (Tembaletu); Rose Smuts (Protec); Daniela Gennrich (PACSA); Bongi Zengele (Ujamaa); Jewel Koopman (APC).
In front: Cameron Brisbane (BESG); Duncan Andrew and Bheki Madide (Thandanani).

For further information on the NGOs involved, please see their websites:

APC&SA	http://paton.ukzn.ac.za
PACSA	www.pacsa.org.za
AFRA	www.afra.co.za
BESG	www.besg.co.za
PROTEC	www.protec.org.za
Tembaletu	www.tembaletu.co.za
Thandanani	www.thandanani.org.za
Ujamaa	www.sorat.ukzn.ac.za/ujamaa



Extract from speeches at NGO Exhibition

Prof. John Aitchison

"AFRA, the Association for Rural Advancement, was born in a now long demolished Church hall further up this street to which the late Neil Alcock had dragooned a group of concerned citizens and clergy to do something about the plight of people removed by apartheid legislation from so called blackspots and "white" farms. AFRA's first office was a small room lent to them by PACSA and the first decade was characterised by the increasing noise it made about the injustices of forced removals and farm evictions – nowadays we have a nastier word for it, ethnic cleansing, and its costs are still being paid for. Of that first period one particularly honours people like Peter Kerchhoff, Peter Brown and Cherryl Walker for their enormous contribution.

"Ten years later, in 1989, AFRA staff and members were standing outside this museum and the police station, part of a defiance march that was one of the signs that change was about to bring democratisation to South Africa. The next decade was one of enormous energies given to new policies and programmes – and many of AFRA senior staff, such as Richard Clacey, Mdu Shabane and Jean du Plessis left to join government to ensure restitution of stolen land and land reforms to accommodate the land needs of all. Others, like Mary Kleinenberg and Sihle Mkhize stayed.

"Another ten years and AFRA is, unfortunately, still here [one must as an aside congratulate the End Conscription Campaign for not being on the programme today – they got rid of conscription and their job is done]. AFRA is even in the same street. AFRA's job is not done. Restitution is in a bureaucratic morass, evictions continue, restored farms have collapsed because of failures in capitalisation, support and management, and dangerous fractures widen in poor communities under the stress of poverty, food insecurity, inequality and political and other forms of malice. In this environment AFRA's bellows will need to be

more tuneful, scored by rigorous research and enhanced by more vibrant communication and advocacy drums.

"Now for **Tembaletu**: Tembaletu was always a bit quieter and more respectable than AFRA. But then its origins come from the academic insights and energy of the late Professor Schreiner, Pietermaritzburg Principal of the University of Natal. His vision of an education centre in central Pietermaritzburg, making use of an abandoned

school property, was not just about educational provision for the disadvantaged but also of a centre where people of all backgrounds could meet and get to know and understand one another. It was education in the service of understanding, reconciliation and peace. A Board was set up peopled by Pietermaritzburg citizens of high standing and galvanized by the organising ability of



Monika Wittenberg, Sanjaya Pillay, Daniela Gennrich, John Aitchison and Gunther Wittenberg at the NGO Exhibition.

Bruce McCormac. Subsequent Directors have been few: Gordon Stobie, Phoebe Kaniki, Khulekani Mathe and now Richard Rangiah.

"One of Tembaletu's real services, apart from its own core education and training programmes, including a successful literacy programme reaching nearly a thousand people last year, is its partnership with a range of other NGOs which use its facilities.

"Two great organisations – principled, committed, serving those in need. Both arose in response to apartheid society. Both continue to exist (and need the support of us all to do so) because the end of inequality and injustice is not yet. There is work still to be done. And these NGOs do their bit to see that freedom can become better organised than tyranny, greed, apathy and heartlessness."

Prof. Colin Gardner

"Organisations that are still going strong after 20 or 30 years have inevitably become fairly complex in their workings. All I am going to do is to offer a brief and simple sketch of the three current NGOs that I am going to talk about. You can find out a bit more about them by looking at their exhibits at this Exhibition. Beyond that, you can contact the NGOs themselves or go to their websites. I am also going to say something about the ECC, the End Conscription Campaign.

"Let me talk first about **PACSA, the Pietermaritzburg Agency for Christian Social Awareness**, which has its 30th anniversary this year. PACSA was started by a group of white Christians who at first saw their task as trying to consciencitise whites. Why was this? Because this was the era in which black consciousness was the

dominant progressive philosophy, and proponents of black consciousness said to whites: "Don't worry about us. We are fighting our own battles. You go and convert your fellow whites to a more sane way of thinking."

"So that is how PACSA started, in a small way, with Peter Kerchhoff, having given up a lucrative job, working largely by himself. But events unfolded, and the atmosphere changed, and before very long non-racial co-operation became common. And PACSA and its slowly growing staff began to see that its work lay not just in trying to influence whites but in assisting the poor and the oppressed. The words of the Gospel pushed it relentlessly in that direction. As the government's violent desperation became more intense, PACSA found itself playing a crucial role, as a place of refuge sought out

by those who had been brutalised or traumatised by police action. It played a central part in the resistance to evil in this part of KZN. The government realised this, and didn't like it, and Peter Kerchhoff was detained and held for a long period.

"But in the end, as we know, apartheid collapsed, and many NGOs had to ask themselves what their function was to be from now onwards. PACSA refocused on the new situation, and found that there were many important things to be done, in pursuance of a just and fair society. Now a far larger organisation that it once was, with a staff of over 20, PACSA's current stress is on poverty and on helping to build up communities to confront it. It also offers workshops, expertise and solidarity on such issues as HIV/Aids, gender violence, building wholesome relationships, lobbying municipalities for improved services, training in economic justice, livelihood projects, and leadership building.

"On October 14th PACSA will be holding its anniversary celebration and discussions, the theme of which is "Poverty, the new Apartheid: working together to make a difference." Everyone is invited. On that same day there will be the launch of PACSA's book, *Journeying for Justice: stories of an ongoing faith-based struggle*. This is a book about PACSA's past but also, more important, about the challenges of the present.

"The **APC, the Alan Paton Centre & Struggle Archives**, shares many of the aims of PACSA, but is a very different sort of body. It is an institution, located on the university campus. It began in 1989, a year after the death of the great liberal anti-apartheid writer and activist Alan Paton. It is a memorial to him (it contains a reconstruction of his study) but it is also a repository for his books and papers and for papers and documents (including photographs and films) of individuals and organisations in the KZN Midlands that were dedicated to the removal of apartheid and other injustices in society. Some of these organisations still exist, fighting new battles – PACSA, AFRA and the Black Sash, for example. There is also a valuable collection of taped interviews with leading local opponents of apartheid.

"So the APC is both a museum worth visiting (and it is one of the places on the recently inaugurated Freedom Route) and a research centre for scholars to explore the rich, varied and largely untold history of the struggle for freedom from oppression in this part of the country.

"**Thandanani**, also founded in 1989, began with a group of individual volunteers offering help to orphaned children. It is now quite a large registered non-profit organisation, with a staff of 20 and 150 volunteers.

"It facilitates care and support for orphans and other vulnerable children (particularly those infected with or affected by HIV/Aids) within their communities of origin, and it aims to help communities to provide safe and nurturing environments for these children. The basic material, physical, cognitive and emotional needs of the children are taken into account.

"Thandanani currently supports over 2600 children in just over 1000 households across 17 historically disadvantaged communities in the KZN Midlands. The foundation also supports 8 early-learning centres within these communities, and is currently facilitating the establishment of household- and community-based food gardens.

"The **ECC, the End Conscription Campaign**, which started 25 years ago in 1984, has the rare distinction of being an NGO that has been able to dissolve itself because its goal has been reached.

"Many people forget the misery of conscription under the old regime. Every white South African male was forced by law to spend two years in the so-called Defence Force (it was really an Attack Force), fighting to preserve apartheid and white rule against the black citizens of Namibia, and at times in South African townships. After the two years conscripts had to attend numerous military camps. Of course some people did all this happily, feeling justified and patriotic; many went through it grudgingly and unhappily; but the more morally and politically conscious ones got out of the country, went underground, or, if they were heroic, resisted. Resistance meant going to jail.

The ECC was formed in protest against compulsory military service. It was an anti-apartheid organisation allied to the United Democratic Front (UDF) and composed of conscientious objectors and their supporters. It mobilised support for its campaigns, proposed service alternatives, supported conscientious objectors and provided a forum for the public with information and education on conscription and the alternatives.

"Its story is a painful and complicated one. The ECC was partly stifled in 1986, and banned outright in 1988; but still it managed to make its point to the ultimately dying regime."

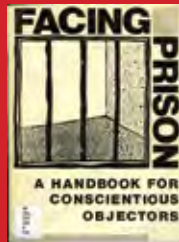
Tribute to Deanne Lawrance (1938-2010)



Deanne Lawrance was well-known in Pietermaritzburg as an innovative and free-thinking person. In 1976 she was the regional organiser for the South African Institute of Race Relations (SAIRR), where she founded a bursary fund for African scholars and with Victoria Biyela ran the African Art Centre in Printing Office Street. She was a teacher at Amakholwa High School from 1982 to 1987, during a period of violence in the Edendale area. She also taught at Pietermaritzburg Girls' High and went on to open her own alternative school at her historic home "Brookby", based on her previous experience with the Boston Learning Project.

She also organized events exploring alternative philosophies and complementary healing at Brookby, including the Exploring Consciousness Film Festival and the Soul in Education Conference.

Deanne was a person who always displayed a striking combination of thoughtful insight, serenity, charm and good humour. She will be sorely missed for her vibrant personality, her organizational skills, her innovative alternative functions and her involvement with heritage functions.



Soccer and Human Rights: by Peter Alegi

17th Alan Paton Lecture: 2010

The Alan Paton Centre celebrated the 2010 World Cup by inviting Dr Peter Alegi to give the 2010 Alan Paton Lecture, which was entitled: **“Soccer and Human Rights: Chief Luthuli, Alan Paton, Dennis Brutus and the 2010 World Cup”**. This Lecture, the 17th in the series, was given shortly before the start of the World Cup. Dr Alegi is an Associate Professor of History at Michigan State University, a Fulbright Visiting Professor at the University of KwaZulu-Natal, and the author of two books on soccer in Africa: *Laduma! Soccer, politics and society in South Africa* and *African Soccerscapes: How a continent changed the world's game*.

Peter Alegi started his lecture by saying:

“In exactly 28 days, Bafana Bafana and Mexico will kick off the 2010 World Cup finals – the first-ever on African soil. The attention of the planet will be focused on this country like never before. As David Goldblatt has noted, a television audience of three billion people watched the 2006 final between Italy and France; never had half of humankind done anything simultaneously before.

“The World Cup is coming to South Africa and yet thirty years ago the country was an international pariah? To begin answering this question we will take a journey into the past. We'll explore how the 'liberal' ethics of sport inspired and guided Albert Luthuli, Alan Paton and Dennis Brutus to connect soccer to human rights in support of the larger quest for freedom and democracy in South Africa.

“These liberal ethics of sport had their origins in Victorian Britain, where modern sports grew out of a social and economic revolution brought about by industrialization. British public schools spawned a movement devoted to using sport for academic education and moral training. Discourses about sportsmanship, fair competition and merit-based achievement entrenched themselves in British sport. When the rules of soccer were codified and standardized between 1848 and 1863, they embraced the liberal principle of universal human equality under the law, a prerequisite for soccer's rapid global spread.

“Modern sport arrived in Africa (and Asia) in the 19th century with European imperialism. Indeed, the origins of soccer in Africa are to be found in the Cape

and Natal, where the earliest documented matches took place in 1862. Interestingly, Pietermaritzburg is the cradle of organized soccer on this continent as Pietermaritzburg County FC was founded around 1879. The Natal Football Association was formed in 1882, more than a decade before cricket leagues started in Pietermaritzburg and Durban (1894-95). Due to colonial rule, only whites were allowed to participate in these pioneering soccer organizations.



Peter Alegi, jubilant after receiving a makaraba in thanks for giving the Lecture.

“Yet there were missionaries, teachers, philanthropists who believed that football

was also potent enough to keep the devil at bay and could provide a healthy and moral outlet for Africans' supposedly savage instincts. In mission schools, an important meeting ground for Western and local culture, soccer was as central to boys' sports as netball and tennis were to girls' sports.

“Chief Albert Luthuli revealed his passion for football in his autobiography *Let My People Go*: “I became a compulsive football fan,” while teaching at Adams College in Durban in the 1920s. “To this day, I am carried away helplessly by the excitement of a soccer match.” The origins of Luthuli's passion for the game are unclear but he is likely to have played some football and tennis as a student in the 1910s at John Dube's Ohlange Institute and at the Edendale Methodist School.....”

The following are further extracts from the Lecture: “We do not usually connect Alan Paton with the struggle against apartheid sport. In fact, not much is known about Paton's involvement in sport, although his experience as a student and teacher at Maritzburg College must have made some impression upon him. However, we do know that soccer was played at Diepkloof Reformatory in Johannesburg during Paton's thirteen years tenure as Principal. Much like the liberal reformers of 19th-century Britain, Paton believed in the character-building and educational

power of sport, as the young teenagers at Diepkloof played the game regularly amongst themselves and occasionally against teams from area schools, including St. Peter's in Rosettenville.

"For the purposes of this lecture, I will focus on Paton's 1959 keynote address at the inaugural meeting of South African Sports Association (SASA) – a major anti-apartheid sport coalition and the precursor to the South African Nonracial

Olympic Committee (SANROC, 1962). 50,000 of SASA's 70,000 members came from the ranks of the oppositional South African Soccer Federation, which boasted Luthuli as a Patron. Soccer was central to SASA's existence.

"Speaking to the audience at the Tamil-Vedic Hall

on Carlisle Street in Durban, Paton remarked that, 'My past [sporting] performances, though vigorous, were average, but I think I was asked here—if you will allow me to be immodest Mr. Chairman—because I am thought to have some knowledge of fair play.' Paton praised SASA's commitment to practise sport on a nonracial basis and fight to have elite "non-white sportsmen" included in South African national teams. Apartheid in sport, Paton said, had harmed 'the spirit of fair play that should underlie all sport.' Not only did racial discrimination violate the liberal ethics of sport, it also violated international sporting law, such as Article 1 of the Olympic Charter, which explicitly prohibits discrimination based on race, colour or creed...

"Paton concluded his speech by reiterating the reasons for his support of SASA's struggle for equal rights in sport: "To my mind sportsmanship and the colour bar are incompatible. Sport is supposed to teach all those virtues that the colour bar destroys. Sport is supposed to teach people to know and respect one another, and to want to see fair play for all. Sport is supposed to teach us to admire the prowess of others, not to want to restrict it . . . Sport teaches self-respect,

but the colour bar is contemptuous of self-respect. ...

"Listening attentively to Paton that January evening in 1959 was Dennis Brutus, the founding secretary of SASA. Sadly, this venerable poet, teacher and activist passed away of cancer five months ago. But I was lucky to have met Dennis on several occasions in the past and he generously shared his knowledge and wisdom with me as I dug deep into South African soccer's complex history.



(L-R) Prof Donal McCracken, Chairperson of the APC Advisory Committee, gave the Welcome Speech and the Vote of Thanks; the MC, Radikobo Ntsimane, an APC Adcom member and Sinomlando Deputy Director; Jabulani Sithole, an APC member and History Lecturer, who introduced the speaker, with Dr Peter Alegi, before the Lecture.

Photo: Catherine Foley

"I discovered that Dennis Brutus shared Paton's belief in sport's liberal ethics. At the 'Sport and Liberation' conference held in East London a few years ago, Dennis told me how he and his radical cohort at Fort Hare had 'completely bought into this Victorian ideal of sport: the freedom and equality and fair

play it supposedly entailed.' Partly inspired by Father Huddleston's first call for a sport boycott of white South Africa, in 1955 Brutus incorporated sport into the larger quest for freedom and human rights in South Africa. In Port Elizabeth, he founded the Coordinating Committee for International Recognition of Sport, which 'based itself on a single, simple principle: That all South Africans should be allowed to represent their country—if they are good enough.' While this organization lasted only a year or so, due to police intimidation and harassment, it popularized the idea that all-white teams did not have the right to call themselves 'South African'. SASA picked up where the Coordinating Committee left off..."

The lecture was thoroughly enjoyed by the audience, and gave rise to many questions from the floor.

It was followed by a snack supper which was sponsored by UKZN Corporate Relations and the Liberal Democratic Association.

The full text of the Lecture may soon be found at: <http://paton.ukzn.ac.za>



Opposition to segregation in the history of the University of KwaZulu-Natal

Jewel Koopman

The histories of the former Universities of Natal (UN) and of Durban-Westville (UDW), which amalgamated in 2004 to form the combined University of KwaZulu-Natal, show that the prevailing laws of apartheid and segregation were strongly opposed by many of the staff and students.

This was the message that came through clearly at the recent Peter Brown Memorial Seminar, held in September 2010, on the topic "Opposition to segregation in the history of the University of KwaZulu-Natal". This seminar was organized by the Alan Paton Centre & Struggle Archives, and sponsored by the UKZN College of Humanities, and celebrated the centenary of university education in KwaZulu-Natal (KZN).

The first speaker, Prof. Bill Guest, spoke about the early days of tertiary education in the province.

When the Natal University College (NUC) opened to students in 1910, there was no thought of including people of all races. It was progressive in those days to include women, which was done from the start.

Prof. Guest explained that racial segregation was taken for granted in the colonial era, and was not even considered to be an issue. The focus was on the advancement of the education of white males, who formerly had to travel to Cape Town or overseas for further education. The concern in those days was whether to site the new university in Durban or in Pietermaritzburg, and whether it should emphasize the technical and scientific disciplines, or the humanities.

At first, NUC was housed in a wood-and-iron building in the grounds of Maritzburg College, with some lectures taking place in the City Hall, and others in the Natal Museum. The 'Clock Tower' or 'Old Main Building' opened in 1912.

In Durban, close relations were developed with the new Technical College, and from 1922 full time classes in Engineering and Commerce were held there. In 1923, T.B. Davis, owner of a local stevedoring company, donated £50,000 for the construction of 'Howard College', in memory of his son, Howard, who was killed on the Somme front during World War I. The Howard College building was opened in 1931. It

was only in 1949 that NUC achieved its full university status as the University of Natal (UN).

Dr Julie Parle went on to speak about the roles played by two remarkable women who were on the staff of the NUC in Durban, Mabel Palmer and Florence MacDonald. In the 1930s, the strong and progressively minded Mabel Palmer, realizing that there were very limited, or no, opportunities for blacks to further their

education in Natal, with the aid of Florence MacDonald, set up the Non-European Section (NES) of the NUC in Durban. Although the facilities which they were able to provide were inferior, and amounted to racial segregation within the university, as well as without, these two women facilitated the education of many black students when there were no other options available. This

was the position until the late 1950s.

Dr Vanessa Noble explained that the Durban Medical School (DMS) was established only after many decades of debate, negotiation and lobbying. The University of Natal Medical Faculty was created in 1950, with the first intake of students being in 1951, with 35 students, 12 of whom graduated in 1957.

The DMS aimed to provide a racially-separate but supposedly equal medical education for African, Indian and Coloured students. Dr Noble pointed out that the DMS was an apartheid anomaly, in that although it was largely sponsored by the apartheid government, and was in a racially segregated campus where no white students were allowed, it did have a "multi-racial" black student body that lived, studied and socialized together, which was not usually allowed by the Nationalist government, and it was situated in a white-zoned area in a historically white university. Another example of an ambiguity was that although it was offering the students the chance to join a prestigious and highly paid profession, it expected them to live in an inferior and over-crowded dormitory far from the campus in a polluted area, and forbade them to socialize with white students on the main UND campus.

Vanessa Noble gave examples of resistance to



Some of the speakers at the seminar were (L-R back): Prof John Aitchison; Dr Vanessa Noble; Prof Bill Guest; Prof Phyllis Zungu; Prof Colin Gardner; (L-R front): Dr Julie Parle; Dr David Hemson.

apartheid policies made by both staff and students of the Medical School. In 1957, the white lecturing staff threatened to resign en masse when the State tried to remove the DMS from UN's control as part of the Separate University Education Bill attempt to create black universities. Many students were involved in anti-apartheid protests on the campus in the 1970s and 1980s.

Apart from at the Medical School, Indians in Natal were not allowed to attend white universities. The University College (UC) on Salisbury Island was opened for specifically Indian students in 1960, as Prof. Suleman Dangor informed the seminar. It continued until 1971; the new University of Durban-Westville (UDW) opened in 1972.

Prof. Goolam Vahed's paper started with references to the days of the Non-European Section of UN. He gave an example of internal segregation suffered by the black students, who, with their parents, had to sit at the back of the Durban City Hall during the graduation ceremony, and wait for the white students to be capped before they could have their turn. Students found this humiliating and boycotted the graduation ceremonies. It was only in 1962 that racial seating arrangements ended, but by that time most of the Indian students were accommodated at the new Indian university on Salisbury Island.

Prof. Vahed explained that in 1960 the government proposed a university for the exclusive use of Indians, as part of an apartheid design to prevent Indians from attending white and even African universities. Without prior consultation, the Minister of Education, J.J. Serfontein, simply announced that in terms of the University Education Act of 1959, he would establish a separate Indian university as from 1 November 1961. This announcement caused students to protest, and brought together the political adversaries from the moderate Natal Indian Organisation (NIO) and from the more radical Natal Indian Congress (NIC), in rejection of the proposal.

Prof. Vahed made the point that the location for the university was carefully chosen: Salisbury Island – a place which students would have to access by ferry, and where freedom of movement and speech could be more easily controlled. A conference of 200 delegates representing 50 organizations was held in Durban on 17 December 1960, to protest against the proposed university,

and urge both Indians and whites not to serve on the Indian University Advisory Council, or to teach there, and for parents to try sending their children elsewhere whenever possible. The speakers included Monty Naicker, Alan Paton and Prof. Leo Kuper.

In spite of the protests the Indian University opened on Salisbury Island. Eventually, many of those opposed to the university gave in, calling themselves the “half a loaf is better than no loaf” camp. This university produced a new Indian

intelligentsia of doctors, lawyers and teachers, who played important roles in their community, and led to both individual and community upward economic mobility. The Salisbury Island campus was also the foundation for the University of Durban-Westville, which opened in 1972, after the closure of Salisbury Island.

Prof. Suleman Dangor also spoke about conditions on Salisbury

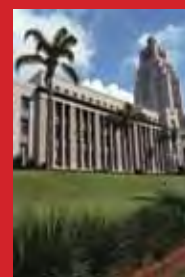
Island. He said that in 1968, the South African Student Organisation (SASO) was formed after some members of UN's black campus SRC decided to break away from NUSAS. He spoke about 1972: the opening of UDW. SASO was not permitted at UDW, and on 29 May 1972 there was a memorandum from students of UDW listing complaints about intimidation, denial of student rights, the structure of the university hierarchy and the puppet advisory council. UDW started off as an Indian, mainly Hindu, institution, but gradually became predominantly African and Christian, over the years.

Prof Colin Gardner, and Prof. John Aitchison, who were both members of the Liberal Party, gave a fascinating joint paper on the liberal opposition to apartheid on the Pietermaritzburg (Pmb) Campus. On the Pmb Campus of what was by then the University of Natal (UN), there were some liberally minded staff members who were opposed to apartheid. However, on all the campuses there were also the more conservative staff and students, who acquiesced in the status quo.

Some of the more liberal staff members belonged to the Liberal Party, many of whose members were detained after the Sharpeville shootings in 1960. Hans Meidner, a lecturer in Botany, and Derrick Marsh, a lecturer in English, were two UNP staff members who were detained in the Old Pietermaritzburg Prison in Burger Street,



Speakers at the afternoon Witness Seminar were (L-R back) Radikobo Ntsimane (Chairperson of the Witness Seminar); Prof Suleman Dangor; Dr Ronald Green Thompson; (L-R front): Prof Phyllis Zungu; Prof John Aitchison and Prof Donal McCracken (Chairperson of the APC Adcom).



together with Peter Brown, who was the National Chairman of the Liberal Party. NUSAS, the National Union of South African Students, was very strong on the Pmb Campus, and there were many student demonstrations.

Prof. Gardner recalled that in April 1961 a non-racial Natal Convention was held, bringing together as many anti-apartheid organizations and individuals as possible. It was chaired by Prof. Edgar Brookes, head of the Department of History and Political Studies, and a well-known liberal, and it took place in the Old Main Hall at UNP. It indicated that UNP was willing to be the venue for forward-looking discussions, even though no-one at that time had the power to implement their outcome.



Opposition to apartheid on the PMB campus.

Prof. Gardner said that two important events took place in 1983. One was that the government decided to allow the first groups of African, Indian and Coloured students to register at white universities. Prof. Deney Schreiner, the Maritzburg campus vice-principal, led the process of transformation in a quietly inspiring way.

The other important event about which Prof. Gardner spoke was the founding of the UDF, the United Democratic Front, "which reintroduced non-racial politics into South Africa and shook things up a great deal. The UDF was a huge, fairly radical organization which brought together a vast number of bodies that were opposed to apartheid in one way or another. The University's Joint Academic Staff Association, JASA, opted to affiliate to the UDF. This was a controversial decision which angered more conservative members of staff", he said. The conservative staff were overruled by the progressive staff, and the decision to affiliate JASA to the UDF remained. The UN's JASA was the only university staff association in South Africa to become affiliated.

Prof. John Aitchison recalled that when he became a student at UNP in 1962, he became involved in running a night school run by students, that was housed on campus from 1963 to 1981. This night school was technically illegal in terms of the Bantu Education Act, but it nevertheless continued to operate. He also recalled that there were oddities on campus, such as the fact that Ken David, who was an Indian student, had somehow managed to enroll in the time of harsh segregation. The reactionaries were also in operation, and a table tennis match which he organized with the Edendale YMCA was forbidden by the head of the Athletics Union, a senior professor in the faculty of Agriculture.

Prof. Aitchison said that the UNP SRC in the early 1960s was dominated by Liberal Party (LP) members. UNP was considered by NUSAS to be the most radical campus in the country. The LP members from UNP used to go out regularly to the rural areas, where the bulk of LP membership lived, in the "black spots" – black areas that the government had decided to erase from the map. He said: "Much LP activity was devoted to fighting these forced removals. But as the 1960s wore on the government became more and more repressive. Many LP members were banned..." These included Ken Hill, a mathematics lecturer on the Durban campus, Saul Bastomsky and John Aitchison himself, in 1965.

In John Aitchison's opinion, some of UNP's most important contributions to the ending of apartheid, were the Centre for Adult Education's Unrest

Monitoring Project; the support which many academics gave to the Surplus People's Project; and the decision of the University to allow banned organizations to meet on its premises during the State of Emergency from 1985.

On the Durban Campus of UNP, there were many student protests. Dr David Hemson informed the seminar of the Wages Commission, the rise of Black Consciousness and the new quality of leadership of Rick Turner and Steve Biko. He concluded the morning session with a roll of honour, in which he praised Steve Biko for "engaging intellectually, respecting opposing ideas, and a marvelous ironical sense of humour." He had enormous potential, and was only 30 when he was murdered by the police. He praised Rick Turner for "Passing on his intellectual discipline, challenging social conventions of apartheid in his life, systematically working through all possible bridges to the future". He was murdered in 1978. Dr Hemson also praised E.G. Malherbe and Harriet Bolton.

After lunch, which was sponsored by the College of Humanities, an innovative "Witness Seminar" took place, where a panel of people who had been either staff or students at the former Universities of Durban-Westville and Natal, and Medical School, spoke of their own experiences and thoughts about the universities during the apartheid era. The panelists were Professors John Aitchison, Colin Gardner, Suleman Dangor, Ronald Green-Thompson, Phyllis Zungu and Donal McCracken.

The seminar papers and a video recording are available for viewing at the APC.

A Source of Light: A personal recollection in honour of Alan Paton

Christina Griffiths

I love books, I always did. Ever since I was able to decipher single letters and to fill rows of words with meaning, I spent all my free time with my nose in a book. At school, my passion for reading and my love of the English language was common knowledge (and a source of amusement for my fellow pupils). When I was about seventeen years old my English teacher, who appreciated my enthusiasm, suggested several novels for me to read; one of them was Alan Paton's *Cry, the beloved country*.

As soon as our small local bookshop had procured me the Penguin edition of *Cry, the beloved country*, I plunged into the novel. I did not have to read very far to realize that this narrative was different from all the other stories I had read before; in fact, Paton's novel virtually swept me off my feet; I simply could not stop reading. When my mother chased me away from my reading corner to have a bath, I smuggled the book into the bathroom (something strictly forbidden), turned on the taps and continued reading. So immersed in the book was I, that I nearly got immersed in water: accidentally looking up I realized that the bathtub was full to the very brim, about to overflow. After what must have been the shortest bath in my life, I read on ...

Over the years, I bought, read and re-read other books by the author I had come to admire so much: *Too late the phalarope*, *Debbie go home* and, later, *Ah, but your land is beautiful*, *Towards the mountain* and *Journey continued*. I also purchased a biography and collected every article on Paton's literary, social and political work I could find. It was, however, definitely *Cry, the beloved country*, my initiation, as it were, to Paton's writing and thinking, which impressed and influenced me most. The story of Stephen Kumalo's anguished and sorrowful quest, this tale of injustice, hate and despair, yet told in a way that the vision of a different reality - one of equity, love and faith - is to be sensed behind the novel's backdrop of a quite gloomy South African present; this tale told in a simple, but infinitely powerful language adding force to the quasi-prophetic quality of the narrative, shaped my youthful perception of the world and gave direction to my thinking.

When I was a child, I was impressed by my grandmother's attitude refusing to acknowledge anyone's claims for extra rights or special treatment on the sole basis of more or less contingent personal advantages, like a title, money or formal education. After my adolescent encounter with *Cry, the beloved country*, I added 'colour' or 'race' respectively to this list (later to be extended by still other features of arbitrary discrimination). Moreover, reading Paton's books and following up on the political and social development in his home country made me realize

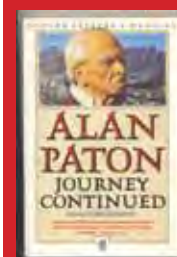
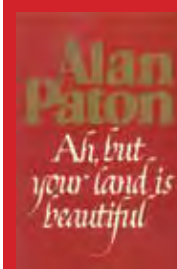
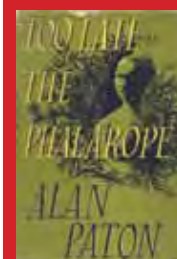
that to exclude and dispossess one part of a people will, as a consequence, also impoverish and inhibit the other part - only supposedly enjoying personal freedom and full rights - and will imprison the nation as a whole in a vicious circle breeding ever more violence, fear and counter-violence.

Later in life, I studied history, and although my main field of research is the history of the sixteenth century, I always appreciated opportunities of doing some in-depth studies of non-European history. For a major exam, I chose - with Paton in mind - the history of the Boer War and its relation to the nascent Afrikaner Nationalism; and, indeed, the months I spent working on the subject were accompanied by just another re-reading of Paton's works. In the meantime, the apartheid regime had given way to a new South African reality with Nelson Mandela released from prison and elected president of the country.

The fight against injustice and arbitrary discrimination seems to be a struggle without end, to be taken up again and again and again; it is a fight that is never easy and sometimes it is not met with success at all - the history books are full of frustrated hopes and tragic failures. This, however, should be no cause for discouragement. In different times, long ago, William the Silent, opposing Spanish power and religious persecution in the Netherlands, is said to have chosen as his personal motto "It is not necessary to hope in order to undertake, and it is not necessary to succeed in order to persevere". William's political objective was realized, albeit not in his lifetime; the same can be said of Alan Paton's vision for a new South Africa. Looking at our own time, the need for justice and equity in a local as well as a global context seems to have gained new urgency. Alan Paton's books - and Alan Paton's life, for that matter - demonstrate that fear, hate and violence should be no impediment to take up the fight, a seemingly hopeless fight, an impossible task perhaps, yet one that might give birth to a hope, a hope against all odds, an active hope for a better world.

Alan Paton was a remarkable personality and a great novelist. With great pleasure I go, from time to time, back to Paton's books, and to this very day, *Cry, the beloved country* heads the top-ten of my best-loved novels of all times. The language and style of the narrative - forming an integrated whole with its subject matter - are reminiscent of the Gospels, as is, indeed, its spirit, the prophetic force of the tragic story of Stephen Kumalo's sad peregrination carrying within itself the grain of a hopeful vision. For me *Cry, the beloved country* is, in fact, a source of light.

© Christina L. Griffiths, M. A., Hamburg (Germany), September 2010.



Conservation of the Alan Paton Collection

Estelle Liebenberg-Barkhuizen

At the beginning of 2009, when the Alan Paton Centre turned 20, Jewel and I agreed it was time to embark on a full-scale preservation and conservation programme of the Centre's core collection, the Alan Paton Collection. This also presented the opportunity to integrate additions to the Collection, and to update the existing Descriptive List.

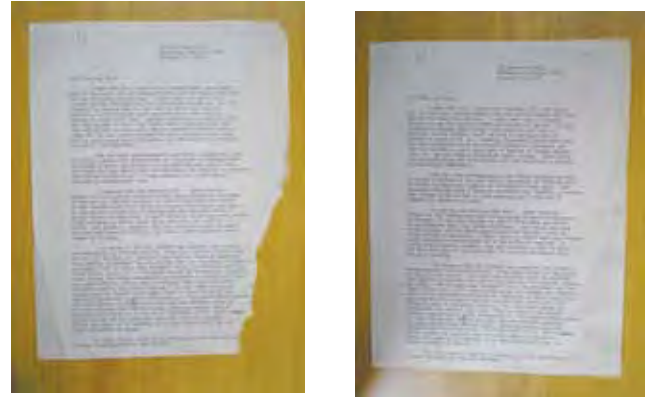
From a conservation perspective, the Collection was found to be, in general, in good condition, needing only basic conservation work. Documents suffered mostly from the usual pathologies which paper in collections is subjected to – folds, tears, losses, foxing, acid burn, rust and other damage from metal fasteners and stains left by rubber bands and self adhesive tape. The treatment procedures for these maladies are time consuming and require much patience. Fortunately, very few documents showed signs of mould attack but it was nevertheless necessary to treat these items and to protect the remainder of the collection from infection by implementing the prescribed precautions.



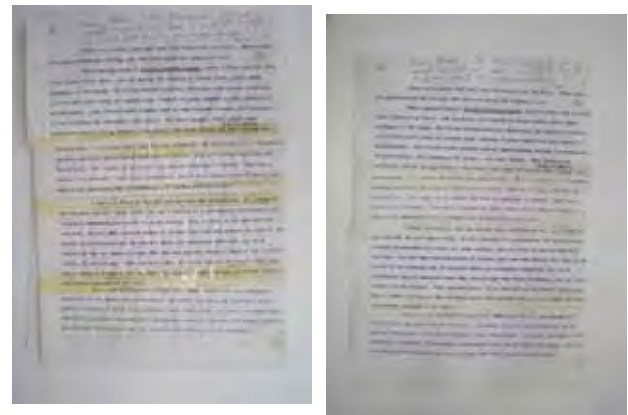
A crumpled review of *Too late the Phalarope* dated 29 July 1953 (left), cleaned and flattened (right).

The sheer quantity of newspaper cuttings in the Paton Collection forced the decision to only treat press cuttings from overseas newspapers where necessary and to treat only selected local ones. Newspapers are printed on cheap paper made from wood pulp, which is highly acidic and therefore self-destructing. What is problematic about this is that acid migration from press cuttings can affect healthy papers with which they come into contact. Press cuttings therefore have to be prevented from touching healthy documents. To overcome this problem, they are placed in chemically inert polyester enclosures, sometimes with an alkaline

sheet as buffer. Those in an advanced stage of decay are de-acidified, an alkaline buffer is introduced and the paper is resized to prevent further embrittlement.



Filling in losses in a document dated 1969

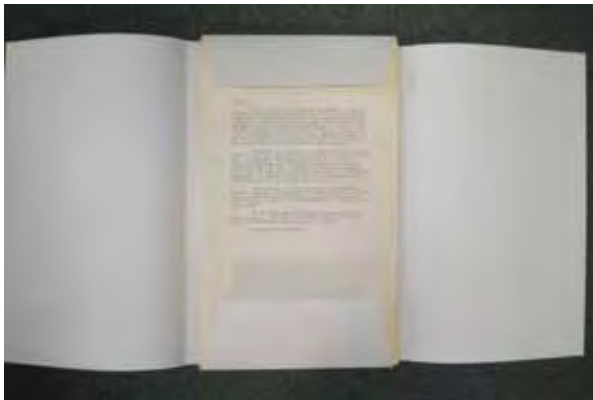


Yellowed self-adhesive tape (left) and the document with tape removed and after treatment and repair (right)

Another challenge presented by this project was dealing with scripts which were originally bound into acidic folders using metal fasteners. The folders, in most cases, held some archival value and could therefore not be discarded. Acid from the folders had already migrated to the first and last few pages of the scripts, and also affected the edges of all the pages. The metal fasteners caused rust damage and often tore the first few pages. Some intervention was necessary and it was decided that damaged scripts would be removed from their folders, undergo treatment and repair where indicated and then be replaced into tailor-made acid free enclosures which would act as barriers between scripts and folders. Each script, with its enclosure, was then rebound into the existing folder using either a 3-hole pamphlet stitch or a Japanese-type 'stab' binding technique. The existing perforations acted as sewing stations.



A script in its folder showing rust damage and acid stains



The script 'enclosed' in an acid free, archival quality enclosure



The script and enclosure sewn back into the original folder



Detail showing how Japanese 'stab' binding used existing perforations as sewing stations.

An interesting find among Alan Paton's biographical documents was a small envelope containing a letter dated 20 May 1812 from Thomas Stewart. The letter was folded up to

fit into a small envelope and was found to be extremely fragile as dirt and grime from almost two centuries had slowly been grinding away its surface and abrading the folds in the paper.



Letter from Thomas Stewart 20 May 1812 before treatment

The letter was cleaned, flattened and losses filled in using a thin Japanese tissue which had been tinted to match the colour of the paper of the letter. The item was then encapsulated to protect it during handling while making it visible from both sides.



Letter from Thomas Stewart 20 May 1812 after treatment and before encapsulation

In addition to conservation work and adding to and refining the Descriptive List, basic preservation measures had to be applied. Documents had to be placed in suitable folders and enclosures, damaging items such as pins, paper clips and staples removed and the entire collection was re-organised to fit into new boxes. Even the shelves had to be adjusted to house the new boxes! Working on this Collection has been an enormous task but it has held many rewards and it is now, at the end of 2010, nearing completion.



RESCUED

Fidela Fouche, Monika Wittenberg and Mary Kleinberg

We, seasoned Black Sash women, veterans of many protest marches and demonstrations against apartheid, were not at all fearful as we joined the vast, singing crowd following their banner-carrying leaders. The occasion was the march after the Chris Hani memorial service on April the 14th 1993 at Freedom Square, then still called Market Square. As in the past in similar situations, we felt ourselves to be safely among friends. Having endured much police harassment in the past, it was – if anything – about the police and not our black comrades that we felt uneasy. This, in spite of having heard of explosions of violence against whites locally and countrywide.

Again, as on previous marches and protests, we sensed the complex of emotions to which we had become accustomed: grief, outrage, celebratoriness, expressed and, often, dissipated in the singing, the toyi-toying, the mass sense of solidarity. But on this occasion in Maritzburg and elsewhere in the country the emotion was not dissipated; especially for some of the youth it was distilled into anger, specifically and indiscriminately targeted against whites. And this anger was, of course, occasioned by the assassination by a white man of Chris Hani, the charismatic ANC struggle hero. Not implausibly, the complicity of the extreme white right was suspected, if not also of the military and the police of the still existing government, and far less plausibly by some, of whites in general.

The atmosphere at the Market Square was almost festive. There was a great show of ANC flags, with a mass of people toyi-toying and singing and thronging around the podium where political speakers and representatives of NGOs were seated. Members of the Black Sash were among the representatives of organizations who mourned South Africa's loss and paid tribute to Hani for his role in bringing about our then still incipient democracy. The crowd greeted the sometimes inflammatory speeches of leaders – one of whom was Winnie Mandela – with enthusiasm, angry cheers and freedom songs. But the atmosphere still seemed largely one of celebration, the celebration of the life of a great hero, with the extremes of anger and feelings of outrage likely to defuse.

At that time it was still common practice for the Black Sash to monitor large and potentially violent events like funerals, throughout the country. And now Black Sash monitors, all wearing their sashes, dispersed themselves in pairs among the crowd which had surged out of the square into the surrounding streets. While it was our brief to act as monitors, we were also there in solidarity with the people.

It was as the three of us were walking along Loop Street, relaxed and chatting to people, that we were startled at what seemed like the sharp repetitive explosions of gunshot. We leapt onto a low wall and looked back. Youths were hurling bricks at the windows of the police station. We had no sooner shouted – rather school-marmishly, as we seem to remember – “Stop that!” than we were surrounded by a group of furious youths in Hani T-shirts and beanies, takkied feet leaping menacingly. We have confused memories of our desperation and of

flashing teeth and mocking voices. The youth in front yelled hoarsely that we had no place in the march – “You white bitches get down, we are going to fuck you up”. We got off the wall very quickly, but with the big crowd pressing closely upon us there was no possibility of fleeing. We were trapped in the dense crowd. But almost as suddenly, some women gathered closely around us and shouted at the youths to move away. There was a loud, fierce

and furious argument in very fast Zulu and the young men retreated, shaking their fists and yelling. Still surrounding us, the women insisted that we leave immediately and, very vocally forcing a way through the mass of toy-toying people, ushered us down a side street to Burger Street, and from there they accompanied us back to Market Square to our cars parked behind the Natal Society Library. We didn't recognise the women – they looked like ordinary, beret-wearing urban women – but they knew us – and, as it emerged, our names – through work we had done in the Black Sash. They told us their names, but in the panic we promptly forgot them. It was their intervention – possibly in an impulse of sisterhood – that rescued us. Whatever the reason for their kindness and courage might have been, we are very grateful.

Once we had stopped trembling, two of us decided to continue monitoring, but by car. The marching crowd had reached the corner of Church and Chapel Streets, and we parked our cars in Chapel Street near a fire engine. We could hear the smashing of glass in Church Street, and we had to retreat because the woman in charge of the fire engine said, with an urgency that amused us: “Ladies, it's not safe here. You must go home”.

We were surprised to read in the *Witness* the next day about the extent of the damage in Maritzburg. Loop, Chapel, Longmarket and Church Streets were strewn with broken glass, residential flats had been stoned, car tyres slashed, police cars burnt; there had also been looting. Of course, the people's rage was understandable – even



Felicity Wiggill and Gail Wannenber at the Chris Hani memorial service.

perhaps the vindictiveness of a few in this situation towards three very non-violent and non-racist white women who had been actively resisting apartheid. Having had a long time to think about South Africa's narrowly escaping a conflagration following the murder of Hani, one is aware of the ironies. Hani himself at this stage had strongly pleaded for the peace and reconciliation, which in the aftermath and as a result of his death nearly evaded us. Another irony was that, locally, Harry Gwala, often considered to be a warlord, had magnanimously urged the people at the Memorial service held at Edendale the previous day not to respond violently. He had quoted the – now seldom invoked – Freedom Charter's declaration that South Africa belongs to all who live in it. We will never fight a racist war, said Gwala, we will fight racism.

One sequel to this story was astonishing and gratifying. Our rescuers had obviously told the story to some influential person. A telephone call came from Ray Lalla, a local ANC leader who conveyed to

us a message from Cyril Ramaphosa, thanking us for our efforts and apologising on behalf of the ANC leaders for the behaviour of the youth.

Not long after this incident, the Wittenbergs were at a petrol station opposite Woodburn Stadium. The woman in attendance broke out into great jubilation when she saw Monika who had to get out of the car to be fondly embraced while all the other staff laughingly looked on. She explained to Monika, and to the other attendants, that she was one of the women who had sheltered us in Loop Street, risking their own lives, to prevent the youth from doing us harm. She was profusely thanked.

The Wittenbergs often use that petrol station where warm hugs are exchanged in memory of that day.



A Black Sash silent protest vigil. Fidelia Fouche is on the left

(Originally written in 2004 for the Witness Story Competition).

Tribute to Fidelia Fouche

Mary Kleinenberg

Much has been said about the extraordinary qualities of Fidelia Fouche who after a short and severe illness, died on 2nd May, 2005.

Fidelia went to UCT where she attained an MA in English, followed by a scholarship to Oxford where she took a further degree in English. She lectured for a while in Stellenbosch and, after marrying Gustav, they came to Maritzburg in the early 1960s where she studied philosophy. She lectured in the Philosophy Department of the then University of Natal for 17 years.

Fidelia loved her permaculture garden and she enjoyed good vegetarian food. She was also an avid *Witness* letter writer. Fidelia's sometimes over-exuberant dogs were another of her great loves and they enjoyed a daily walk in the Botanical Gardens where a tree was planted and a bench placed in her memory.



The Black Sash cannot celebrate past or present achievements without paying tribute to Fidelia who believed in justice in every area of life, and brought a passionate commitment to human rights, and in particular women's rights and environmental issues, to this region. During the turbulent 1980s Fidelia attended many political rallies, funerals and women's marches in the townships, and she was a very active member of the Imbali Support Group. She regularly participated in the silent protest vigils held in Church Street on Saturday mornings. In 1989 she was part of the Black Sash delegation that went to Lusaka to meet Oliver Tambo, and to discuss a new democratic society for South Africa. Fidelia's work and commitment contributed significantly to the democratic dispensation that we have today.

Above all, Fidelia was a loyal and supportive friend who we remember with love and gratitude.



Tribute to Leslie Weinberg (1923-2010)

Extract from Colin Gardner's Speech at the Memorial Service

"...Leslie was distinguished, and very active in the liberal cause. He had a deep commitment to justice. He had fought against the Nazis in the Second World War out of a full conviction,... and in the end he was invalided out of the army. Throughout his life his sense of justice and fair play was one of the guiding lights of his existence and of other people's existence. After the war he joined the Springbok Legion, which later developed into the Torch Commando. These were bodies trying to find a way of resisting the incipient Afrikaner nationalist onslaught.

"Then there came the Liberal Party, where he played a crucial role here in Maritzburg, constantly – indeed until the very end of the apartheid regime in the 1990s – assisting and defending those who had been banned or detained or harassed. Just to take one example, he was the lawyer who assisted and spoke for Peter Kerchhoff during the period in 1986 when he was detained for weeks on end in solitary confinement. Leslie's legal services in all of these cases were of course given free of charge.

"And there were other causes that he threw his energy and his expertise into. He was one of the founders of Kupugani, that wonderful scheme for helping the malnourished poor, and he continued to work for it until it closed in 2004; he was one of the founder members of the Tembaletu Trust, which promotes education among the disadvantaged; and he was for many years on the board of trustees of King's School, that marvellously enlightened little institution at Nottingham Road. He was also a member of Lawyers for Human Rights and the Five Freedoms Forum.

"But Leslie would never have dreamed of parading these achievements. (I imagine him listening in some embarrassment to my words.) He was always quiet, measured and wise. His role in the liberal non-racial cause and activities was often not fully appreciated as he was so modest, so relatively unobtrusive. He was

at the other extreme far from arrogant and showy. He did the things that he did because they were right and necessary, necessary if South Africa was to become a humane and truly civilised society. He would never have done anything simply for his own benefit and glory.

"It is only fair to add, fair to Leslie's memory and his ideals, that he was deeply disappointed by many things that have happened in South Africa in the last ten years or so.



"I have been talking of Leslie the public man, the quietly dedicated social and political activist. Let me say a little about Leslie the private person.... He was humble and generous. He was a man of integrity, a man of his word. His concern for people and for human rights was not abstract; it was specific. He was kind and warm towards everyone whom he met. He was a wonderful

and faithful friend.

"There was indeed a marvellous warmth about the Weinberg family. At this point I must mention Pessa. Pessa, as everyone who knows her knows, is an unusually – perhaps one might say a uniquely – warm, generous, passionate, affectionate, welcoming person. Her impassioned empathy is so powerful, so dynamic, that the rest of the family is constantly inspired and drawn along by her. It says a great deal about Leslie that he married Pessa, and that Pessa married him. In his quiet way his rich generosity of spirit hardly needed to articulate itself: he needed to do little more than acquiesce, which he did very fully, in the bonfire of love and kindness that Pessa carried around with her.

"Leslie and Pessa were married for 62 years. They were an extremely warm and loving couple. Let me express now my and our sympathy for Pessa in her great loss. Our sympathy goes out also to Janeen, Jonathan and Paul, and to their partners and spouses, and to Leslie and Pessa's five grandchildren."

Tribute to David Buckley (1936-2010)

We were sad to hear of the death of Mr David Buckley, who died on 25 September 2010 in Suffolk, England. He had been living with his sister, Joan, to whom we extend our sympathies.

David Buckley worked at the APC for six years on a part-time contract basis, and before that at the Natal Society Library (NSL) for 34 years. He was in charge of the Special Collections (SCs), both at Natal Society and at the APC, when the SCs were transferred, when the NSL became the Msunduzi Municipal Library in 2002. David was renowned as an excellent librarian,



with a great deal of knowledge about his beloved book collection. He cared so much about his own personal and extensive book collection, that when he moved to England in 2008, he decided to travel by ship, and took his books with him on the journey. He had two enjoyable years of retirement in England, where he and his sister visited some interesting places.

We will miss David for his quiet and calm manner, his store of knowledge, and as a gentleman of the old school. JK

Launch of Biography of Peter Brown

Opening Men's Eyes: Peter Brown and the Liberal Struggle for South Africa

This book, written by Michael Cardo, was launched in Pietermaritzburg recently. As Michael Cardo did much of his research for the book using the archives of the Alan Paton Centre (APC), and as Peter Brown had such an influential role in the establishment of the APC, it was appropriate that the launch should be organized by the staff of the APC, and held on the UKZN Pmb Campus. It was sponsored by the publishers, Jonathan Ball. It was well attended by about 70 people, and was a joyful reunion for many members of the former Liberal Party.

The guest speaker at the launch was Prof. Colin Gardner. In his speech he said:

"The book is extremely well written, in a strong and lively but unflashy way which Peter would have entirely approved of. It is also very fully and carefully researched. As the scrupulous but unobtrusive footnotes make clear, Michael has interviewed very many people, read many relevant books, and combed through collections of letters and papers in various parts of South Africa and in Britain.

"I knew Peter Brown quite well. We worked together to some degree and shared a fair number of thoughts and feelings for nearly 45 years, and I have found this book totally riveting. It has been interesting, of course, to be taken through many familiar events, crises, etc. – and Michael writes as if he had been there, though of course he was not; his mastery of facts and his re-creation of happenings are unfailingly accurate and vivid. But I have also of course learned an enormous amount that I didn't know about Peter and about the social and political events and ethos of the past, coming right up to the early years of this century....

"The picture of Peter that emerges from the book is one that all those of us who knew him will accept and recognise. Michael brings out the various facets of his personality subtly but clearly, and he succeeds often in seeing the world through

Peter's eyes. Of course he is helped in this by the many quotations that he is able to give from Peter's writings and his letters and from the long series of interviews that Peter had with Norman Bromberger....



Michael Cardo signs a copy of his book for Pessa Weinberg while Christopher and Phoebe Brown look on.



Prof Donal McCracken, Michael Cardo and Prof Colin Gardner at the launch.

Cape Town; his marriage to Phoebe; working in Edendale; the whole story of the Liberal Party, from first to last, and the enormous amount of work that he did for it, becoming a national figure; his imprisonment in 1960; his banning from 1964 to 1974; the Dependants' Conference, which enabled Peter to be involved in helping the families of some of those imprisoned on Robben Island; the journal Reality; CAP, the Church Agricultural Project, first at Maria Ratschitz and then at Msinga; AFRA, the Association for Rural Advancement; the Five Freedoms Forum; the Liberal Democratic Association; King's School (Nottingham Road); the Alan Paton Centre and Struggle Archives; the Midlands Community College. Truly an awesome list of dedicated commitments...."

Michael Cardo was born in Durban in 1977, and studied for his first degree at the University of Natal. He went on to gain a PhD in History from the University of Cambridge. He has worked for the Democratic Alliance since 2003, and has been a Visiting Research Fellow at the Helen Suzman Foundation while he researched and wrote the book.

This book is obtainable from most bookstores. Published by Jonathan Ball: ISBN 9781868423927.



Donations of archival material

Over the past 21 years the Alan Paton Centre (APC) has been grateful to have been given over 170 donations of archival material by various individuals and organizations. Some of the donations are from family and friends of Alan Paton; some are from former members of the South African Liberal Party; others are from individuals and organizations involved in the struggle against apartheid. We are extremely grateful to all these donors, as without them the centre would not exist.

Grateful thanks for donations made at the APC 20th Anniversary Conference:

Prof. Peter Alexander of Sydney, Australia, generously donated 35 letters which Alan Paton had written to him; 40 letters which he had written to Alan Paton; letters between himself and Anne and Jonathan Paton; 3 Paton notebooks for Paton's proposed biography of Roy Campbell and Reg Pearse's MS diary of his trips with Paton. He also presented the APC with a copy of his new publication at the Conference and book launch in 2009: *Alan Paton: Selected Letters*.

Mrs Anne Paton donated a signed copy of *Kent: One Hundred Years*, which had been presented to her when she visited Kent School in Connecticut.

Prof. Bernth Lindfors donated transcriptions of Alan Paton Letters at the Harry Ransom Center, the University of Texas at Austin, and a copy of his 2008 publication, *Early Soyinka*.

Many thanks for the following donations, received in 2009-2010:

Mrs Margaret Paton for a photographic portrait of Alan Paton, paintings and prints which had originally been in Alan Paton's home.

Mrs Phoebe Brown for a photographic portrait of her late husband, Peter Brown, and copies of *Reality* magazine, which complete the APC set.

Dot Clemenshaw kindly sent from Cape Town correspondence between herself and Alan Paton from 1968 to 1988, and newspaper cuttings pertaining to Alan Paton.

Prof. Mbongeni Malaba for his book: *Charles Mungoshi: Collected Essays*.

Mrs Pam Didcott, and her daughter Sally Goldman for photographs, papers and pamphlets relating to the Liberal Party, from the collection of her late husband, Justice John Didcott.

Ms Anne Harley for material on the Black Sash Midlands Region; the Midlands Women's Group; Earthlife Africa; the Rape Education Action Project (REAP); and the Greater Pmb Environment Coalition.



Mrs Joan Brookes donated a splendid oil-on-wood painting of her father-in-law, the late **Edgar Brookes**. She also donated books and pamphlets written by Edgar Brookes, certificates, letters and documents relating to him. The Campbell Collections also transferred the Edgar Brookes Collection to the APC. This was in accord with the last wishes of Joan's late husband, David Brookes.

Prof. Christine Stilwell for End Conscription Campaign (ECC) papers from the Information Studies Programme, UKZN.

Ms Rosemary Kühn for the papers of LIWO, the Library and Information Workers Organization.

Mrs Monika Wittenberg for further items from the Imbali Support Group.

William Martinson for photographs of his uncle, John Laredo. These were loaned for scanning by Stella Maria Laredo, John's sister.

Tim Nuttall for ECC papers.

Miss Lynette Stainbank for a complete set of books written by Alan Paton.

Ms Marianne Gertenbach sent 14 photographs of Diepkloof Reformatory. Her father, Dr H.N.vdG. Gertenbach was on Alan Paton's staff at the time of the staff photograph of 1934. The other 13 photos were taken at Diepkloof from 1922-1935. These were delivered in person

by her nephew, Henrik Novoa, who had ridden in style from Cape Town, touring on his motorbike!

Prof Elwyn Jenkins for SAIRR surveys, books and pamphlets.

Dr Jon Larson for his book "*Kwabaka*": *A Search for Excellence in Caring*.

Scott Everett Couper for his PhD Thesis: "Bound by faith": a biographic and ecclesiastic examination (1898-1967) of Chief Albert Luthuli's stance on violence as a strategy to liberate South Africa.

Estelle Liebenberg-Barkhuizen for pamphlets on Gandhi and Smuts and a book: *Opposing Voices: Liberalism and Opposition in South Africa today*, edited by Milton Shain.

Shuter & Shooter for two books by Robin Malan: *A-Z of African Writers: A guide to modern African writing in English*; and *Burning a Hole in the Page: A reader's guide to 70 South African writers*. JK

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