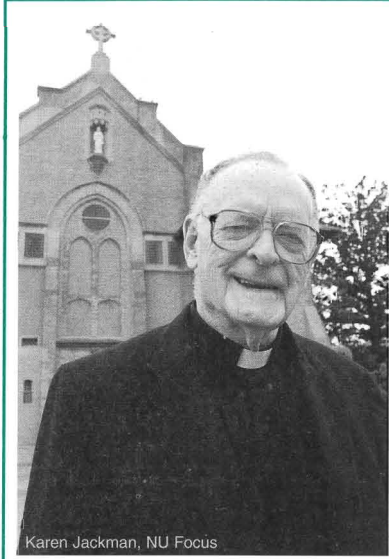


Archbishop Denis Hurley "Liberalism and Globalisation"

The 8th Alan Paton Lecture, entitled "Liberalism and Globalisation" was given by Archbishop Denis Hurley on Thursday, 31 May 2001, in the Colin Webb Hall. This Lecture was sponsored by the Standard Bank Foundation, to whom the organisers, the Alan Paton Centre and the Liberal Democratic Association, are very grateful.

Archbishop Hurley is Archbishop Emeritus of Durban, having been Archbishop from 1951 to 1992. He was the youngest Catholic bishop in the world when he was ordained in 1947, at the age of 31. He grew up in South Africa, as the son of an Irish lighthouse keeper, and the family lived in various isolated lighthouses, at Cape Point, Robben Island, East London and Clansthal. For this reason, a book of tributes to Archbishop Hurley published in 1989 was entitled *A guardian of the light* (ISBN 0-620-14724-5).



Archbishop Hurley has been active both in and out of the Church. He has been involved in bringing together people of every race, background and belief, and of anti-apartheid activism. He was the President of the South African Institute of Race Relations from 1965-66; he was the founder of Diakonia, the Durban ecumenical agency for social concern and action, and he helped to found PACSA, the Pietermaritzburg Agency for Christian Social Awareness. Archbishop Hurley was Chancellor of the University of Natal from 1993 to 1998.

In his Lecture, Archbishop Hurley spoke out against economic globalisation as tending to make the rich richer and the poor poorer. He spoke about the various "divides" between the rich and the poor, being wealth, power, rights, health, education, environment, economy and technology. The greatest divide is the technological or digital divide.

With globalisation, a few innovative companies in a handful of developed countries have been dominant, whereas the impoverished masses in many countries have fallen even further behind. He quoted President Mbeki, who said "Unless action is taken to bridge the divide, we must expect the poor, disenfranchised and disempowered will at some point say no."

Thousands of jobs have been lost in South Africa, for instance, in the leather and clothing industries, because of the importation of goods from countries where wages are much lower than in South Africa. He believes that "the rights of people are being trampled on", and that all have "individual and social rights to a decent share of the world's wealth, a share capable of providing them with the basic necessities and decencies of human life, work, shelter, education, family life and the prospect of providing for their children".

He went on to say: "Those of us who fail to do our share to ensure that these rights are respected are guilty, not merely of failing in kindness and compassion, but also of failing in justice. We are part of a world community and a great part of that community suffers intensely because of poverty. Consequently if we have the means and the ability we are bound in justice to strive for the respect and fulfilment of the rights of the deprived, above all the right to work and compensation for work".

He suggested that liberals, humanitarians and religious believers could together help to prevent economic globalisation from making the situation of poverty and distress in the world worse than it is at present, and even in reversing the process.

Jewel Koopman

Copies of this lecture are available from the Alan Paton Centre.

Recent books about Archbishop Hurley are:

Facing the crisis: selected texts of Archbishop Denis E. Hurley ed. Philippe Denis. Pietermaritzburg: Cluster Publications, 1997. ISBN: 1-87505-308-5.

Denis Hurley: a portrait by friends ed. Anthony M. Gamley. Pietermaritzburg: Cluster Publications, 2001. ISBN: 1-87505-329-8.

A series of 15 interviews was conducted with Archbishop Hurley by Paddy Kearney, as part of the APC Oral History Project "Recording the anti-apartheid struggle in KZN". These interviews tell the life of Archbishop Hurley, and the role which he has played in KZN over the last fifty years. The tapes may be listened to, or the transcripts may be read, at the APC.

SANLAM DONATION TO CONCORD

The Alan Paton Centre is very grateful to SANLAM for their donation of R6 000, which was used for the publication of this, and the previous issue, of *Concord*. Thank you also to Dr David Paton, whose generous donation of R1000 also helped to make this issue of *Concord* possible.

CONCORD

Out of the study of conflict and conciliation there comes, hopefully, **Concord** - that is agreement, harmony, and a 'being of the same heart or mind', so that justice and peace may take root in the new South Africa.

Donations, in the form of money or documents for deposit, will be welcomed by the Alan Paton Centre.

Cheques should be made out to the University of Natal, but should be posted to the Alan Paton Centre, University of Natal, Private Bag X01, Scottsville, 3209, Pietermaritzburg, South Africa. Please cross your cheque, and note that altered cheques are no longer accepted in South Africa, due to the increase in cheque fraud.

OUR SEGREGATED HERITAGES:

A NEED FOR UNDERSTANDING

Jewel Koopman

On 28 September 2001, the Alan Paton Centre held a function to celebrate Heritage Day. The topic was "Our segregated heritages: a need for understanding", and the speakers were Mrs Else and Ms Jenny Schreiner. Mrs Schreiner has been active for most of her lifetime in opposing apartheid and promoting gender equality, through the Black Sash, the National Council of Women and the Women's National Coalition. When her daughter, Jenny, was arrested by the Security Police in Cape Town in 1987, an almost four year nightmare of detention, solitary confinement, imprisonment and a long trial were to follow. Else Schreiner, and her husband, Prof Deneys Schreiner, a past Vice-Principal of the University of Natal, moved to Cape Town to give their daughter the maximum support they could offer, and to help the other Yengeni triallists. She documented her daughter's ordeal by writing daily notes on court proceedings. Using these notes, as well as letters and poems written at the time by Jenny, other triallists, family members and members of the Yengeni Support Group in the UK and SA, she wrote an account of the ordeal entitled *Time Stretching Fear*. The book was launched recently, and has created much interest in prison conditions in South Africa, and in one of the last of the apartheid era trials.



Mrs Else and Ms Jenny Schreiner relax after their talk in the Margaret Kirwood Room, with Prof Deneys Schreiner, Sr, and Prof Deneys Schreiner, Jr, Dean of Engineering, UND.

Adrian Koopman

The prison experience begins with the indignity of the body search. This treatment and others meted out to prisoners causes tremendous anger and resentment, which they often are unable to deal with on their own. There is also a great feeling of loss, and of being violated. The prison warders are often young, with very little experience of life beyond the prison gates. The prisoners feel they cannot identify with them or trust them for the guidance and counselling they need. Any training that is organised is usually totally inappropriate. There is no assessment of the prisoners' various backgrounds and environments to gauge what kind of skills they need to be able to get jobs back in their own environments.

Jenny concluded by quoting Brigadier Roux, in summing up the experiences of a prisoner. They are unwilling to be where they are; they are deprived of all responsibility;

they are isolated from all normal healthy family ties and social interactions; they are condemned to endless boredom and meaningless labour; they have few opportunities for self-betterment; and they are crowded into communal cells with no privacy. These conditions result in a gradual disintegration of the individual's sense of worth and personal identity.

Else Schreiner presented the initial long version of the typescript (1995 -507pp) and the second, edited version of the typescript (1996 - 261pp) of the manuscript to the Alan Paton Centre. The final manuscript has been presented to the National Archives in Pretoria, and the notes on court proceedings have been presented to the UWC-Robben Island Mayibuye Archives at the University of the Western Cape. The Alan Paton Centre has photocopies of these notes, as well as of the letters and poems.

Both Else and Jenny Schreiner gave talks at the Heritage Day function, which was held in the Margaret Kirwood Room on the Pietermaritzburg Campus of the University of Natal. Else's speech was on "Our segregated heritages: a need for understanding". Jenny's speech was on the need for prison reform in South Africa, and on her own prison experiences.

Jenny spoke about the problems in South African prisons: the unacceptably high crime rate, which has led to overcrowding in prisons; HIV/AIDS; budgetary constraints and bribery and corruption. She pointed out that "Correctional Services" are still places of punishment, and are not providing correctional service or rehabilitation at all, as they should be. Criminals leave prison as more skilled and hardened criminals than they were to start with.

What sustained the Yengeni triallists was their political commitment and group solidarity. The majority of prisoners are isolated individuals with no group identity and no family backing. They get broken down by the system, and they come out worse and more broken than they were before.

The "Correctional Services" system in South Africa has a long way to go. Some improvements have been made since the demise of apartheid, but the new commissioner, recently appointed, has a great deal of transformation work ahead of him. He will be helped in his task by Jenny Schreiner, who has recently been appointed "Chief Deputy Commissioner: Functional Services", in the Dept. of Correctional Services.

The full text of the speeches by Else and Jenny Schreiner can be read at the Alan Paton Centre, or on the APC web site: <http://www.library.unp.ac.za/paton/ahome.htm>

Also available at the APC is the Else Schreiner Collection, which includes her papers of the National Council of Women and the Women's National Coalition, and the manuscripts of the book: *Time stretching fear*. A reference copy of the book is available at the APC (AP 364.131 096 8 SCH), and loan copies are available from the University Library and Natal Society Library.

Symposium on Names and Heritage in KwaZulu-Natal

Jewel Koopman

The keynote address at the Symposium on Names and Heritage in KwaZulu-Natal on Wednesday 19 September 2001, was contentious and provocative, and opened the day with a flurry of debate and criticism. The address, entitled: **"Eradicating a people's culture, history and heritage through geographical naming: a South African experience"** was given by Prof. Langelibalele Mathenjwa, who is Chairman of the South African Geographical Names Council (SAGNC). His point was that foreign names were imposed over the geographical indigenous names during the colonial period, and that these names were neither understood nor accepted by the indigenous people. He claimed that many of the names were derogatory and unethical, and carried a political stigma. The act of naming gave influence over the named place, and after naming, the place had often then been taken into the possession of the foreign country concerned. After 1994, the new SAGNC was mandated to give guidelines and procedures as to how people should reclaim their history and heritage by removing the foreign names (exonyms) and replacing them with the original geographical names (endonyms). He claimed that there was an urgency for the new Black leaders to remove the "old symbols of the previous rulers" as rapidly as possible, to fall in line with the renaming process that has taken place in neighbouring black countries.

Other speakers at the Symposium were Mr Louis Eksteen of the Voortrekker Museum, who spoke on **"The Voortrekker heritage in Pietermaritzburg street names"**, Prof. Bheki Ntuli of UNISA, who spoke on **"Naming patterns in some Durban townships, with special reference to KwaMashu"**, and Dr Themba Moyo

of the University of Zululand, who spoke on **"Retaining the heritage: signification in Zulu place names on the North Coast of Natal"**.

After lunch, two further papers were given. Mrs Mbali Machaba of UNP spoke on **"Naming, heritage and identity in post-apartheid South Africa"**, and Prof. Adrian Koopman of UNP spoke about **"Disputed meanings in 'uMgungundlovu' and 'eThekweni'"**.

The Symposium was organised by the Onomastic Study Unit, UNP, with the backing of the School of Language, Culture and Communication; the KZN branch of the Names Society of Southern Africa, and the Alan Paton Centre, in celebration of Heritage Day 2001.



Participants at the Symposium, (above) L to R: Prof. L.F. Mathenjwa, Prof. Bheki Ntuli, Prof. Adrian Koopman (co-organiser), Mrs Mary Gordon (chairperson), Mr Louis Eksteen, Mrs Jewel Koopman (co-organiser), Mr Msawakhe Hlengwa (chairperson).

The afternoon speakers, (below) Prof. Adrian Koopman and Mrs Mbali Machaba, with the chairperson for their session, Mr Msawakhe Hlengwa, in the Colin Webb Hall after the Symposium.

Alan Paton's old home traced

Jewel Koopman

For some years, Dr David Paton has been trying to trace his childhood home in Pietermaritzburg, where he lived as a small child, with his parents Alan and Dorrie Paton. The house at that time was known as 10 Howick Road, or 10 Gough Road, but in the interim period the roads in that area have been reshaped, and road names have changed.

The Alan Paton Centre (APC) has in its collection a photograph of Alan Paton with young David, standing at the gate of their house in late 1934 (photo upper right). Alan Paton looks very thin in this photo, as he was recovering from typhoid fever. Jewel Koopman of the APC showed this picture to Debbie Whelan, who was then working for AMAFA, the monuments council. Debbie herself lives in Gough Road, and the house looked very familiar to her. She walked around her area, and identified the house from the angle of the gate and veranda, and the unusual crenulated turret on the corner - the number was the same, but the house is now situated in Myhill Road.

She contacted the present owner, Mr George Kimmince, who was able to produce the Title Deeds, proving that his grandfather had indeed bought the house from the Patons, in 1939. The Patons had left Pietermaritzburg in mid-1935, so that Alan Paton could take up his post as Principal of the Diepkloof Reformatory, but did not sell the house until four years later, possibly because Dorrie had been initially opposed



Jewel Koopman
The Patons with
Mr. Kimmince at the gate
of 10 Myhill Road

to the move to the Transvaal.

Dr David and Mrs Maureen Paton were thrilled to visit the house, where Dr Paton was able to identify features remembered from early childhood, with the back-up of his photo album.

The three Alan Paton residences in Pietermaritzburg have now been identified. They are:

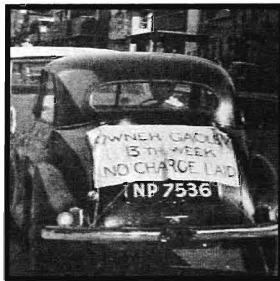
19 Pine Street (1903 - 1914)
551 Bulwer Street (1914 - 1924)
10 Myhill Road (1930 - 1934).

The Bulwer Street house is now 16 Echo Road, headquarters of Jika Joe's bus and taxi service.

These homes can be viewed from the street only, for anyone wishing to see them. Details of a self-guided tour of Paton's Pietermaritzburg can be obtained from the APC. This tour includes schools, place of worship and the old Liberal Party offices.

POLITICAL DETENTION REMEMBERED

Margery Moberly



Natal Witness

Hans Meidner's Morris Minor 3 months later, with his wife anxiously awaiting his release

On 30 March 1960, NU students stood in groups of ten or less in central Pietermaritzburg, protesting the arbitrary arrest of their lecturers and others



Natal Witness

'They didn't know what to do with us. We were the first white political prisoners in Pietermaritzburg, and no one knew how to treat us. The warders considered us a cut above the common criminals, and were half inclined to call us "Sir".'

On a recent visit to Pietermaritzburg, Dereck Marsh, former University lecturer and political detainee, recalled his experiences in the local gaol during the State of Emergency of 1960. When I interviewed him his mood was upbeat and his tone lighthearted and he recounted his time in detention with a good deal of amusement. It was the ineptness of the police and the Special Branch at that time that gave rise to this humour, but he was quick to acknowledge that later detainees suffered unspeakably as their captors refined their grisly trade and honed their interrogation skills.

The temperature of protest and opposition to the Pass Laws had been rising during 1959. In 1960 as the Nationalist Party government prepared to establish a republic the pot boiled over. There were marches in many cities and hundreds of blacks ('natives' as the newspapers called them then) burned their passes in defiance. On 21 March police fired on an anti-pass demonstration at Sharpeville, and 56 people were shot.

In the midst of these events the government decided to impose a State of Emergency and to round up 'troublemakers', 'agitators' and the leaders of various organizations such as the ANC, the PAC and the Congress of Democrats. It was clear to the stripling Liberal Party, centred here in Pietermaritzburg, that something would happen. They had been active in opposing the Treason Trials and had addressed meetings up and down the country in company with the ANC and the Indian Congress. 'Once,' said Marsh, 'I even shared a platform with Nelson Mandela.' Liberal activists were well known to the Security Branch who regularly attended Party meetings and took notes. In turn they were well known to the Party members who used to tease them mercilessly. 'Can you keep up?' a speaker would ask the scribbling SB man, so obvious in his safari suit and long socks. 'Would you like me to speak more slowly?'

The ANC declared March 28 a National Day of Mourning for the victims of Sharpeville and Marsh postponed his planned birthday celebration until the following night. The guests left at midnight. At 2.00 a.m. the police arrived. 'What is the charge?' asked Marsh when they announced that he was under arrest, 'There is no charge,' came the chilling response. 'I want to phone my lawyer,' said Marsh. 'You will not phone anybody,' replied the SAP.

Then they searched the house. 'But they really had no idea

what they were about. When I told them that our two small children were asleep in one of the bedrooms they readily agreed not to search that room! They asked me to show them where "the papers" were so I showed them my desk; but most of my papers were about my University teaching. Eventually they took some Liberal Party pamphlets and a few other things, which they solemnly listed, and then they made me sign the list. I have it still ...'

They bundled Marsh into a car and drove off into the night. When they did not stop at the Police Station in Loop Street he wondered if they were going to drive him straight to Robben Island, but it was to the Pietermaritzburg gaol that they took him. This was the old prison dating from colonial times that stands at the top of Burger Street, and now houses the Gateway Project. The prisoner was marched into a cell after his belt and shoelaces had been removed. There was a straw mattress on the floor, a blanket and a pillow, and a bucket in the corner.

I was feeling pretty miserable,' he recalled, 'and then I heard them bringing in Peter Brown and I felt much better'. Brown (the National Chairman of the Liberal Party) was shown to the next cell. 'In there' barked the SB. 'After you,' responded Brown. Marsh smiled at this memory of his friend. 'He is always such a gentleman.'

Soon afterwards the third prisoner was brought in. This was Hans Meidner, Natal Chairman of the Liberal Party, and a lecturer in botany at the University. Though the SB must have known that none of the Liberal Party leaders was a terrorist they would have been mystified by Meidner: with his Jewish features, shock of graying hair and staring eyes he must have fitted exactly their picture of an anarchist agitator.

All round the country similar swoops had taken place and political activists of all colours were bundled into gaols, while families and lawmen frantically searched for ways to get them released. Local lawyers, Simon Roberts and Leslie Weinberg, applied for a court order on the grounds that the new Emergency Regulations had not yet been gazetted - another example of official ineptitude in those early days. The application was successful and the three were duly released, well aware that they would be re-arrested as soon as the legal machinery was in place.

The *Natal Witness* of April 1 carried the headline 'SAAF, Artillery and Carbineers mobilized in tense South Africa'. Also on the front page was a small paragraph headed 'Re-arresting of detainees begins'. It includes the bald statement: 'In Pietermaritzburg 3 people were removed to gaol at 11.30 a.m.' No names. No details. Now it was illegal to mention the names of detainees.

For the wives and friends of the detainees part of the horror was not knowing where they were being held. The news that they were not on Robben Island, or some other remote place, slipped out in a bizarre way. White prisoners were not expected to do their own laundry so it was done for them by some of the other inmates. Word got out that washing was being done for three white men and so it became known that the 'politicals' were right here in their own city. But it was several weeks before their families knew where they were.

Before long Marsh and his fellow-detainees were placed together in a cell where they had beds and mattresses, and were even allowed tables, chairs and eventually -writing materials. Marsh had taken his *Complete Works of Shakespeare* which the warders allowed him to keep when he assured them that it was 'Definitely not political'. Though he had access to no other works of reference or criticism he managed during his imprisonment to complete his doctoral thesis entitled *The Recurring Miracle. A Study of Cymbeline and the Last Plays*. In the Acknowledgements the writer expresses his gratitude to his professor, his wife and his fellow-prisoners, ending with ironical thanks to "the Minister of Justice of the Union of South Africa whose insistent hospitality gave me the time for which I had been vainly seeking."

The authorities continued to be puzzled by their unusual charges. Until regulations for the management of political prisoners were drawn up no one knew what to do with them: they could not mix with other prisoners and therefore could not be made to work. The three soon devised their own routine and their own strategies for survival. They divided the day into periods for education, socializing and quiet private times. In addition to official exercise, taken separately from other inmates, they wanted to play cricket. A ball was improvised from a pair of socks and a handful of gravel, but what about a bat? They asked for a piece of wood but it was refused in case it became a weapon; at last the guards gave way and the 'mad English' played what must be the most bizarre cricket ever seen in the city 'Everything was uniformly grey' Marsh remembered. They longed for variety and colour. When they were allowed to receive parcels from friends Christina van Heyningen sent a book of Venetian paintings and Marsh revelled in their rich colours. The warders were shocked by the nudes.

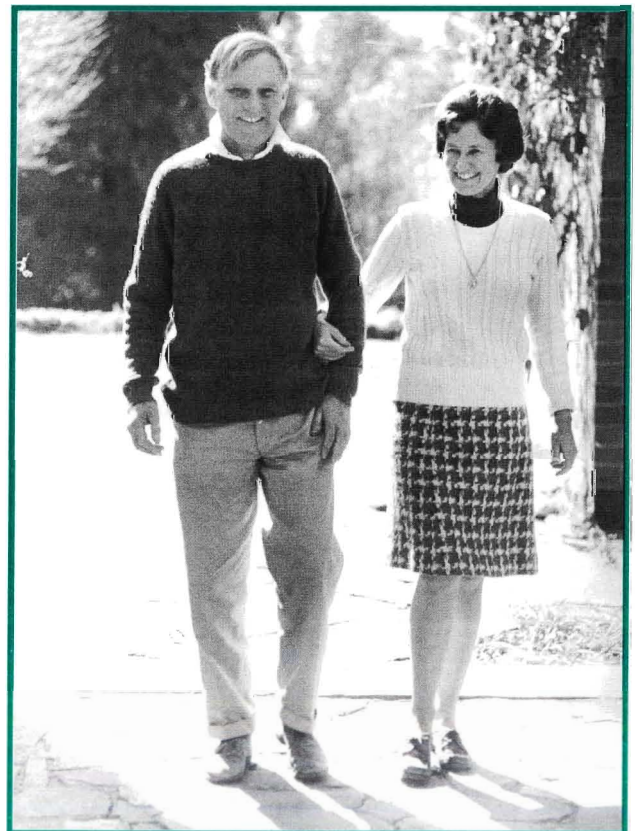
Eventually they were allowed to receive visitors -closely watched by the prison authorities and the Special Branch. One day Edgar Brookes, ex-Senator, fellow Liberal Party member and Professor of History came to visit. 'Now Marsh,' he said 'I want opinion on a new course in Roman history that I am thinking of giving next term.' Marsh was taken aback, but -as Brookes outlined his new syllabus - he quickly realized that he was not talking about Julius Caesar's Roman Republic at all: everything he said actually related to the *South African Republic*! In this way Marsh and his friends gained some knowledge of what was happening outside, for they were totally cut off from all sources of news. Brookes enjoyed it all hugely and every visit brought an update on his teaching plans. On one occasion he dropped a cryptic statement. 'Ernie has been to visit a retired military tailor, but it was not very encouraging! ' Ernie of course. was E. G. Malherbe, the University Principal, but who on earth was the military tailor? Then Marsh remembered that C. R. Swart, the Minister of Justice,

had previously been Minister of Defence. One of his most unpopular actions had been to change military uniforms because he felt they looked 'too British'.

I asked Marsh if they had been harshly questioned or subjected to the kinds of torture that later detainees suffered, 'We were interrogated for an hour or two at a time, but there was no physical duress. They kept asking us about our connections with Russia and where the Liberal Party got its money. It was all quite futile and they soon lost interest in us.'

One day, to his surprise, Marsh was offered his release. 'Things always happened in quite an arbitrary way' he recalled. 'They said I could go if I would sign various conditions, but I refused to do that. Then they offered to let me out anyway. ' Brown and Meidner urged him to go and in late June he was released, followed on 4 July by the other two. 'We had to remain in the Pietermaritzburg Magisterial District and report regularly to the police. We were not allowed to attend meetings, but Hans and I were allowed to start teaching again. At that stage the authorities had not yet invented banning.' Marsh had no further interference from the police or the SB, but when he left the country it had to be on an Exit Permit.

He went to a university teaching post in Australia and has lived there ever since. When I asked Marsh how he felt about it all now, forty years later, he replied without hesitation, 'Very proud to have been a member of the Liberal Party. What South Africa is moving towards now is, very much the ideal that the Liberal Party helped to create.'



Natal Witness

Peter and Phoebe Brown after Peter's release

The term 'bizarre' might have been coined expressly for South Africa. Suitable illustrations abound but one of the most unusual took place at the temporary Pentrich Police Station on 5 September 1989, the day before what was to be the last whites-only General Election. In the middle of that afternoon, nearly 400 University students and staff held a political meeting, listened to speeches, acclaimed the ANC/SACP alliance, shouted liberation slogans and sang the real national anthem in the incongruous and inauspicious surroundings of a Riot Police depot.

The national State of Emergency was well into its fourth year by then but it was obvious that it had not been very successful and had failed to persuade the rest of the world that the liberation movement had been neutralised. In the struggle over perceptions it was clear that the granite-like face of the apartheid state would eventually turn out to be made of cardboard. Many people thought, correctly as it later transpired, that they could accelerate this by invading segregated beaches and taking to the streets in very large numbers. In Cape Town a massive demonstration, presumably encouraged by what was happening in Leipzig and East Berlin and was about to erupt in Bucharest, was met by police water cannon loaded with coloured dye which inspired the famous slogan, "The purple shall govern".

This was a popular view amongst significant proportions of the community on the local campus of the University of Natal. On Monday 4 September, news circulated that students were planning a march to protest about the Labour Relations Amendment Act and the imminent election. That same day, police fired birdshot at a demonstration on the Durban campus leaving twenty people injured. The response was routine for that time - a meeting of students and staff that threw up the idea of a march on Alexandra Road Police Station to present a letter of protest. Separate meetings of staff and students took place at lunchtime and while the former were divided on the right response, most of them joined a march of students that had already started from the SU building.

Foreign and local press were out in force and there was a sizeable crowd of onlookers as the march headed for King Edward Avenue. Its front row consisted of representatives of the academic staff and the two main student bodies, the Students Representative Council (SRC) and Black Students Society (BSS). Photographs show them looking cheerful and confident. Behind them marched more University staff

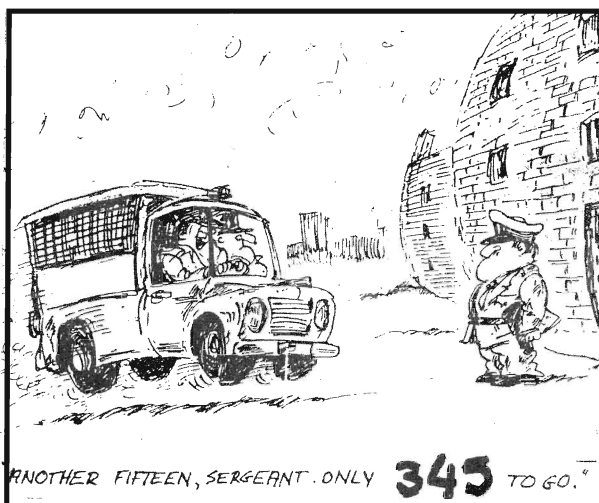
members, representatives of St Joseph's Theological Institute and the Federal Theological Seminary, plus several hundred university students. The noise was considerable and traditional - singing, shouting of slogans and waving of placards - but entirely peaceful. The resident informers had clearly not been very efficient on this occasion because the main police contingent was inexplicably waiting at the Durban Road entrance to the University and arrived only in the nick of time to prevent the march leaving the campus. Police cars and mellow-yellows were strewn across the road at all angles and traffic was diverted.

Negotiations commenced. The police were in a confrontational and belligerent mood and made it known from the start that arrests would begin immediately even though the crowd was still on private property. With no-one showing any inclination to disperse, riot police surrounded the marchers, who by now had linked arms, and started confiscating posters. Then they pulled out selected protestors from the student body, paying particular attention to an individual wearing a keffiyeh, worried perhaps that an *intifada* was about to be added to their

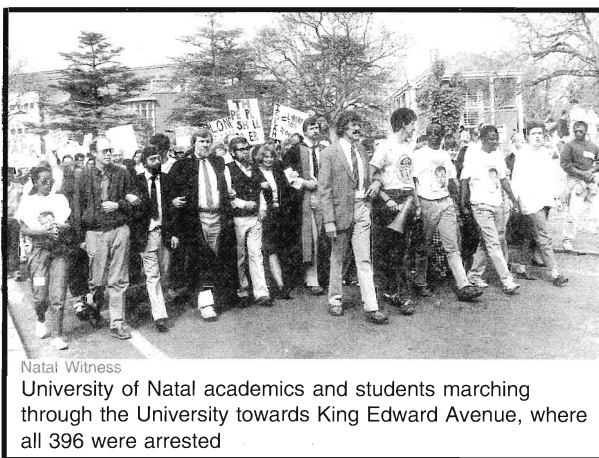
woes in Pietermaritzburg. There was some scuffling as individuals resisted arrest and the entire march sat down.

The rules of the encounter now became clear. The marchers were going nowhere and their only remaining form of protest was arrest. The first few protestors were arrested under the Internal Security Act but the rest queued up to board police vans as they obligingly arrived in twos and threes like London buses. It gradually dawned on the police that they had a problem on their hands: as the original marchers were taken away more students were lining up to be arrested. Finally patience wore thin and at least one demonstrator was removed from a sitting position in the road and told to go away.

The vans drove off at high speed towards Edendale Road, accompanied by stamping of feet and banging on roofs, destination Halfway House, a former railway workers' compound. The detainees were put in a small room that smelt worryingly of tear gas. Congestion added to the atmosphere; already very highly charged by song and shouting, with the occupants of the room erupting with the arrival of each new van load and recognition of yet more familiar faces. The police announced that they would not deal with the situation until the room was quiet but the rapid growth in numbers forced them to move the crowd, now 396 strong, into an adjacent room where Jonathan Draper proposed a political meeting, to be addressed by the SRC,



SRC News, Oct 1989



Natal Witness

University of Natal academics and students marching through the University towards King Edward Avenue, where all 396 were arrested

Joint Academic Staff Association, Natal Indian Congress and the BSS, followed by the anthem. And so it happened that Colin Gardner, Samantha Yeowart, Yunus Carrim and other speakers exhorted a crowd to non-racial solidarity in the apartheid state in a police station in the depths of a State of Emergency.

The police were apparently happy about this, presumably in order to establish some sort of order out of the growing chaos. But 'Long live the ANC -SACP alliance, long live!' proved one slogan too far and the megaphone was confiscated. Competition for the national anthem was provided by a siren but predictably this did little to dampen the ardour of the singing. The surreal nature of the situation was heightened by the faces of several students peering in through windows from outside, excluded from the arrested but anxious to participate until chased away.

Stalemate then set in. Ilan Lax of Lawyers for Human Rights arrived and told the crowd that everyone would be processed and released on bail. The police announced the availability of toilets and escorted people out in twos. Drinking facilities amounted to a hosepipe rather uninvitingly lying on the ground. This hiatus in the afternoon's proceedings was caused by the calling in of police reservists to complete the paperwork and from 4pm until 6pm all the women were taken away in groups of twelve. Once they had gone the attitude of the police began to change, pushing black students on their way to the toilet and ejecting lawyer Mehmud Cajee from the room. By 6pm it was dark and beginning to rain and the remaining arrested marchers were becoming tired, hungry and restless. Various activities erupted - mock boxing and wrestling, football and volleyball. The final straw for the authorities came with the emptying of desk drawers and the making of paper planes from police forms.

Recreational activity of this sort seemed not to be on the agenda of a Major Kruger who ordered everyone off the tables and chairs and had them herded into one half of the room at truncheon point. Ilan Lax mounted a table and appealed for quiet and Yunus Carrim made the point to Kruger that people were getting restless and bored. Kruger shouted that speeches were not permitted in police stations, rather ironic in view of earlier events, and said that unless the noise abated he would oppose bail. A University lecturer who suggested rather too audibly that this would not be a bad thing was escorted away and was reputedly the last home that night.

People entertained themselves as best they could while groups were removed at intervals. There was a quiet engineering of departing groups because of a feeling that police were trying to separate certain types of people. Every so often the *konstabels* advanced into the room picking out certain individuals and looking threatening. Groups of twelve were taken for questioning, form filling, fingerprinting and photographing. Pillars of the academic establishment, not for the first time, had mug shots taken holding annotated chalk boards in front of them. The forms required everyone to list three organisations of which they were members. And so it was that the Natal Beekeepers' Guild and the Pietermaritzburg Philatelic Association entered the realms of organisations subversive in the eyes of the Pretoria regime, infiltrated later no doubt against the possibility of the release of swarms of killer insects or the poisoning of the adhesive gum on stamps.

Some of those called in to deal with this local emergency, a significant proportion sporting bowling club crests on their blazers, clearly relished the task. One had a penchant for forming his charges in twos and marching them around the premises, one of grand apartheid's more futile projects given the well-known lack of enthusiasm in university circles for regimentation. He seemed happily unaware of the chaotic procession slouching in his wake. Groups were loaded into vans en route to the Magistrate's Court in Pietermaritz Street but there was a long hold up because of the protracted enforcement of a no singing rule. News of this evidently failed to penetrate each van and singing began in one during the journey into town. The response was to take the occupants at high velocity through Alexandra Park over the speed humps. Painful contact between heads and the van roof failed to quell the singing but the revelation on arrival at court that the driver was none other than Major Kruger and that he was prepared for a return journey with his cargo had a suitably sobering effect.

Passengers were off-loaded into the holding cells which were filthy dirty and had a malodorous air of stale urine about them. There were reassuring rumours that Colin Webb, campus Vice Principal, was in the vicinity with a suitcase full of R50 notes and lawyers handed out loan forms for bail purposes. St Joseph's staff were there on a similar mission. By now it was late at night and both cages in the court basement and a smaller cell were full of protestors at various stages of the legal process. There was a small amount of fast food, but not enough to go round, and water from the toilet basin. The place was teeming with supporters as groups appeared before a magistrate for remand until 12 October, were returned to the holding cells and then transferred to court A to await bail. It was now past midnight for the tail enders who had been greeted by a cheerful female police sergeant wishing them good morning. The presence of such large and resourceful crowds of supposed criminals seemed to bring out her hidden theatrical talent. Spotting a sleeping court orderly she flicked hot tea onto his bald head to stimulate activity, successfully as it turned out. With another group she conducted a mock trial that involved amongst other challenges a case in which a policeman had been assaulted with a sausage. The last of the marchers left court at 1:45am.

And that was really the end of the matter. During September mass marches, an activity that in the past would have invited risk to life and psyche, became almost routine. A particularly large one took place on 21 September and dallied provocatively in front of Loop Street police station. Charges and the scheduled court appearance were dropped, possibly when the authorities heard that those involved were planning a march on the court on the day of their appearance - one march too many it might be assumed. Indeed, it is hard to see how a case with 396 defendants could have involved anything less than a gathering although whether this would have been deemed acceptable would no doubt have created an interesting legal debate. As it was, we were never to find out: the familiar contours of South African life and politics were in the process of changing for ever.

Concord is produced by Jewel Koopman and Debora Matthews, Alan Paton Centre, and layout is by Alistair Nixon, Audio Visual Centre, University of Natal, Private Bag X01, Scottsville, 3209, Pietermaritzburg, South Africa.
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"A Literary Friendship"

Jolyon Nuttall

For sixty years Neville Nuttall kept a diary, which he left to one of his twin sons, Jolyon. Jolyon was reluctant to read the diaries after his father's death, as he thought of it as an invasion of his father's privacy. He started to read them in the 1990s, after his mother's death, and realised what a wonderful record they were of his father's life. He was particularly interested in the early part of the diary, written in the 1920s, which told of his father's friendship with Alan Paton, who afterwards became world renowned as the author of *Cry, the beloved country*.

Jolyon annotated the first part of his father's diary to produce *A Literary Friendship*. It tells of a group of young men starting out on their careers at Natal University College in Pietermaritzburg in 1921. This group of young men, whom Paton later called "The Boy-men", were centred around Railton "Joe" Dent, to whom they looked up. They were Alan Paton, Neville Nuttall, Cyril Armitage, Vic Harrison and Reg Pearse, all of whom became respected and well-known in their own spheres in later life. They joined in with campus life to its fullest extent, being members of the SRC, the Dramatic Society, the Debating Society, the SCA, cricket, tennis and rugby teams. They spoke about their ambitions, their girlfriends, philosophy, literature and life.

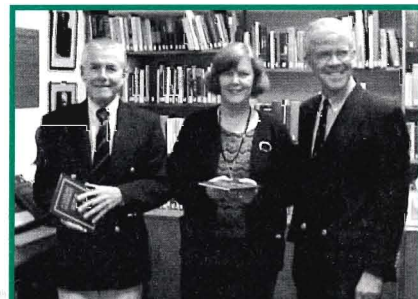
This book gives an interesting insight into university life in the 1920s, and will be of particular interest to those who knew Alan Paton or admire his writing, and past pupils of Neville Nuttall, or those who know the Nuttall family.

The book launch took place at the Alan Paton Centre and in the Margaret Kirwood Room at the University of Natal on 25 October 2001. The speakers were Bishop Michael

Jolyon Nuttall, Prof
Roger Raab,
Jonathan Paton and
Bishop Michael
Nuttall in the
Margaret Kirwood
Room.



Jolyon and Bishop
Michael Nuttall with
Jewel Koopman in
the Alan Paton
Study.



Nuttall, the author's twin brother; the author and Prof Roger Raab. The launch was arranged by the Alan Paton Centre, from whom copies of the book can be bought. A reference copy is available for reading at the Alan Paton Centre.

A Literary Friendship by Jolyon Nuttall, published by the Valley Trust, Cape Town.

ISBN: 1-874976-30-9 R90.00 if bought in person from the APC; R100.00 includes postage and packaging if bought from the APC or direct from the author: Jolyon Nuttall, 22 Thistle Street, Newlands, Cape Town, 7700. In either case, please write the cheque in favour of Jolyon Nuttall. Please note that cheques containing alterations are no longer accepted in South Africa.

Author's e-mail: sabridge@mweb.co.za

Request for donation of archival papers and photographs

This issue of *Concord* features three articles dealing with political detentions in South Africa. One of the early detentions was that of Dereck Marsh, Hans Meidner and Peter Brown in 1960, when the police and Special Branch were novices. The second detention referred to was that of Jenny Schreiner and the Yengeni Trialists in 1987. After 27 years of practice, the Special Branch had honed their skills in detention and torture to a fine art. The third detention featured took place near the end of the apartheid era, in 1989, a bizarre occasion when nearly 400 university students and staff were detained, but who were released very soon afterwards, due to the pressure of numbers.

Like these three articles, the archival collections of the Alan Paton Centre (APC), span the whole period of apartheid in South Africa, from 1948 to the 1990s. They deal both with individuals and with organisations that were opposed to apartheid. Papers of organisations such as Afra, African Enterprise, the Black Sash, Detainees' Support Committee, End Conscription Campaign, Five Freedoms Forum, the Liberal Party and the Women's National Coalition, which were all in different ways fighting the evils of apartheid and its many ramifications, have become part of the collections of the APC. The geographical area covered is KwaZulu-Natal, with a particular focus on the Natal Midlands, but some collections have a wider spread than this. For instance the Natal Room Collection of Prof. Gerhard Maré, includes Durban and the North and South Coast. The Anthony Barker Collection deals with

the Charles Johnson Memorial Hospital at Nqutu. The Liberal Party Papers are not confined to the head office in Pietermaritzburg, but also include material from the Johannesburg and Cape Town offices, and the Orange Free State Liberal Party Papers of Jean van Riet. "Black Spots" and relocations in the John Aitchison and AFRA collections went beyond the borders of Natal.

The Alan Paton Archives cover a greater time span, from 1903 until the present, involving correspondence between family and friends of the Patons, and material written by and about Alan Paton.

A request is made to all individuals who were involved in the struggle against apartheid, and resistance to racism, whether as individuals or as part of an organisation, to donate their relevant papers and journals to the APC for incorporation into the archival collection. The aim is to build as complete a picture as possible of resistance to apartheid, particularly in KZN.

Please contact Jewel Koopman if you would like to donate your papers.

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