

# contact



● Lone Protest  
by Mystery Woman

— See page 2

FOR UNITED NON-RACIAL ACTION

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Volume 7 No. 2 24th January, 1964

Registered at the G.P.O. as a Newspaper

● Group Areas

Tragedy in Newlands

— See page 4

## “EQUALITY NOW” BANNER REMOVED

### BY SECURITY BRANCH

#### Explanation Demanded

By a Reporter

CAPE TOWN: For some years the crowd gathered in Parliament Street to watch the pageantry of the opening of parliament has been accustomed to a flag flying from the window of an upper-storey office.

It has not been an official part of the proceedings but until last year was tolerated by officialdom. It was a flag bearing the slogan "Equality Now".

This year it was missing. Hoisted and placed in position at 5 p.m. the evening before, it was removed at about 7.15 p.m. from the locked and deserted Liberal Party office by a party of policemen, accompanied by Security Branch men.

On being telephoned by a Liberal Party member the following day, Colonel McIntyre, Cape Town head of the Security Police, agreed to an interview, presumably to explain what the Party considered to be the high-handed action of his men. However, at the appointed time he was "too busy" to see the member who called, and simply instructed that the flag be returned to him.

This incident is a sequel to the more dramatic events of last year, when Liberal Party secretary, Sheila Robertson, and Contact manager, Ebrahim Abrahams, were arrested for holding this and other

banners out of the window. The other banners on that occasion were made up of posters which were to have been held at a meeting on the Grand Parade, banned the evening before. Slogans included: "One Man One Vote", "Apartheid Means Kwashiokor" and "Leave the Lawyers Alone".

Miss Robertson and Mr. Abrahams were detained for two hours and then released. The banners were held for some time, and the Party was informed that a charge against them was being considered. However, this, as anticipated by Party lawyers, apparently proved impossible, and the banners were eventually returned.

Liberal Party members are wondering by what authority their flag was removed this year, and Contact is informed that a charge against the police is seriously being considered.

Contact asks: \* By what right did police enter a private office and remove property? If they acted in terms of any law, could they not have waited until the secretary was in her office the following morning?

\* What were they or their superiors afraid of? Is it subversion to fly a flag bearing the words "Equality Now"? If so, what kind of protest



SLOGANS HANGING FROM THE LIBERAL PARTY OFFICE BEFORE THE OPENING OF PARLIAMENT LAST YEAR

or demonstration by or on behalf of the disenfranchised can still be made in this country?

\* Is the situation so dangerously inflammable that the modest flag with its very mild slogan could seriously be considered a form of incitement to violence?

\* In taking or allowing this kind of arbitrary and high-handed action, has the head of the Security Police the right to be too busy to explain or apologise to those involved? Can he explain?

### Vigne's Case Postponed

## “SUBVERSIVE STATEMENT IN ‘CONTACT’”

CAPE TOWN: A third major case in which the accused is charged with "making a statement" ... "likely to subvert or interfere with... the authority of the State" is to be heard in Umtata Magistrate's Court in mid-March.

Originally summonsed for 21st January, the accused, Mr. Randolph Vigne, has now to travel



RANDOLPH VIGNE

Vigne was national deputy chairman of the Liberal Party of South Africa.

The summons describes the accused as "a servant of Selemela Publications (Pty.) Ltd.", publishers of Contact at the time the article "Transkei Tyranny", which he is alleged to have written, appeared in Contact (25th January, 1962).

The charge is framed on two counts: one is the publication of a statement "by handing in for transmission a certain press telegram at the General Post Office Umtata" to an unknown postal official (the contents of the telegram being the substance of the offending article "Transkei Tyranny"), the other its publication in Contact thus "making a statement in writing ... at diverse places in the district of Umtata".

The case is also singular in that the offence is the making of a statement "intended to or likely to subvert or interfere with the authority" of Chief Matanzima as well as of the State.

As in the previous cases, involving the proprietor, publisher and reporter of Drum magazine, and Mr. Peter Hjul, as a director of Selemela Publications

at the time an article called "Home Guard Terror" appeared in Contact, Mr. Vigne faces a possible sentence of up to five years gaol and a fine of R1000. Drum was acquitted, and Mr. Hjul fined R200.

The telegram and article itemised Transkei gaols in which Emergency prisoners were believed to be held without trial, speculated about their numbers, and described their condition. They also described other effects of Proclamation 400, especially in Chief Matanzima's Emigrant Tembuland, and referred to cases in which Transkeians had been sentenced for contravention of the Proclamation.

The press telegram reads as a response to the report on the Ganyile affair issued earlier in January 1962 by the late Mr. Peter Charles on behalf of the International Commission of Jurists. In this report Mr. Charles had stated that for all he knew there could be thousands in Transkei gaols without charge or trial.

Many observers are curious to know why it has taken a full two years to bring the matter to court.

### Opposed Kaiser

## CHARGED WITH “DISRESPECT”

By a Reporter

CAPE TOWN: Mr. Amos Mgudlwa of Qumanco, Ncora, Cofinwaba district, was due to appear before the tribal court at Ncora on Thursday 16th January, on a charge of showing disrespect to Chief Kaiser Matanzima at an election meeting held in the area. At the time of going to Press, Contact had not been able to find out the result of the case.

Mr. Amos Mgudlwa was stated to have supported his cousin, Mr. S.K. Mgudlwa and his ticket-of-four which stood in opposition to Chief George Matanzima and his fellow nominees of Chief Kaiser Matanzima for the Emigrant Tembuland T.L.A. seats. The charge is framed under Proclamation 400 of 1960.

from Cape Town to Umtata in March, accompanied by Capt. D.J. Rossouw of the Security Police. The latter condition was imposed on him by the Cape Town magistrate without whose authorisation, Mr. Vigne, as a banned person, is not permitted to leave the district of Cape Town. Until his ban Mr.

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an independent fortnightly working for non-racial democracy through united action against apartheid and all forms of totalitarianism and imperialism.

47 Parliament Street, Cape Town. P.O. Box 1979. Telephone 3-4043 Telegrams CONTACT, Cape Town.

#### ANNUAL SUBSCRIPTIONS:

African Postal Union: R1.00 (10s.)

Airmail: R2.00 (£1)

Rest of the World: R1.50 (15s., \$2)

Airmail: On application. Half for six months.

Unless otherwise stated, headlines, sub-editing and political comment in this issue by J. R. Clare of 47 Parliament Street, Cape Town

## COMMENT

# ONE WOMAN'S BRAVE PROTEST

ON TWO occasions recently a courageous woman has taken a lonely stand of protest against the continued indefinite detention of Advocate "Alby" Sachs. Each time she held a poster stating the number of days he had been held to date. On 17th January, this number was 108.

On the first occasion she stood for quarter of an hour outside the Adderley Street entrance to the Houses of Parliament. On the morning of the opening of Parliament, she took up her lone stand on De Waal Drive. From here she was taken to Caledon Square police station, where she was asked to give her name and address.

Although a member of several organisations, she was reported to have said that her protest was entirely her own.

Who is this courageous woman?

Many in South Africa would like to express their appreciation of her stand, which in reality did not only concern the arbitrary detention of one man but that of hundreds.

Surely a voice like hers is enough to stir the hearts and consciences of weaker people and those who are more afraid. For let us not lose sight of the fact that fear has become the governing force of the lives of the majority of people in this country.

For the dark-complexioned, their lives bound and strangled and made hideous by the vicious labour regulation laws controlling movement, demanding possession of passes, breaking up family life, reserving jobs, and so on ad infinitum, fear has been their constant companion for many a long year.

It is almost impossible for them to live without transgressing some law and probably paying the penalty.

For the more fortunate light-skinned South Africans, fear is perhaps a more recent bed-fellow, the child of bannings, arbitrary arrests, ever more restrictive legislation and, above all, indefinite detention.

Intimidation is now reaping its transient reward and, in fear, white South Africans close their eyes to the horrors around them, which they still believe they can keep at bay from themselves by their silence.

It is in this context that one woman's brave protest must be seen. She was breaking no law. She was making a perfectly legitimate protest. In another country, this would be praiseworthy, perhaps, but not remarkable.

But in South Africa, as in all things that concern the essential freedoms of the individual, it is another story.

## WHO CARES?

THE FAILURE of South Africans generally and their Press in particular to react in any visible way to three recent events is a horrifying indication of how punch-drunk we have become.

We have lost our imagination - and with it our capacity either to understand or to care.

CASE NO. 1 - James Tyitya, an African detainee, has hanged himself in a Port Elizabeth gaol.

The Cape Times devoted - if that is the right word - three inches to the story. So did the Argus. Neither paper commented. Why?

A man committed suicide after being held for a protracted period in solitary confinement. He is the second to have done so.

On the 17th December The Cape Times got excited about a petition which had been signed by "60 leading

## THE LONG VIEW

# White South Africa's Satisfaction is Nauseating

— by Alan Paton



MOST OF MY READERS will have heard or read Dr. Verwoerd's New Year message to the nation. This is the antidote. The Prime Minister warned us that the attack in 1964 would be on the nation's mind, customs, and way of life. It is high time some of these things were attacked. They do no credit to the nation. It is high time that the colour bar was swept away in sport, the arts and religion. The sports colour bar is certainly not sportsmanlike, and the arts colour bar is certainly not artistic. As for the religious colour bar, it is condemned by all but a handful of churches, and those churches - let it be noted - are composed of white people living in colour bar countries.

The Prime Minister considers that white South Africa is a bastion of Christianity. This is a very dubious proposition. What are the Verwoerds and the Vorsters really trying to maintain? Are they trying to maintain Christianity? Or are they trying to maintain Job Reservation, the Group Areas Act, and

psychologists, psychiatrists and medical practitioners" who were concerned to point out that in their enlightened opinion protracted periods of solitary confinement were "no less abhorrent than physical torture".

The Cape Times, having splashed the story all over its front page, wrote a fine, high-sounding leader.

Fifteen days later it carefully ignored the opportunity of providing its public with a neat illustration of exactly what all the fuss was about.

So Mr. Vorster can still happily say that there is nothing at all wrong with "90-day" detention - in much the same way as he assured us less than a month after Sharpeville that "race relations had never been better".

CASE NO. 2 - Two Africans, Charlie January and William Mtshali, have each been sentenced to 20 years imprisonment for cutting the telephone wires outside the Bantu Administration office in Port Elizabeth's New Brighton location.

This piece rated one inch in The Cape Times - again without comment. We must also assume, in the absence of any evidence to the contrary, that the United Party, which voted in favour of the Bill, is perfectly content with the way it is being applied.

So, for cutting telephone wires - not for terrorism, violence, rape or murder - but for cutting telephone wires, two men have been condemned to 20 years in gaol. And nobody cares, nobody protests. Very soon everybody will forget.

CASE NO. 3 - John Ferris, a 22-year old Coloured electrician from Worcester, was released on 10th January after being told that the charge of sabotage which had been laid against him had been withdrawn.

No reason was given for the withdrawal. The State, apparently, had made a mistake. As a result of this mistake John Ferris spent seven months in solitary confinement - as a "90-day" detainee. For the last month he has been undergoing regular psychiatric treatment at a hospital in Cape Town.

The State had made a mistake and in a cell by himself an innocent young man suffered. Presumably we should be grateful that the mistake was discovered before Mr. Ferris decided to hang himself?

The official Opposition, which voted in favour of the Bill, is presumably content with the way it is being applied.

We have only one point to make.

When a free South Africa holds its Nuremberg Trials, let no White man say then that he didn't know what was happening.

90-days detention? Or do they imagine they are all synonymous?

Is white Governmental Christianity worth preserving? The answer is emphatically, No. It is almost impossible for any non-Nationalist to find any connection between the teachings of Christ and the expulsion of Mrs. Maphele from Paarl, or the threat to replace all Indian barmen by whites, or the disgraceful removals at Besterspruit in Natal. (Contact 10th January).

Dr. Verwoerd is a strange man, so realistic and hard-bitten in some respects, so naive in others. He considers the Afro-Asian nations to be hypocritical, and the Western nations to be weak and opportunistic, while the South African nation is honest and upright. Surely a psychologist should know that to see only vice in others and only virtue in oneself is morbid.

At the risk of being called a traitor to South Africa by all the new immigrants from Kenya, I say that White South Africa's satisfaction with herself and her achievements is nauseating. It is true that white people have as good a material life as any people in the world, and it is also true that it is based on the low standard of so many of their fellow-citizens. White South Africans are no more virtuous than the people of any other nation. If in some things they are more vicious, it is because they have been corrupted by the kind of colour bar society that Dr. Verwoerd wants them to maintain.

Dr. Verwoerd plays the old tune of separate and just development. No one has exposed the hollowiness of this better than Peter Brown in Contact. If Natal, with all her agricultural and industrial wealth, her splendid harbour, her abundant labour and water, did not dare to seek independence, what hope has the Transkei of achieving it? Or Zululand? Or any other place? Even if no one interfered with us for fifty years, the Transkei at the end of that time would still be a poor pastoral and agricultural country, with second-rate cities, second-rate roads, second-rate industries.

Let us drink a toast to the end of the colour bar, on every sports field, in every theatre, in every church, in every university, in every hotel, in every post office. Let us drink a toast to the end of the colour bar in Parliament. Let us drink a toast to the final doom of Apartheid enforced by Law. Let us drink a toast to the final downfall of every white supremacist.

Let us pledge ourselves to continue the fight against any kind of racial supremacy, any kind of morbid pride in race, any kind of pride indeed in any special colour or culture or cussedness which prevents the growth of the only kind of pride that matters, namely of belonging to and serving our country, South Africa.

1964 may not bring these blessings. But I promise you one thing - it will bring them one year nearer.

## 'Contact' Appeal

# ENCOURAGING RESPONSE - BUT...

SINCE THE Contact Appeal Fund was launched three months ago, donations totalling nearly R1,000 have come in from all over the world.

This extraordinarily encouraging response has enabled us to publish another eight issues of Contact.

But now we have run out of money again and Contact, in its seventh year of publication, is once more on the verge of financial ruin.

We appeal to you to help us keep this, the last voice of Freedom in South Africa, alive.

Should Contact fail to come out again within the next 30 days it will lose its registration. Any new newspaper with similar political ideals would be forced by the Nationalist Government to put down a deposit of R20,000 before it could commence publication.

We need money very urgently. Please send your donation, no matter how small, to Contact, Box 1979, Cape Town.

#### CONTACT FUND

Previously acknowledged	738.20
E.Z. Cape Town	1.00
M.M. Silcock England	10.00

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Anonymous	Natal	4.00
Mr. M.A. Stern	Swaziland	5.00
Helena Brown	Edinburgh	2.50
TOTAL		<u>R956.75</u>

**The Causes Remain - the Circumstances are Aggravated**

# PRISON IS NO CURE FOR POQO

SINCE JANUARY 1963 at least 997 Africans have been accused of being members of Poqo - or PAC, declared by proclamation to be one and the same. Of these 40 have been sentenced to death; six to life imprisonment; 344 to sentences varying from over three years to 25 years imprisonment; 388 to periods of one to three years imprisonment and 271 were acquitted.

These figures were given towards the end of last year by a committee which has endeavoured to keep track of the number of people sentenced. It is by no means complete, as the group had to rely upon newspaper reports and many cases have not been covered.

Mr. O.A.S. Maree, a prosecutor in the Johannesburg Regional Court, stated on September 30th last year that there had been only two prosecutors to handle the 360 political trials which the Johannesburg courts had handled in the past six months. Nothing like this number of trials was reported.

And in Parliament on June 12th, the Minister of Justice, Mr. B.J. Vorster, said that up to June 5th, 1963, 3,246 Poqo members had been arrested. The number still being held, or the number acquitted, is not known.

One Cape Town attorney alone has dealt with 242 Africans arrested in the Peninsula and vicinity. Of this number 123 were sentenced on charges of Poqo.

But will this firm action succeed in its object of preventing revolution? Or is it only a temporary stopgap? Many of the members of Poqo, though not the leaders, will be released within periods of one to three years.

Prisons do not cure the circumstances which led to Poqo, they only aggravate them.

In a letter in April to the Minister of Justice, commenting on the General Law Amendment Bill, Mr Justice Snyman, Paarl Riots Commissioner, said: "A further difficulty the State had to contend with is that imprisonment restrains such evildoers temporarily only.

"Imprisonment, from the nature of things, seldom if ever serves as a deterrent to them, for when they are released they are lauded and so encouraged to resume their activities. Therefore steps are necessary to deal with this position.

"However, I have to point out that to send such persons back to their tribal areas after their release also creates problems. Complaints have been made to me that such persons will not adapt themselves to tribal customs and ignore and undermine the tribal authority. Such persons could also very easily continue their activities from there, or flee the country and continue their subversive activities from elsewhere."

All the people accused of belonging to Poqo have been tried in open courts. But it must be realised that the onus is placed upon the accused to prove his innocence.

Any person is liable for sentence for having attended only one or two Poqo meetings. If evidence is given to this effect, the accused has to prove that he did not attend these meetings. Some of them were Pan African Congress meetings held up to three years ago.

But what has been the effect on those who have been acquitted, or against whom the charges were withdrawn, many a number of months after their arrest? In one instance the charges against 45 were withdrawn after they had been imprisoned for four-and-a-half months with no evidence against them being led in a court.

Of the 997 who were known to have appeared in court, 271 were released, either acquitted or charges being withdrawn without any evidence being led. These 300-odd men were uprooted from their jobs, with no notice given, dragged from their families and homes and imprisoned for many months, leaving their dependants with no support.

Some of these people had given faithful employment for many years. A 63-year-old trusted leader in the church, who had been at St. Columbus Home, Cape Town, since 1929, was sentenced to three years' imprisonment, as were 12 Africans who worked at the Cape Town Jewish Old Age Home.

The matron of the home, who gave evidence in mitigation at their trial, said some of them had worked at the home for more than ten years, and had handled the old people kindly and gently. She brought the good wishes of the residents of the Home to the Africans, and testified to the court how "horrified" the residents were when they learned that the Africans had been arrested.

Many in the Western Cape, after being released, were endorsed out of the Cape if they could not find employment again.

How did these people feel? People against whom no charge had been laid, or who had been found not guilty, yet who had lost their livelihood and their very place of abode.

Have these actions furthered good relations? Have they fostered the goodwill so frequently stressed essential in our country today? Can these people be blamed if they feel even more embittered?

A Cape Town magistrate asked an accused African in a Poqo case: "Do you love the Europeans for killing the Bantu?"

He replied "I was very heartsore, because anything that happens to anybody I get very heartsore about."

The magistrate continued: "Well, I want to know what your feelings were so far as the European -- "I would also feel very heartsore if anything would happen to them."

"Yes", asked the magistrate, "but if you hear that the Europeans killed the Bantu people in Paarl, don't you think it was wrong?"

- "Yes."

"How did you feel about it?" - "As I have said I get

The writer of this article, quoting Alan Paton's "When they have turned to loving, we shall have turned to hating", suggests that Poqo indicates a change in the attitude of the African in this country.

very heartsore if anybody gets hurt, European or Bantu", he replied.

But can they be blamed for not loving the White man? We have been told frequently enough that we should improve race relations. Most recently, and in strong terms, Mr. Justice J.H. Snyman, the Paarl Riots Commissioner, charged the whites in this country of being impersonal towards the African "as towards an accident that happens say in America or China". He pleaded for Whites to change this attitude and change it to one of friendliness.

Perhaps this plea has reached some people. There are many in our country who take a great personal interest in the well-being of their African employees.

But the organization of the Poqo movement showed a very considerable change in the attitude of the African in our country.

Has the day of Alan Paton's prophesy in "Cry the Beloved Country" arrived: "When they have turned to loving, we shall have turned to hating"?

Poqo might not have proved this yet, but if not, the day cannot be far away. It leaves very little opportunity, and time, if any, for the White man to have a change of heart and heed Justice Snyman.



DR. KERINA

## Kerina May Return to S.W.A.

# - ANOTHER MATANZIMA?

By a Special Correspondent.

A MAJOR CLASH between South West African whole-hog "freedom fighters" and a new group prepared to meet the Republic half way is believed to be developing in the mandated Territory, Dr. Verwoerd's Achilles Heel, where he faces a crucial year in 1964.

The isolation of Dr. Mburumba Kerina from other politicians in transit at Francistown, B.P., has aroused speculation about the founder of SWAPO and his intentions. After many years petitioning at the United Nations, Mr. Kerina returned to Africa in 1963 and has been waiting in Francistown while the Republic has denied him entry into the Territory.

In a statement to Contact Dr. Kerina has announced plans to return shortly to South West and to raise "the star of SWAPO" to hitherto undreamt-of heights. The statement comes from "the desk of the propaganda and publicity secretary, Windhoek", and is post-marked Francistown, with an explanation that postal interference in South West made this necessary. It was also stated that a small meeting of representatives had met Dr. Kerina in Francistown to plan his return as leader of SWAPO, to which all South West Africans would in due course belong.

From the beginning the Government-authorized return of Mr. Hermanus Beukes to the Rehoboth Gebiet, after his revelations about sabotage plans among the other Francistown fugitives, which he found "distasteful" was interpreted from Windhoek as a move to test the Government's attitude to the return of its exiled victims, even on conditional terms. Mr. Beukes had been with Dr. Kenneth Abrahams and Messrs. Shipanga and Smith when they were returned to Bechuanaland after revelations about their having been kidnapped from the High Commission Territory by South African police. This was a bitter pill for Verwoerd's regime to swallow, and to allow Hermanus Beukes to come home to Rehoboth indicated a flexibility which others might try to exploit.

A letter signed "Kaleb Kangula" and written from Francistown to Contact in November 1963 (not printed owing to the impossibility of checking Mr. Kangula's identity - EDITOR) heralded the formation of a labour movement in South West Africa, and stated that a communication had been addressed to Dr. Kerina from "a number of African workers in the Territory realising the power of labour and its effect on the political struggle" appealing to him for "help, guidance and direction in their efforts to bring about organised labour in our country." The letter, like the December statement, was notable

for the absence of any real attack on the Verwoerd regime, and referred to the "constant and public demands and protests of the African masses to have their young and dynamic leader back into South West Africa".

The SWAPO leadership, now mostly in Dar es Salaam, had ousted Dr. Kerina and appeared to be seeking an accommodation with Mr. J. Kozonguizi's SWANU movement, which would finally exclude Dr. Kerina, since he and Mr. Kozonguizi appear irreconcilable to each other's positions of leadership. SWAPO/SWANU attacks on Dr. Kerina at the Moshi Afro-Asian Conference in 1963 with seeming unfairness called Kerina the "South West African Matanzima". Yet the SWAPO-supporting Herero Council, under the venerable 98-year-old Chief Hosea Kutako have to some extent been criticized within SWAPO for their dual loyalty, to SWAPO and the Herero tribe, as well as for being allies of SWAPO rather than members. There are also tribal differences. It is possible that supporters of Dr. Kerina's return with the permission of the Republican Government may be trying to get the support of the Herero Council, since both they and Dr. Kerina have felt the sting of the attack from the Dr. Abrahams group in SWAPO, and from SWANU. The "Kangula" letter to Contact tries to identify the Herero Council and others with Dr. Kerina's labour movement plans by saying: "African leaders in the Territory such as Messrs. Nganjone, Kapuuo, Karuaera, Otto, Karita, Amazila, Machulili and Chief Hosea Kutako have for the past months been pondering over this crucial issue." There is speculation as to whether the issue of Dr. Kerina's return will be raised by Administrator Wentzel du Plessis when he meets Chief Kutako and the council on 30th January.

South West Africans and others who have worked long for unity in the freedom camp are distressed lest South African Government agents may be trying to lure Dr. Kerina into the Territory on their own terms. He could then become a divisive force, since the remainder of the accepted exile leadership will not accept his authority, and the Verwoerd regime will be assisted as they are in the Republic by having a battle royal between freedom factions.

AND THIS AT A TIME WHEN UNITY IS ESSENTIAL TO MEET THE SITUATION THAT MAY ARISE FROM A 1964 HAGUE COURT DECISION UNFAVOURABLE TO VERWOERD, AND FROM THE SUBSEQUENT U.N. DEBATE.

## REVIEW

# TORTURE IN ALGERIA PRESENTS SOME STRIKING PARALLELS

By the Editor

"A WHOLE MACHINE of deception has been built up, which reaches from the police officer who uses torture, via the judge who accepts the results of the interrogation as valid evidence, to the Minister who either issues a denial or says nothing."

South Africans however may restrain their indignation - the passage refers to torture in Algeria during the years 1954-62. It comes from "Torture: Cancer of Democracy" by Pierre Vidal-Naquet published by Penguin last year and now available in this country.

The author, whose parents died in Auschwitz, begins by pointing out that "the majority of Frenchmen are almost completely ignorant of the fact that, during the Algerian war, torture developed into an institution." The book is designed to dispel that ignorance.

At the outbreak of the revolution in 1954, Algeria was a community, says Vidal-Naquet, where in practice there existed only two social strata: the European who had all the privileges, and the Muslim Frenchmen who made up the mass of the labour force and who had always been considered as an inferior being." The picture of course is familiar.

In 1955, less than a year after the war had begun, an official inquiry revealed that the allegations of torture which had appeared in the Press were substantially true and that physical violence of every type had been inflicted on detainees throughout Algeria. The Commission, however, concluded - a trifle ambiguously - that "Some of the forms of

violence used are unacceptable but some of the results are first-class."

Presumably first-class results were held to justify the methods, and torture continued to be the normal method of interrogating thousands of Algerians during the next seven years.

The forms of torture used are interesting and the following ironic statement - written by an Italian 200 years ago - should perhaps be borne in mind: "The



MR VIDAL-NAQUET

strength of the muscles and the sensitivity of the nerves of an innocent person being known factors, the problem is to find the level of suffering necessary to make him confess to any given crime ..."

The water method was highly favoured by the French. The victim is handcuffed in a sitting position so that his elbows are slightly below his knees. A thick stick is then passed between elbows and knees and a tube connected to a tap is thrust into his mouth. His eyes are bandaged and his nose stopped up and water is passed through the tube until he is practically suffocated or loses consciousness. The advantage of

the method is that it leaves no marks.

More highly favoured for the pain it inflicts is the electrical method. An iron bar replaces the stick and the victim is raised and hung in the air, head downwards, each end of the bar resting on a table. Wires attached to a hand-dynamo are then moved over the victim's body - particular attention being paid to the most sensitive areas. The effect is to make the whole body vibrate. As long as the body is kept wet the method leaves no marks.

Mr. Vidal-Naquet is mainly concerned to emphasize the criminal conspiracy of silence and denial practised by the rulers of France who thereby "themselves became accomplices in the organization of torture". He notes that the courts were in danger of becoming "places which recognize torture as a normal method of investigation". He remarks on the curious lethargy that overcame public opinion and the strict self-discipline imposed upon itself by the Press and radio - presumably out of fear that control would otherwise be imposed from above.

"The most serious problem," says Vidal-Naquet, "is not the atrocities themselves, but that as a result of them the State is engaged in a process of self-destruction. What we are witnessing in Algeria is nothing short of the disintegration of the State; it is a gangrene which threatens France itself."

The author's conclusion is one we in South Africa would do well to consider seriously: "As long as the relationship between men are based upon the domination by one race of another or on the colour of a man's skin, the practice of torture will never disappear."

## Reaction to Group Areas

# "LET THE IMMIGRANTS GO TO BONTEHEUWEL"

CAPE TOWN: Anger, bitterness, despair and fear - together with a deep-seated hatred of Bonteheuvel - were the feelings most commonly encountered by an independent team of social workers who recently carried out a Group Areas survey in a long-established Coloured community in Newlands which has been threatened by the Group Areas Act.

There was anger among people who will have to pull up their roots and move from an area where they have lived all their lives. They will have to leave the community in which they feel they belong and start all over again some where else.

There was bitterness among people who are being forced to move and who may not choose when they are to leave or where they may live.

They have to find new homes for themselves (in specified areas) and they must pay for these new homes themselves. They must pay all expenses involved in the move, and they must accept the Group Areas valuations on their old properties - in many cases a mere 50% of the Municipal valuations.

There was despair among people who said that "The Government does not consider personal problems."

They say there can be no comparison in terms of comfort and pleasant surroundings between the well-established little Newlands community, green in the shadow of the mountain, and the brash, new, expanding Bonteheuvel where the houses are all alike and the roads are narrow strips of concrete bordered by the fine Flats sand.

"What can we do? If we have to move, we have to move. We can't fight the Government, can we? We got up a petition, but it wasn't even acknowledged". And so the people feel that they are helpless.

And after the anger, the bitterness and the despair, there is fear. "Time after time the interviewers were told: "It is not wise to say too much."

There was the widow who was described by her interviewer as "absolutely uncooperative". "White people must not interfere in my affairs," she said. "I am a Mohammedan - we are peaceful people. You can't help - only God can - it is in His hands." And when the interviewer apologised for having disturbed her morning: "Yes. Goodbye. No one can help me. You must go away".

But above all it is a fear of what the future holds that is troubling the people of Newlands. They feel that the new locality is almost bound to be worse. Many say that they will not be able to afford a house in Lansdowne, Retreat or Grassy Park ... which means that they will have to go to Bonteheuvel.

But they feel that Council houses are not fit to live in. As one man put it: "I wouldn't even stable my horse in a Bonteheuvel house ... I would rather sleep in the bush than in Bonteheuvel."

Bonteheuvel is regarded as a slum clearance scheme. They say that the place has a reputation for lawlessness and hoodliganism. They do not want their children mixing with rough elements and they them-

selves have a fear of mingling with the lower classes.

They hate the idea of not being able to choose their own neighbourhood and are angry that immigrants are given houses and money while South African born Coloureds are disregarded: "Let the immigrants go to Bonteheuvel," they say.

Other complaints about Bonteheuvel concern the ten foot high fence which surrounds it. Many fear that next there will be someone at the gate and the need for a permit. They say if it is true that the fence is there simply to prevent children from wandering on to the National Road, then why don't they

put a similar fence around Pinelands?

But above all they fear that Bonteheuvel, because it is so far out of Cape Town, will be very expensive. Shopping would have to be done in Athlone and fares are costly.

The social workers point out in the conclusion to their report that the people of Newlands who are being moved against their will feel that they have nothing to gain and everything to lose from a move which is going to involve them in hardship and suffering and a very real material loss.

## LETTERS

### Appeal for Democracy in the Transkei

Sir,

What we expect is a General Meeting of representatives from all over the Transkei where we can give our M.P.s motions and amendments for the coming parliament, and discuss everything which is to be the law. Public opinion is quite necessary in democratic government. In the new Government we expect people to be approached and to give their views - and not to be arrested if they oppose.

DALINDYEBO TEMBU

Umtata

### Truth and Falsehood

Sir,

Those who believe that non-violence may be the answer for a more harmonious world have a signal duty. This is to search for Truth based upon fact as far as each individual is able to grasp. Many so-called 'truths' are only assumptions-without a rigid basis. Only that which nobody disputes can be accepted as Truth.

In South Africa's multi-racial society there are many prejudices which cannot withstand the least serious probing. Many do not want to probe. Such would undermine their whole accepted way of life. Such people are lost for progress in human understanding, they are mentally torpid.

Each one who is proud of race, pigmentation or nationality harbours a false conception. No one can conceivably be proud of winning a prize in a lottery.

No living being consciously picked his or her parents, country or race. Having pigmentation of one hue is fortunate, if dark, it is merely unfortunate in South Africa and Western civilization in general.

Truth based upon immutable fact is that all human beings are born equal, albeit not with the same abilities. One cannot pick and choose. One is born in rich or poor surroundings, gifted or awkward, a genius or downright stupid.

It should be clear to all thinking persons that each should have equal opportunity to develop basic dispositions, gratuitous talents. The worship of wealth, race and rank are utterly false. No coercion, no power politics, no armies equipped with atom bombs can alter this false conception.

AHJMSA

## TAIL-PIECE



NO COMMENT