

How Apartheid Works In Jail

Experiences Of Treason Suspects

Apartheid is fully enforced in the prisons of South Africa. Not only are the European and non-European prisoners (and convicts) kept apart on grounds of race, but, as in other spheres, apartheid means inferior treatment for non-European.

As far as the treatment meted out to the waiting trial prisoners is concerned, the experience of the treason suspects at the Fort, Johannesburg, gives an interesting insight into the operation of racial discrimination in respect of conditions in the cells generally and in respect of food and bedding supplied.

Below is a picture of the conditions as described by treason suspects, White and non-White.

THE FOOD

BREAKFAST AT 7.15 A.M.

The European prisoners were given porridge, coffee, brown bread and a small helping of treacle and fat, while the non-Europeans were given mealie meal porridge only.

LUNCH AT 11.30 A.M.

The European prisoners were given meat with boiled vegetables. The non-Europeans did not get meat; instead the African prisoners were given boiled mealies and cowpeas and Indian and Coloured prisoners mealie rice, cowpeas and boiled vegetables:

SUPPER AT 3.36 P.M.

The European prisoners were given coffee, soup and bread — in lieu of soup a European prisoners could take half an ounce of fat. The African prisoners were given mealie meal porridge daily, while Indians and Coloured prisoners had brown bread and fat given to them. The non-European prisoners were, however, given meat on two days each week. (Of course the treason suspects were supplied with food by organised committees from outside, with the result that they had the best of both Eastern and Western dishes supplied to them).

THE BEDDING & UTENSILS

The European Male prisoners were each given a mat, a mattress and three blankets while the

non-European Male prisoners were given a mat and three blankets **without the mattress**. All the prisoners were given a small dish but the Europeans, in addition, were given a mug each.

The European Women were provided steel beds, with mattresses, pillows and blankets, while the non-European Women had to sleep on the floor on a mat with 2 blankets each without mattress and pillow.

THE CELLS

NON-EUROPEAN PRISONERS

The non-European treason suspects were housed together in two huge "cells" — in fact two halls — measuring about 60 feet by 20 feet, in a double-storied building, with almost an equal number of suspects in the

"Upper" and the "Lower" Houses.

The open Court yard serving these "cells" measured about 100 feet by 30 feet. These cell doors were opened each morning at about 6.30 a.m. when a count was taken and the prisoners then washed and cleaned themselves.

In each of the cells there was 1 water-born lavatory and a water tap. In the court yard were six showers, eight water-borne lavatories, two long washing troughs and a urinal.

From 12 noon to 2 p.m. all the prisoners were by request locked up, in the "Lower House". At 4 p.m. the prisoners were locked up in their cells for the night.

The prisoners complained about lice during the first few

days and the authorities had the cells fumigated.

THE EUROPEAN PRISONERS

The European Male prisoners were housed in smaller cells of about 9 feet by 9 feet. There were no conveniences in the cell. Each prisoner was provided with a chamber. Two to three prisoners were locked up in each cell. The prison routine, in all forms, was the same as for non-European prisoners.

THE WOMEN PRISONERS

The Women prisoners were more rigidly segerated. Not only were Europeaus kept apart but also the African women were given separate cells from the other non-Europeans. Each cell measured about 9 feet by 9 feet.

The non-European women complained not only of lice but they joined the European women in complaining of mice in their cells. It seemed that at least the mice were not observing apartheid,

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All political matters, headings and subheadings in this issue by M. I. Meer and A. M. Meer both of 91 Albert Street, Durban, unless otherwise stated.

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Indonesian Premier on Second Asian-African Conference

PRAGUE—Indonesian Premier Ali Sastroamidjojo in an interview with a Rude Pravo correspondent expressed the hope for a second conference of Asian and African countries this year.

"But it depends on the development of international events," he added. Rude Pravo published this interview recently.

Replying to a question whether he regarded it useful that nations of Asia and Africa in the present situation should consult again about their problems, the Indonesian Premier said, "Yes." He said: "I was recently in Delhi where talks were held between the statesmen of India, Ceylon, Burma and Indonesia. We decided to hold a second conference of the Asian and African countries and work on the prepara-

tion of such a conference."

"I am of the opinion that the voice of these countries should have a greater influence on the development of world events," he told the correspondent.

Asked about the share of Indonesia in strengthening peace, Premier Sastroamidjojo said that "we have adopted the 10 principles of the Bandung conference as the principal line of our foreign policy."

On strengthening Czechoslovak and Indonesian friendly relations the Premier said that Indonesia would soon send an envoy to Czechoslovakia. He also considered it important to extend the trade relations and make use of the technical skill of Czechoslovak experts and of its advanced industrial level.

Correspondence

The Grey Street Mosque

Dear Mr. Editor,

I have learnt from reliable sources that the "honourable trustees" have finally decided to have an entrance built in front of the Grey Street Mosque, so that the latter may display its beauty which has so far been outrageously hidden.

If whatever I have mentioned above is true, then the news is most welcome, after the many years of dilly-dallying on the part of those who have taken upon themselves the responsibility for the upkeep of the mosque.

However, before plunging into such an operation, there are certain things that we must consider.

Speaking frankly, our trustees—not unlike many of us—are essentially businessmen and not artists! It would therefore be an unwise step if the trustees—who possess a taste that is far from aesthetic—were to approve off a plan that is drawn by a local architect who normally has little or no knowledge of Muslim Architecture. If such a "catastrophe" were to occur, I, for one, and many others who hold similar views, will suffer a mental anguish on every visit to or sight of, the mosque.

Therefore, in fairness to all, may I suggest to the trustees that they send their plans for critical examination to critics and authorities on Muslim Architecture, both here and overseas. Being the biggest mosque in the southern hemisphere it certainly deserves the most ambitious plan for an entrance!

Come on, "honourable" trustees, how about it?

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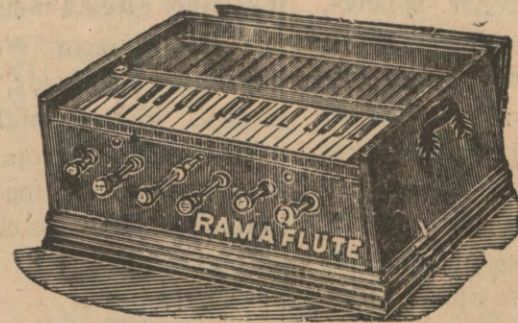
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Indian Views

WEDNESDAY, MARCH 6 1957

The Last Freedom

The Nationalist Government has introduced in the present session a law which will eliminate the last hope of a peaceful multi-racial society, a law so sweeping and ruthless that its full implications are beginning to strike even the most conservative with horror. The law, to be known as the Native Law Amendment Act, controls a great variety of contacts between Africans and other sections of the people. Freedom of association, in relation to Africans, is placed under the rigid control of the Minister of Native Affairs. Many inter-racial organisations, religious, social and political, will find their activities subject to the arbitrary veto of Dr. Verwoerd. The organisations directly affected include the International Club, which so carefully excluded politics from its premises; the Institute of Race Relations, which has protested loud and long and often that it was objective and educational and non-political; the Churches which embrace all mankind in the name of God and not of Dr. Verwoerd; the Liberal Party, the only open non-racial political party; the Congresses which have recognised the need for inter-racial action, and above all the African National Congress, whose very existence seems threatened.

Some of the leading Churchmen have already declared that they will not submit to this control, that their highest duty is to God not to Caesar, and we may expect that this will be the reaction of all the Churches, except the Dutch Reformed Church. How can a Church fulfil its mission, what meaning will attach to its devotions and its credo, if it raises a state official to the status of ultimate conscience. And how could such a church escape the contempt of the Churches of the World? Even if there were any Churches in South Africa willing to compromise, world opinion would keep them to the path of duty. Again, we except the Dutch Reformed Church, which remains ingloriously silent during this outrageous attack on freedom of worship.

The Chairman of the Liberal Party has also stated unequivocally that he will not recognise the right of Dr. Verwoerd to dictate with whom he may or may not associate. An organisation or an individual working deliberately for the benefit of the people cannot with justification suffer the humiliation of craving the permission of any official of state to carry out his duty.

In Parliament, the United Party will have to support the Native Representatives and the Labour Party in their opposition to an Act which, under the guise of merely "simplifying administration" gives to the Nationalist party and their henchmen, the police, unprecedented powers of abuse.

The ways in which opposition will be expressed have not yet been anounded, or apparently decided upon. It is clear however that even verbal criticism will meet with bitter counter attack from the Government, and there are strong rumours that, together with all its other repressive legislation, a Bill is being prepared to limit the freedom of the Press (i.e. the English-speaking press). Will anything remain when that last freedom, expressive of the freedom to think for oneself, is taken away?

These are black days, when Lucifer in all his pride and arrogance stalks the land. The pride and arrogance are those of Afrikaner Nationalism, seeking self-perpetuation in naked power. The finest achievements of our civilisation, the recognition of a common humanity and of the nobility of service to others, are rejected for gross self-interest, and it is for the sake of this same self-interest that all contacts of Africans with their fellow-men must be subjected to the control of a single state official. When have arrogance and inflated pride reached such monstrous proportions as to suppose that the spirit of man can be neatly wrapped in red tape, and his soul filed in a card index?



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