

Ministry to Political Prisoners on Robben Island –
1960-1990: A Church History Approach

By

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Declaration

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I declare that the dissertation **“Ministry to Political Prisoners on Robben Island – 1960-1990: A Church History Approach”** is my own work. All sources that I have used or quoted have been indicated and acknowledged by means of complete references.



Signature

EM Mothamaha (Mr.)



Date

Dedication

To my posthumous parents who taught me the way of life. To my wife, Lomile, for her love, support and encouragement. To my daughter Nthabeleng for her inspiration and my son Paballo for his adoration. To my sisters Dr. Thekiso, Joyce, Maureen, Nongo, Tshwana, Mahadi, Mpai and my brother Buti, for their support and encouragement.

Declaration

I the undersigned have scrutinised the language used in this dissertation and made the necessary corrections and suggestions to both the student and the supervisor.

Signed.....

Acknowledgements

Firstly, I thank God for the life and strength He has given me.

This work is a result of a collective and collaborative effort from a number of people and institutions, whose contribution made it possible. Accordingly, I would like to say:

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12. The church council and congregation of URCSA Moroka for their prayers and support

Lastly, I thank God for sustaining me.

Summary

Ministry to Political Prisoners on Robben Island – 1960-1990: A Church History

Approach

Terms of Reference

I have read many articles and seen many stories about Robben Island. What I find lacking in these articles and stories is the role played by the church in relation to ministry to political prisoners.

Given my own experience as a political prisoner on Robben Island, I am of the view that this subject should be explored and told.

As implied in the title, this study will focus on the period covering three decades (1960-1970, 1971-1980 and 1981-1990). These periods will be considered separately and collectively.

Background

A brief background information about Robben Island as a maximum security prison will be provided here. Furthermore, the categories and affiliations of political prisoners are explained. Lastly, detail relating to existence of different religions is discussed.

Problem Statement

The role played by the church in ministry to political prisoners on Robben Island between 1960 and 1990.

Methodology

This study makes use of oral history by way of interviews and other sources such as questionnaires, records, etc. to generate data from, among, others:

1. Political prisoners incarcerated during the period stated above.
2. Chaplain(s) who served during this period.
3. Prison Official(s) who served during this period

Archived material relating to ministry to political prisoners covering this period will be inspected.

Findings

In the introduction of his book *The Changing Shape of Church History*, Justo L. González (2002:1) starts by asking the question: “where is the cutting edge of church history?” My expectation is that the findings of this study, as they are stated here, would illustrate the cutting edge of the church history on Robben Island.

Key Terms

Ministry, Church, Role, Political Prisoner(s), Ex-Political Prisoner(s), Ex-Prison
Warder(s), Chaplain(s), Maximum Security Prison and Robben Island

Definitions

Ministry – The service or intended service of the church to political prisoners

Church – The community of Christian believers inclusive of all denominations and Christian faith-based organisations

Role – An activity performed

Political Prisoner(s) – Member(s) of various political organisations imprisoned for their political beliefs and activities

Ex-Political Prisoner(s) – Former Robben Island political prisoner(s)

Ex-Prison Warder(s) – Former Robben Island prison warder(s)

Chaplain(s) – Religious workers servicing prisoners on Robben Island

Acronyms

ANC – African National Congress

PAC – Pan Africanist Congress

Azapo – Azanian People's Organisation

BCM – Black Consciousness Movement

MK – Umkhonto we Sizwe

APLA – Azanian People's Liberation Army

Azanla – Azanian Liberation Army

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Chapter 1

Ministry to Political Prisoners on Robben Island – 1960-1990: A Church History Approach

1.1 INTRODUCTION

The purpose of this study is to establish the role of church ministry to political prisoners incarcerated on Robben Island Maximum Prison (otherwise referred to as Robben Island) and what this ministry meant to them and to society.

My research (see, for example, the heading on literature review) has revealed that there is no body of knowledge relating specifically to the subject being studied exists.

1.2 RESEARCH PROBLEM

It is common knowledge that South Africa was ruled according to the oppressive system of apartheid by the white minority government. Similarly, it is also trite that the Dutch Reformed Church (for whites) supported the apartheid government for a long time during the latter's reign. Furthermore, it is general knowledge that the African, Coloured and Indian majority fought against the apartheid system. Again, it is a fact that the apartheid government suppressed its opponents by, among other ways, jailing them.

And, it is a fact that from 1960's to 1990's African leaders opposed to apartheid were sentenced to Robben Island for lengthy prison terms. Among the most famous leaders are the world-renowned Rivonia trialists led by Nelson Mandela. As a result, Robben Island became world-renowned as a prison for opponents of the apartheid government. It was a political prison only for African, Coloured and Indian males.

Also known, is that the church representing the oppressed majority, fought against apartheid.

What must still be established, however, is the church ministry specifically to political prisoners on Robben Island during this period. This study is intended to explore exactly that. And, it is undertaken with the full understanding that a study concerning any phenomenon associated with Robben Island will most likely attract national and international interest.

1.3 RESEARCH QUESTION

What was the role of the church regarding ministry to political prisoners on Robben Island from 1960-1990?

1.4 JUSTIFICATION

This study is important because it would benefit society if the role of the church to political prisoners on Robben Island is clearly established.

1.5 OBJECTIVE

The objective of this study is to bring new information to the surface in order to enhance the body of knowledge. The objective of this research would be achieved if it can prove that the church had played an important role of comforting, counselling, advising, consoling and ministering to the inhabitants on Robben Island.

1.6 SIGNIFICANCE

The results of this study will benefit the academic world, churches, ex-political prisoners, correctional services, publishers as well as the general public.

1.7 SCOPE

The study is about church ministry to political prisoners incarcerated on Robben Island Maximum Prison only. It covers three decades namely 1960-1970, 1971-1980 and 1981-1990. Participants include Robben Island ex-

political prisoners, Chaplains who served on Robben Island and Prison officials who worked on Robben Island at the time.

1.8 LITERATURE REVIEW

In his book *Faith born on Robben Island: Stone, Steel, Sjambok*, Stanley Mogoba speaks about his personal experience on Robben Island as a political prisoner and how his faith carried him through the prison life. However, he does not specifically show the role (if any) of church ministry to the community of political prisoners on Robben Island. This gap is the focus of this study.

1.9 RESEARCH QUESTIONS

- 1.9.1 During which period were you on Robben Island? For example, 1960-1970, 1971-1980, 1981-1990.
- 1.9.2 In what capacity were you on Robben Island during this period?
- 1.9.3 In what way(s), if any, did the church minister to political prisoners on Robben Island?
- 1.9.4 Why was it necessary/not necessary for the church to do this ministry?
- 1.9.5 If the church ministered, how did it minister?
- 1.9.6 To whom did the church minister?
- 1.9.7 What is your personal experience of the church ministry to political prisoners on Robben Island?
- 1.9.8 How did you view church ministry in relation to political prisoners on Robben Island?
- 1.9.9 Why, in your opinion, do you think church ministry to political prisoners was/was not important?
- 1.9.10 How do you think church ministry to political prisoners would/would not benefit society, in general?
- 1.9.11 What is it that people can learn from your experience of church ministry to political prisoners on Robben Island?

1.10 METHODOLOGY

1.10.1 Oral History

As indicated earlier, and it will be emphasised throughout the document, this research project seeks to establish the role of the church, if any, as experienced by political prisoners, prison warders and chaplains on Robben Island. Largely, oral history method is used to achieve this goal. In this regard, Ritchie (2003:19) as explains that “memory is the core of oral history ... oral history collects memories and personal commentaries of historical significance through recorded interviews”. Furthermore, he says that “An oral history interview generally consists of a well-prepared interviewer questioning an interviewee and recording their exchange in audio or video format. Recordings of the interview are transcribed, summarized, or indexed and then placed in a library or archives. These interviews may be used for research or excerpted in a publication, radio or video documentary, museum exhibition, dramatization or other form of public presentation”. According to Ritchie this is precisely what oral history is.

Other writers like; Seldon and Pappworth (1983:4) define oral history as “information transmitted orally, in a personal exchange, of a kind likely to be of historical or long-term value”. They continue to say that “The information can then be committed to memory, written down, or put on tape or video”. They argue that “Oral history is thus not a new *kind* of history ... but rather a type of *source* or *evidence*”. They further observe (p.7) that “... oral evidence has a unique importance. Even where authors had documentary evidence, they still liked together eyewitness accounts”. Hence interviews as well as documentary evidence are used here, together with other sources like photographs of artefacts, etc.

Notwithstanding the above descriptions of oral history, Slim & Thompson (1993:11) provide a simple yet telling definition of oral history as “the living memory of the past”. They further note that “technological modernity and democratic inclusiveness are thus key characteristics of the oral history movement. It is now possible to capture the spoken word for the future, and

transmit it across continents to vast audiences. In this, oral history has a power far beyond dry conventional historical writing, or the reports of statistical social surveys. It is one thing to read an academic study of Stalin; quite another to see and hear on television Russians recall their own lives as prisoners sent to the *gulag*, or as guards in the same camps” (p.13). Consequently, in this project the researcher uses digital audio and video recorders to capture individual interviews. Furthermore, they observe that “by allowing people to speak about any aspect of their lives, the oral history movement opened up vital new fields of enquiry-not just hidden voices but also hidden spheres of experience” (p.15).

It is also the object of this study to preserve the recorded interviews for oral archiving for future research, as Seldon & Pappworth (p.12) note: “oral archives conduct and/or collect interviews not for their own use, but for the immediate or eventual benefit of independent researchers”. This view is shared by Dunaway & Baum (1984:74), who state that “whereas many oral historians collect information not for their own work, but for future scholars working after the narrator is gone. For this reason, the archival oral historian must cast a broader net than the thesis- minded historian.

Similarly, the researcher looked into the issue of physical location of the interviewees and in this regard Seldon & Pappworth (p.13) say that “one research activity - allied but separate to collecting oral-history evidence – is to visit the places important to the lives of the person or people about whom one is writing. An author can benefit, in a way similar to meeting people in interview, from visiting a subject’s birthplace or favourite haunts, or scenes of particular historical events”. In this light, the physical location for interviews would be mainly on Robben Island – where many of ex-political prisoners work – and at the homes or places of interest of interviewees.

Adding to this definition of oral history Perks & Thomson (1998: ix) say that it is “the interviewing of eye-witness participants in the events of the past for the purposes of historical reconstruction”. And they further comment that “While interviews with members of social and political elites have complemented

existing documentary sources, the most distinctive contribution of oral history has been to include within the historical record the experiences and perspectives of groups of people who might otherwise have been 'hidden from history', perhaps written about by social observers or in official documents, but only rarely preserved in personal papers or scraps of autobiographical writing”.

The other dimension of oral history is its link with the place, mobility and memory. Commenting on this Yi-Fu Tuan, quoted in Ashton & Kean (2009: 225) “argued that humans get to know the world through place, so that topophilia, the ' affective bond between people and place' was a fundamentally important part of human experience”. Again, Relph, quoted in the same, “suggested that one of the fundamental aspects of being human was to live in a world that is filled with significant places, because place determines our experience”. Ashton & Kean further comment that “the ability of spoken memory to make connections with other times, symbols and places make the act of memory a nomadic, mobile process - like our consciousness, it is always a work in progress. It can therefore present a multifaceted, nuanced way of seeing the world. It is also fiercely independent, sometimes affirming dominant collective memory, but often, opposing it”.

Considering the above, and for the purposes of this study, interviews are extensively used to collect the lived experiences of interviewees.

1.10.2 Qualitative Research

On the one hand, qualitative research, according to Mason (2002:3) “is concerned with how the social world is interpreted, understood, experienced, produced or constituted ... it is based on methods of data generation which are both flexible and sensitive to social context in which data are produced ... aims to produce rounded and contextual understanding on the basis of rich, nuanced and detailed data”. In this study, I believe qualitative research will reveal how church ministry worked in the Robben Island context.

1.10.3 *Quantitative Research*

On the other hand, quantitative research uses statistical forms of analysis as central to quantifying data.

1.10.4 *The Approach*

Based on the above understanding of what qualitative and quantitative researches are and how they work, this study will make use of both approaches. This is because some form of quantification is needed to analyse qualitative data, albeit to a lesser extent.

1.10.5 *Data Sources*

The following sources will be used to generate data:

- 1.10.5.1 People (e.g. ex-political prisoners, chaplains, prison officials).
- 1.10.5.2 Organisations, institutions and entities (e.g. Robben Island Museum, NG Kerk Archives, Chaplaincy, Correctional Services).
- 1.10.5.3 Texts (e.g. Groote Kerk minutes, sermons, etc.)
- 1.10.5.4 Environmental settings (e.g. visual and/or audio material).
- 1.10.5.5 Objects, artefacts and media creation (e.g. visual and/or audio material).
- 1.10.5.6 Events (e.g. visual and/or audio material).

1.10.6 *Data Methods*

- 1.10.6.1 Interviews
- 1.10.6.2 Questionnaires
- 1.10.6.3 Inspection of records
- 1.10.6.4 Literature, photographs and newspapers
- 1.10.6.5 Diaries and minutes
- 1.10.6.6 Internet

1.10.7 Linking research questions and methodology

Table 1.1

Research questions	Data sources and Methods	Justification
1. During which period were you on Robben Island? (E.g.1960-1970, 1971-1980, 1981-1990).	<ul style="list-style-type: none"> • Ex-political prisoners: Interviews, questionnaires, records • Chaplains: Interviews, questionnaires, records • Prison Officials: Interviews, questionnaires, records 	<ul style="list-style-type: none"> • Interviews will allow participants to orally express their exact periods • Questionnaires will provide assurance to participants that the information on the forms is genuinely his/hers. • Records help to confirm the stated periods. • Answers to this question will assist in placing participants in one and/or the other period.
2. In what capacity were you on Robben Island during this period?	<ul style="list-style-type: none"> • Prison Officials: questionnaires • Chaplains: questionnaires • Ex-political prisoners: questionnaires 	<ul style="list-style-type: none"> • Because there will be one standard questionnaire for all, the answer to this question will help in identifying participants.
3. In what way(s), if any, did the church minister to political prisoners on Robben Island?	<ul style="list-style-type: none"> 4. Robben Island Museum: Inspection of records 5. Correctional Services: Inspection of records 6. NG Kerk Archives: Inspection of records 	<ul style="list-style-type: none"> 7. Records e.g. minutes of meetings, etc. provide ways in which the church was supposed to minister to political prisoners.
4. Why was it necessary/not	<ul style="list-style-type: none"> • Chaplains: interviews 	<ul style="list-style-type: none"> • Answers to this question give the objective of

Research questions	Data sources and Methods	Justification
<p>necessary for the church to do this ministry?</p>	<ul style="list-style-type: none"> • Correctional Services: Interviews • Groote Kerk minutes: Inspection of records 	<p>doing/not doing ministry to political prisoners.</p>
<p>5. If the church ministered, how did it minister?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews, questionnaires • Chaplains: interviews, questionnaires • Prison Officials: interviews, questionnaires • Inspection of records 	<ul style="list-style-type: none"> • How the church did ministry from the perspective of the participants compared to the stated norm, will assist in establishing its consistency, or lack of it, over the three decades.
<p>6. To whom did the church minister?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews, questionnaires • Chaplains: interviews, questionnaires • Prison Officials: interviews, questionnaires 	<ul style="list-style-type: none"> • This question seeks to establish if, indeed, ministry was meant only for political prisoners or other people were also ministered to. • Since political prisoners were affiliated to different political organisations, this question finds out if the ministry was for all or for certain individuals belonging or not belonging to certain political organisation. • Interviews and questionnaire are suited to reveal such information.

Research questions	Data sources and Methods	Justification
<p>7. What is your personal Experience of the church ministry to political prisoners on Robben Island?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews • Chaplains: Interviews • Prison officials: Interviews 	<ul style="list-style-type: none"> • Through interviews, the role of church ministry gets explained from the experience of the political prisoner. • Other perspectives can be received from Chaplains and prison officials. • These experiences may be compared to determine the overall experience.
<p>8. How did you view church ministry in relation to you as a political prisoner/chaplain/ prison official?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews • Chaplains: Interviews • Prison officials: Interviews 	<ul style="list-style-type: none"> • Based on his experience cited above, the political prisoner/chaplain/prison official provides his opinion on the role of church ministry to him as an individual. • Interviews are suited to reveal such opinion.
<p>9. Why, in your opinion, do you think church ministry to political prisoners was/was not important?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews, questionnaires • Chaplains: Interviews, questionnaires • Prison officials: interviews, questionnaires 	<ul style="list-style-type: none"> • Interviews and questionnaires give participants an opportunity to rate the importance of church ministry not only to themselves as individuals, but to the whole community of

Research questions	Data sources and Methods	Justification
<p>10. How do you think church ministry to political prisoners would/would not benefit society, in general?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews • Chaplains: Interviews • Prison officials: Interviews 	<ul style="list-style-type: none"> • Given their experiences, political prisoners can tell, through interviews, how they can/cannot make society to benefit from church ministry. • Chaplains and prison officials provide their own perspective. • How society stands to benefit/not benefit as a result thereof. • The question seeks to establish the ontological position of participants.
<p>11. What is it that people can learn from your experience of church ministry to political prisoners on Robben Island?</p>	<ul style="list-style-type: none"> • Ex-political prisoners: interviews • Chaplains: Interviews • Prison officials: Interviews 	<ul style="list-style-type: none"> • Interviews provide data for learning opportunities, for society, emanating from the church ministry experience of political prisoners. • Chaplains and prison officials provide their own perspective. • How society stands to benefit/not benefit as a result thereof. • The question seeks to establish the epistemological position of participants.

Source: Adapted from Mason (2002:28-29)

1.11 CONCLUSION

In conclusion, this study is divided into five chapters.

Chapter 1 introduces the subject and presents the general overview as well as the title thereof. The reason for the study is provided in the “terms of reference” section. Furthermore, the definition of key terms is offered, followed by the discussion of the problem statement. Second to last, is the review of literature that deals with the study topic. Concluding this chapter is the methodology used to generate data.

In Chapter 2 a brief historical background is given. This includes the researcher's personal background, the history of Robben Island along with the history of other religions found on the Island.

Chapter 3 starts with the researcher's personal experience as a political prisoner on Robben Island. Then, it investigates church ministry to political prisoners on Robben Island. The investigation is conducted and categorized into three decades namely, ministry in the following periods 1960-1970, 1971-1980 and 1981-1990.

Chapter 4 discusses the findings of the study.

Chapter 5 presents the outcome of the study in terms of the problem statement. In closing, the researcher provides his evaluation based on the findings.

Chapter 2

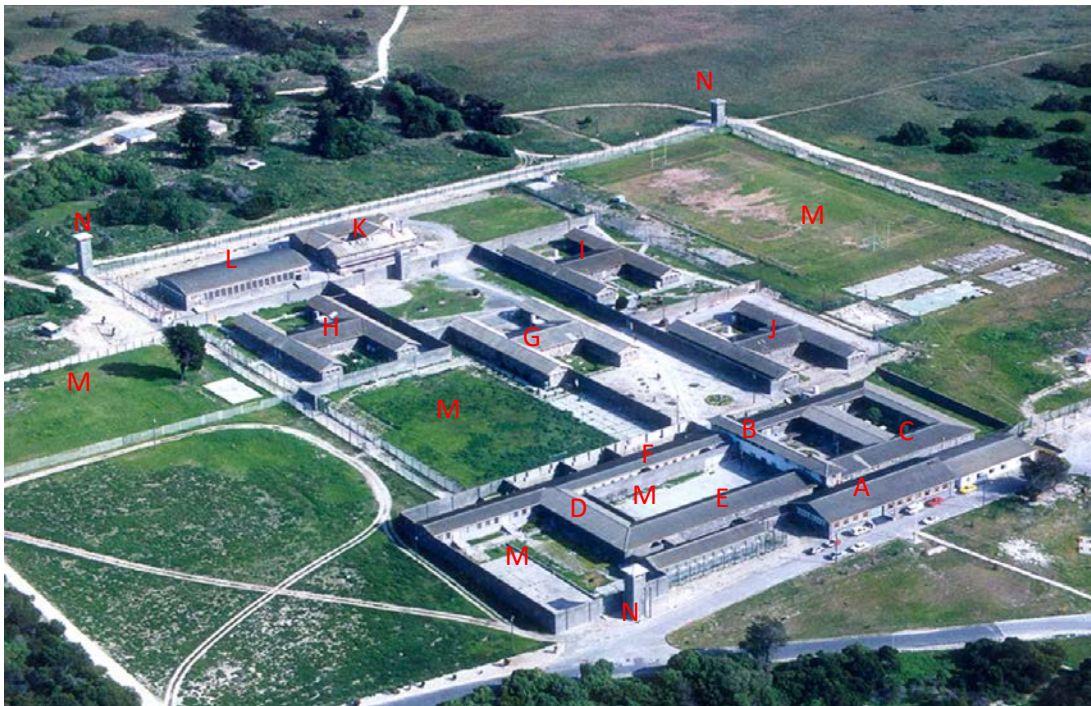
Historical Background

2.1 INTRODUCTION

Before I delve into the salient points of this topic, it is important to have a glimpse of what we are dealing with here. This section, accordingly, provides a brief historical background of Robben Island and its chronology, other religions found on Robben Island during the period under review as well as my own personal background.

2.2 ROBBERN ISLAND BACKGROUND

Figure 2.1 Aerial view of Robben Island Maximum Security Prison



Source: Robben Island Museum (Adapted)

Legend to Fig.2.1

- A – Administration Block
- B – Catwalk
- C – Hospital
- D – A Section
- E – B Section

F – C Section
G – D Section
H – E Section
I – F Section
J – G Section
K – Kitchen
L – Hall
M – Court Yard/ Sports Field
N – Watch Tower

Figure 2.2 Entrance to Robben Island precinct



Source: UNESCO

Robben Island has been used to isolate certain people since the end of the 17th century. It is an island in Table Bay, 12 km off the coast from Cape Town. The name is Dutch for "island of seals". Robben Island is roughly oval and about a kilometre wide. It is flat and only a few metres above sea level. <http://whc.unesco.org/en/list/916> Accessed, 29/02/2016.

The chronology of Robben Island¹

Table 2.1

Year	Event
1497	Vasco da Gama and Antonio de Saldanha reportedly shelter in a large cave on Robben Island that they call "Portugal".
1591	Robben Island seals and penguins become alternative food sources for European sailors. Letters are deposited and collected on the island.
1632	Autshumato, a Khoikhoi clan leader, is transported with his followers by sailing ship to Robben Island. They live there for about six years.
1652	Jan van Riebeeck establishes a Dutch refreshment station at the Cape. Robben Island penguin meat, eggs and seals sustain the Cape settlement.
1658	Van Riebeeck banishes Autshumato to Robben Island and becomes its first political prisoner. Autshumato escapes a year later.
1665	Khoikhoi interpreter, Krotoa, and her Postholder husband, Pieter van Meerhof moves to Robben Island. She is later banished to Robben Island where she dies in 1674.
1682	The Dutch exile the Prince of Macassar, from the East Indies, to Robben Island. More East Indians are exiled to Robben Island during the next sixty years.
1751	East Indian and other prisoners rebel on Robben Island. A few prisoners are hung while others are severely punished when details of their rebellion are prematurely revealed.
1806	The British again occupy the Cape, and remove Dutch prisoners. A new prison is built and the island is also used as a whaling station.
1819	The British banish Xhosa-warrior poet, Makhanda, to Robben Island for attacking Grahamstown. Other indigenous dissident chiefs are also banished to Robben Island throughout the century.

¹ This timeline was taken from the artefacts collected on Robben Island Museum

Year	Event
1820	Makhanda, together with khoikhoi leaders, Hans Trompetter, David Stuurman, escapes from Robben Island. Makhanda drowns, David Stuurman is sent to Australia and Hans Trompetter is beheaded.
1846	The Robben Island infirmary established to house the chronic sick, the poor and leprosy and 'lunatic' patients. Some convicts remain on the island to provide free hospital labour. The village really develops during this period.
1930	Leprosy patients leave the island. Only the Church of Good Shepherd survived destruction of 'leper' buildings.
1939	Robben Island is fortified in preparation for World War II. Troops are stationed on the Island.
1942	Women army and naval personnel arrive on the island doing duty with coastal batteries, radar and the Anti-Submarine Fixed Defence System.
1960	The Prisons Department, later Correctional Services, takes command of Robben Island between 1960 and 1996. Building renovations are undertaken by the Department of Public Works, often using prison labour. In 1963 the first [group of] political prisoners ² are incarcerated on the Island.
1991	The last political prisoners are released from Robben Island.
1996	The Correctional Services leave Robben Island.
1999	Robben Island is declared a World Heritage Site.

2.2.1 *The Role of the Church*

The following extract is from Robben Island archives and clearly spells out the role played by different church denominations on Robben Island before the 1960s.

² Political prisoners were people imprisoned for carrying out activities of primarily banned political organisations and their military wings. These organisations were ANC, PAC, Azapo, BCM, MK, APLA and Azanla

During the period of the General Infirmary when hundreds of people with leprosy were isolated on Robben Island, the Christian church was very active and became an important source of spiritual comfort. At the peak of the involvement of the church, there were as many as seven consecrated churches on the Island, representing the Anglican, Dutch Reformed Church and Roman Catholic Church. In addition, pastors representing the

Moravian and other church denominations visited the Island regularly to conduct services and to provide pastoral care. A number of churches were constructed at different times on the Island, including those built for specific groups, such as women with leprosy. Most of the churches were constructed in the leprosaria and, with the exception of the Church of the Good Shepherd (see figure 2.3), were demolished in the early 1930s, along with the wards, houses and other structures of the leprosaria.

The construction of separate churches for Dutch Reformed (see figure 2.4), Catholic and Anglican congregations suggests a degree of interdenominational rivalry at the time. That separate churches were built for men and for women in their respective settlements, illustrates the strict segregation of male and female leprosy patients. The role of the Christian church in the history of Robben Island, however, is an ambivalent one. On one hand, the church was an important source of spiritual comfort to those who were forcibly moved to the Island and to their custodians. On the other hand, the church was seen to be an extension and a partner of the colonial administration, as it was perceived to do little to challenge the authorities or champion the rights of patients.

There are some chaplains who are said to have actually sought biblical justification for the continued isolation of those suffering from disease, for instance, the church did not speak out against the segregation of people with leprosy from society. In one case, individuals with leprosy refused to listen to their ministers sermonizing about 'lepers' in the bible. However to simply dismiss the importance of the church in providing spiritual strength to leprosy

patients is as dangerous as to completely embrace it without critical evaluation. Thus despite the church at times collaborating with the state, it was an important institution that played a major role in the lives of the people of the Island in different periods of time.

Figure 2.3 Church of The Good Shepherd



Figure 2.4 Interior and Exterior views of the Dutch Reformed Church



Photos: Kattleho Mokoena

2.3 OTHER RELIGIONS

Recorded history shows that other religions than Christianity existed on Robben Island long before the period under review. For example, the brief discussion that follows indicates how Islam got entrenched on Robben Island,

2.3.1 *Islam*

According to the archived Robben Island historical material, the Muslim influence on Robben Island is manifest in a kramat (see figure 2.5) and unmarked graves of Muslim exiles who died there. Consequently, a shrine was created to observe the death of an Asian Prince of Madura, Pangerau Chakra Deningrat. It is also remarkable that, although his body was sent back to his place of birth, the burial of the Prince of Madura is now being represented by the kramat.

Furthermore, it is worthy to note that there are a number of other gravesites in the area including that of Hadjie Matarim who died on Robben Island in 1755. Additionally, the event that characterizes Muslim history in South Africa, the story continues, was the writing of a significant text on Islamic jurisprudence by Tuan Guru, a prince from Tidore in the Ternate Islands, who was imprisoned on Robben Island from 1780 until 1793.

Therefore, it came as no surprise that the imprisonment of Muslim leaders from the East on the Island has left a lasting mark on the people of the Cape. This is corroborated by the fact that political prisoners of Muslim background continued to be incarcerated on Robben Island between 1960 and 1990. This fact is reflected in the 1981 prison report that shows the religious affiliations of political prisoners. According to this report, there were twenty (20) Muslim political prisoners recorded (see annexure 3B3-3).

Figure 2.5

The Kramat



Photo: Katleho Mokoena

2.3.2 *Sonder Geloof (Without Religion)*

According to the 1981 prison report mentioned above, there were some political prisoners whose religious affiliations were classified by prison authorities as *Sonder Geloof*, meaning without religion.

2.3.3 *Hinduism*

The letter from Divine Life Society of South Africa dated 2nd October 1973, which requested prison authorities to declare 25th October to be a free day for Hindu inmates and its subsequent reply (see annexures 2A-1 and 2A-2, respectively), shows that Hinduism was one of the religions that found space within some political prisoners on Robben Island in the early seventies.

In fact, according to annexure 2A-2, there were fourteen (14) Hindu inmates who would be provided with food hampers for the Deepavali festivity. In compliance with the strict prison regulations, the food hampers had to contain "One pound sweets, one pound cake, including biscuits and one pound fresh, canned or dried fruit."

2.3.4 African Traditional Rituals

In her research project titled, “*Religion on Robben Island Ways in Which Political Prisoners Used Religion to Cope with Incarceration*”, Pulane Mahula writes: “Not only was there western religion present on the Island, but Coetzee, in his book which collected the some experiences of ex-political prisoners, indicates that there was also evidence of African traditional practices, which were also performed in an attempt to make the lives of those imprisoned a little better.

“For instance, Johnson Malcolm Mgabela, who had been on the Island since 1964, recalls that once his comrades found out that he was *Ingcibi* (a person who performs traditional circumcisions) on the outside [prison], he got asked to continue with his work while on the inside [prison]. A lot of the African inmates asked him to perform this ritual on them and he also looked after them until their wounds were healed. According to his narration he started doing the circumcisions around June/July 1974 [and] in total performing around ± 361 circumcisions on inmates who, had he not been around, might not have had the opportunity to undergo this important transition from boyhood to manhood because of their incarceration.

This action ensured that the men got peace of mind and respect they would have otherwise not gotten had they remained ‘boys’. This ritual was performed in secret as it is done on the outside. “He indicates that he stopped around mid-1981 as his sentence was nearing completion and there had been a leak (prison warders had found out about this practice). During the time that he was performing this ritual, he followed all customary guidelines as if he was on the outside. This included giving training to the ‘initiates’ on the correct way of thinking and doing things as well as assisting them to act like grown-up men not boys and also to accept discipline prior to undergoing the ritual” Mahula (2014:19).

2.4 PERSONAL BACKGROUND

2.4.1 Childhood and Education

I was born on the last day of June 1964 in Soweto, Johannesburg. My parents left a tiny rural community of Leratswana, Arlington, in the Free State to settle in Johannesburg in search for work. My father worked as a “labourer” (a term used for unskilled worker) at a mattress manufacturing factory in Johannesburg while my mother was a freelancing domestic worker.

I am the eighth born in the family of eleven children – seven girls and four boys. Both my parents and my two brothers are now late. May their souls rest in peace. I grew up in the dusty streets of Soweto like any other township boy. Importantly, I was born into a Christian family setting which resulted in my baptism and confirmation at the Uniting Reformed Church in Southern Africa (URCSA), formerly Dutch Reformed Church in Africa (DRCA).

I went through conventional schooling system at my locality from early childhood learning (crèche), to lower primary, to higher primary and to high school as part of my basic education. I matriculated in 1984 at Hlengiwe High School in White City Jabavu, Soweto. Due to lack of financial resources to further my studies, I devoted my time to political activities of the day. Accordingly, I got politically involved within the Soweto Youth Congress (SOYCO) and Soweto Civic Association structures.

2.4.2 Political Involvement

Responding to the African National Congress’s (ANC’s) call to establish organs of people’s power in the townships, he got involved in the formation of street committee and people’s courts in order to undermine the authority and governance of the Apartheid system. In 1985 the researcher, together with others, established one of the most effective people’s courts in Soweto and surrounding areas.

This people's court was run from Nkanyezi Youth Club Centre in Moroka North, Soweto. The court was used to empower people to administer justice to themselves – in defiance of the state-run police stations and courts.

2.4.3 *My Arrest*

On Sunday 17 August 1986, and during the sitting of the court, heavily armed SADF troops, uniformed police, special branch police and other security personnel stormed into the hall and ordered everybody to lie down. The whole area was cordoned off, with helicopters hovering above. I was arrested, along with more than hundred and twenty other people inside the hall, and taken to Protea police station in police trucks.

After a lengthy ordeal of interrogation and identification, a group of only five people were locked-up, namely, I, Joseph Ntsoelengoe, Sechaba Modibedi (deceased), Alfred Ntsihlele (deceased) and Pheneas Poho (deceased).

2.4.4 *State of Emergency*

I was placed under the state of emergency and was held at Protea police station for a few weeks after which I was transferred to Johannesburg prison.

2.4.5 *The Charge*

The researcher, together with the abovementioned four comrades – who were my co-accused, was charged with Sedition. This meant that the researcher was involved in activities aimed at usurping the authority of the state. After being held under the state of emergency since his arrest, the researcher was finally tried in September 1987. He applied for and was granted bail and was released pending the outcome of the trial. In the end the researcher was found guilty and sentenced to effective six (6) years imprisonment on 05 October 1988.

In November 1988 I applied for and was granted bail pending the outcome of appeal. In March 1989 the outcome of the appeal reduced my sentence to an effective three (3) years. I handed myself over to Johannesburg prison authorities.

2.4.6 *Robben Island*

In April 1989 I was transferred to Robben Island maximum prison and I was allocated the prison number 40/89.

2.4.7 *Release from Prison*

As a result of the Groote Schuur and Pretoria minutes – which, among other things, ensured the staggered release of political prisoners – I was released from Robben Island prison on 10 June 1990.

2.5 **CONCLUSION**

In this section a historical background of the church ministry on Robben Island prior to 1960 was provided, indicating how the church evolved up to the period under investigation. What was also illustrated was the fact that other religions than Christianity existed on Robben Island, for example, Islam and Hinduism. Furthermore, prison records show that some of the political prisoners were classified by prison authorities as not belonging to any religion mentioned above. In addition, the researcher discussed African traditional rituals performed on the Island. And, lastly, he presented his personal background.

Chapter 3

Ministry on Robben Island

3.1 INTRODUCTION

While the previous section gave the historical background of the role of the church as well as that of other religions, namely; Islam and Hinduism, on Robben Island, this chapter presents the data as collected from various sources and using different methods such as interviews; questionnaires; records; literature, photographs and newspapers; diaries and minutes; and the internet. It also gives the personal experience of the researcher on Robben Island with specific regard to the subject of study.

3.2 MY PERSONAL EXPERIENCE

By now it is common course that the researcher served time on Robben Island as a political prisoner for fighting the past unjust system of apartheid. Normally I shy away from announcing my political affiliation in public, especially the fact that I was imprisoned on Robben Island. For two profound political reasons;

First, it was (and should still be) against the African National Congress political teaching to be hero-worshiped, regardless of the extent of one's suffering during the struggle against apartheid. This, against the background that some political prisoners either demanded or expected society to accord them special treatment upon their release from prison – just because they were locked up on Robben Island. This tendency was vehemently condemned even though it tends to rare its ugly head time and again.

Second, after making such public announcement, there normally emerge two scenarios each with its section of the audience. One receives the information with interest and curiosity for further engagement. The other receives the information with overwhelming pity and compassion to a point where they elevate me to a special place of glory.

So, and as a matter of principle, I do not regard myself, in any way, shape or form as deserving any better treatment than anyone involved (or not involved) in the fight against apartheid.

The church

As indicated earlier that I was raised in the Christian environment. Therefore, when I got to Robben Island I already had a Christian background. In fact, I got a prayerful send-off to prison by my church's Christian Women's Ministries. On arrival on Robben Island, I was locked up in A-section for three months. This section consisted of single cells that housed new arrivals. On Sundays the prison warden used to come around the section to invite us to attend a church service. Attendance was voluntary. I remember that a great majority of people in the section, including myself, did not attend the church services. This was because we viewed prison as an apartheid establishment and the church services as an attempt by apartheid government to pacify its opponents.

After three months I was transferred to E-section where I spent the rest of my prison sentence. At this section, like at the previous one, prison warders used to call us to the church services on Sundays. I, together with other prisoners, did not go. However, there were some who attended these services. Fact is, personally I did not even bother to ask them where the church services were held and who conducted them. Nevertheless, grapevine had it that these church services were conducted by white chaplains from the white *NG Kerk*. This added to our hostility towards the church.

3.3 MINISTRY FROM 1960-1970³

3.3.1 Interviews

Regarding interviews, Perks & Thomson (1998:116) distinguishes between different kinds of interviews: "There are a number of different kinds of interviews. The most wide-ranging form is the individual life story. This allows a person to

³ Some of the ex-political prisoners' sentences overlap into the next decade. However, for the purposes of this study, an ex-political prisoner, chaplain or ex-prison warden is placed in the decade in which he arrived or started working on Robben Island.

narrate the story of his or her whole life in all its dimensions: personal, spiritual, social and economic. Another kind is the single-issue interview which seeks to gain testimony about a particular aspect or period of a person's life. The object might be to hear about someone's working life, perhaps with an emphasis on indigenous knowledge, or to listen to their experiences during an event or episode such as a famine or a time of conflict or displacement". According to this distinction, the kind of interview strategy employed here is a single-issue interview whereby I concentrate only on the religious life of the interviewees.

3.3.1.1 Interviews with Ex-Political Prisoners

Figure 3.1 below displays pictures⁴ of ex-political prisoners who were incarcerated on Robben Island in the early 1960's and who took part in this study. They were both interviewed on 10 July 2016 in Pretoria.

Figure 3.1: Ex-Political Prisoners (1960-1970)



Isaac Mthimunye (1963-1985)



Victor Nkabinde (1963-1983)

Interview Isaac Mthimunye (1963-1985)

Start time: 17:58:00 **Duration:** 00:08:48

- I was on Robben Island from 1963 to 1985
- I was held on Robben Island as a political prisoner.
- It ministered in a way that one would have expected it to do. In that, at the time, even prior to that, my view about the church, especially the white church, was that black people were barbarians who needed to be civilized.

⁴ Pictures were taken by Katleho Mokoena

This was the attitude that one could decipher from these ministers, especially Rev. Scheffer who became known as *uMzambia*. He belonged to the NG Kerk. In his sermons he would say that we are like people from Zambia who would smoke dagga and see visions of freedom. Our attitude was that we had to go to church in order to escape the detention in the cell. That's how I saw the role of ministers on Robben Island.

- To me, I think government was simply and reluctantly carrying out its responsibilities in terms of their laws, that is, that prisoners were supposed to be ministered to – as part of the rehabilitation process.
- It was a way of undermining and subjecting the minds of the so-called political prisoners (because we were not regarded as political prisoners by the then government) and to demoralize them. To make sure that they depart from their thinking of being human beings like our tower masters.
We should rather see ourselves as sub-human. We should be grateful and thankful to our oppressors for having brought Christianity to our shores. Therefore, this was an attempt to really bring us to this type of thinking.
- It ministered to almost all [political] prisoners.
- My personal experience is that it was a very negative exercise, except in one or two instances where some minister(s) were able to form a relationship with some prisoners. This resulted in a relationship that saw ministers bringing information in the form of newspapers and verbally to some prisoner who were able to foster that relationship between themselves and the ministers. I don't think it was different from my belief system, even before my arrest.
- Whilst I am a believer, I do not necessarily subscribe to the formal Christian or even Muslim for that matter, [religion]. I believe in God but I think that there was something wrong with the messengers. I had a problem with messenger. I think that he played a political role rather than a role that was to be played by a messenger of God.
- Like I said, it was important to the extent that there was that relationship formed with the ministers to link [political] prisoners with the outside world. Psychologically, it was important in that the church was the only link with the outside world at the time – in the 1960s.

- It would benefit society in so far as the ministers would be what I would call, ‘independent observers’ of the conditions in prison. But beyond that I don’t see how society can benefit.
- Let me answer this question by taking the case of Rev. Scheffer as an example. When he started coming to Robben Island, he was a typical servant of the Nationalist Party and its dogma of the superiority of the white people vis-à-vis the African people or the black people. But a few years later, when the concept of Daytonia was introduced in South Africa, he changed. The same person was now an ambassador of this philosophy of Daytonia between the South African government and the rest of [humankind]. That is why I say he was more of a politician than a messenger of God.

Interview with Victor Nkabinde (1963-1983)

Start time: 18:31:00

Duration: 00:04:06

- I was on Robben Island from 1963 to 1983
- I was held on Robben Island as a political prisoner.
- The minister tried to change our mind sets, from political to church believers. He did preaching [to] us.
- I would say it was necessary because we wanted to understand the evil that happened on us and the good that we were having for our nation.
- The minister would stand in front of us and he would shake hands with us.
- He would try to convince us that what we believe in is evil and he was bringing change in our minds.
- The Dutch Reformed Church ministered to us, political prisoners.
- My experience is that some of our friends or comrades saw this as a brainwash idea that has been brought to us.
- I view it as a rehabilitation process that was being put on us. It was important.
- It would not benefit society
- It is humbleness and [being] focused.

3.3.2 Questionnaires

3.3.2.1 Ex-Political Prisoners

Two completed questionnaires were received from respondents who were in prison during this this period (1960-1970).

The questionnaires revealed the following:

- During which period were you on Robben Island?
1960-1970 = 2
- In what capacity were you on Robben Island?
Political prisoner = 2
- To which section of political prisoners did the church minister on Robben Island belong?
Kombuis = 1
All of the above = 1
- How *many years were you serving in prison?*
Life = 1
16 – 20 = 1
- Rate the importance of ministry to political prisoners on Robben Island
Neutral = 1
Very Unimportant = 1
- Do you think ministry to political prisoners on Robben Island was necessary?
No = 2
- What did the church do when it ministered to political prisoners on Robben Island?
Linked prisoners with outside world = 1
The church and the ministry did not change us = 1
- Rank the following statements on the scale of 1-5. (for example, rank 1 if you strongly agree or 5 if you strongly disagree)

I was the recipient of church ministry as a political prisoner:

Not Sure = 1

Strongly Disagree = 1

Attendance at the church ministry was voluntary:

Strongly Agree = 1

Strongly Disagree = 1

Church ministry to political prisoners on Robben Island would benefit society in general:

Not Sure = 1

Strongly Disagree = 1

People can learn a lot from your experience of church ministry to political prisoners:

Not Sure = 1

Strongly Disagree = 1

3.3.3 *Inspection of records*

A letter from Prisoners' Christmas Fund about the distribution of sweets and cards for Christmas is herein attached (see annexure 3A3-1).

A copy of "Provisions and guide to the manner in which spiritual ministrations in prisons shall be conducted" is provided here (see annexure 3A3-2)

Annexure 3A3-3 shows the timetable of church services conducted by various church denominations on Robben Island in 1968.

3.3.4 *Literature, photographs and newspapers*

3.3.4.1 Literature

As mentioned earlier, the Prisons Department [then] officially took command of Robben Island from 1960 to 1996. Subsequently, 1963 saw the incarceration of the first group of political prisoners on the Island. Among them was Stanley Mogoba, a PAC leader.

In his book depicting the biography of Rev. Dr. Mogoba, Molomo (1998:32) writes: “There are indications that it was when he was in solitary confinement that Mogoba was ‘called to the Methodist ministry’. From 1965 to 1967 he studied for a Diploma in Theology. He started the programme while he was in prison and completed it one year after his release ... As soon as he had completed his term of imprisonment on the Island he candidated for the Methodist Ministry”.

The world-renowned ex-political prisoner, Nelson Mandela, gives an account of ministry on Robben Island during his time. The following is a commentary on his book *Long Walk to Freedom*:

Once services were held outside, we were given the option of attending. Some men attended services only in their own denomination. Though I am a Methodist, I would attend each different religious service. (Mandela 1994:536)

Admittedly a Methodist, Mandela viewed all spiritual workers as their own. A case in point is where he mentions that “one of our first ministers was an Anglican priest by the name of Father Hughes ... who had served as a chaplain in the submarine corps during the Second World War”.

Mandela pointed out that during Father Hughes’ first arrival, the latter was disturbed by the fact that he had to preach in the corridor, which of course, he found to be contrary to the observation of God. On this occasion, and in place of preaching to them, he delivered extracts of Winston Churchill's wartime radio addresses: “we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, and we shall fight in the hills; we shall never surrender.” (p.536)

According to Mandela, Father Hughes quickly preached to them in the courtyard and they found his sermons impressive. He ensured that he inconspicuously inserted bits and pieces of news into his sermons, something they cherished. For instance, he would say that “like the pharaoh

of ancient Egypt, the prime minister of South Africa was raising an army.” (p. 537).

Mandela said that at all times they sang hymns at the end of services and that he thought Father Hughes saw them so frequently just to hear them sing. He brought with him a portable organ, and he would play for them. He admired their singing, saying that “it was the only singing that matched the choirs in his native Wales.” (p. 537).

Another spiritual worker was the Methodist minister, Reverend Jones, who had been stationed in the Congo during its insurrection.

His experience, Mandela thought, could have been responsible for his misery. Repeatedly, he preached the significance of reconciliation – implying that it was them who needed to reconcile themselves to the whites.

Mandela reports that one Sunday, during Reverend Jones’ “one-sided” message, he noticed Eddie Daniels moving nervously. Ultimately, Eddie was impatient and said: “You’re preaching reconciliation to the wrong people,” he shouted. “We’ve been seeking reconciliation for the last seventy-five years.” (p.537). This was enough for Reverend Jones, and they never saw him again.

Mandela recalls that Reverend Jones was not the only minister Eddie scared away. He says that they were visited by a Coloured minister known as Brother September. “One Sunday”, the story goes, “a prisoner named Rennie Ferris ... volunteered to lead a prayer. Brother September was pleased to recognize such devotion. Rennie began speaking in lofty language and, at one point, asked the congregation to close its eyes and pray. Everyone, including Brother September, obliged. Eddie then tiptoed to the front, opened Brother September’s briefcase, and removed the *Sunday Times* of that day” (p.537). He says that nobody suspected

anything at the time, but Brother September never brought newspapers again.

The next spiritual worker was Reverend Andre Scheffer, who was a minister of the Dutch Reformed Mission Church in Africa, a sister church of the Dutch Reformed Church. The Mission Church catered only to Africans. Mandela describes Reverend Scheffer as “a crusty, conservative fellow who usually preached to the general prisoners”. He says that “one Sunday, he wandered over to our section and we asked him why he didn't preach to us?” Reverend Scheffer answered: “You men think you are freedom fighters ... you must have been drunk on liquor or high on *dagga* [marijuana] when you were arrested. Freedom fighters, my foot!” (p.538). He says they challenged him to come to preach to them and, eventually, in the late 1960s, he responded.

According to Mandela, Reverend Scheffer was unconventional in one respect: he took a scientific approach to religion. Mandela found this attribute very appealing. He observed that many people use science to discredit religion, but Scheffer enlisted science to bolster his beliefs. In this regard, he recalls one sermon in which he talked about the Three Wise Men from the East who followed a star until it led them to Bethlehem. The minister said “This is not just a superstition or a myth,” (p.538) and then he mentioned proof of astronomers that, once upon a time in history there was a comet that followed the path defined in the Bible.

As Reverend Scheffer became familiar with them, he became more sympathetic. Mandela describes Scheffer as a person with a dry sense of humour and liked to poke fun at them. He would say, “You know, the white man has a more difficult task than the black man in this country. Whenever there is a problem, we have to find a solution. But whenever you blacks have a problem, you have an excuse. You can simply say, ‘*Ingabilungu*’” (p.538).

To this, they ruptured into laughter “not only because his pronunciation was unintentionally comical, but also because we were amused by the idea.

Ngabelungu is a Xhosa expression that means 'It is the whites.' He was saying that we could always blame all our troubles on the white man” (p.538). Mandela explains that Scheffer’s message was that they must also look within themselves and become responsible for their actions - sentiments with which he wholeheartedly agreed.

Mandela concludes by noting that “what Sundays were to the rest of the week, Christmas was to the rest of the year. It was the one day on which the authorities showed any goodwill towards men.” He recalls further: “We did not have to go to the quarry on Christmas Day, and we were permitted to purchase a small quantity of sweets. We did not have a traditional Christmas meal, but we were given an extra mug of coffee for supper” (p.538).

3.3.4.2 Photographs

With regards to photography Freund & Thomson (2011:2) remark that “Oral history ... was from the beginning intertwined with photography – not methodologically, but in the historians' belief that without oral history, as without photography, ‘history was dead’”. Supporting this view is Paul Thompson⁵ who “stresses the fruitfulness of ‘combining’ testimonies with photographs, and he warns that “social images of ‘respectable’ or ‘happy families’ determine what photographs are taken” (p.3).

To achieve this end “Oral historians have also been advised to bring a camera to the interview to take pictures of the interviewee, material objects, and living surroundings, or, better still, to bring along a photographer to take a series of photographs that can then be matched with the interviews⁶”.

⁵ Ibid.

⁶ Ibid.

Figure 3.2: Bibles in different translations



Figure 3.3: Bible translation 1

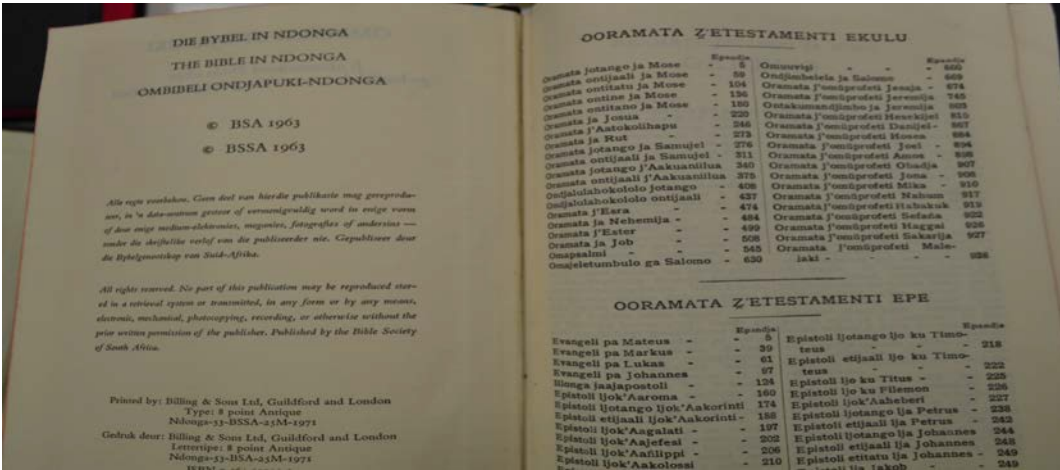
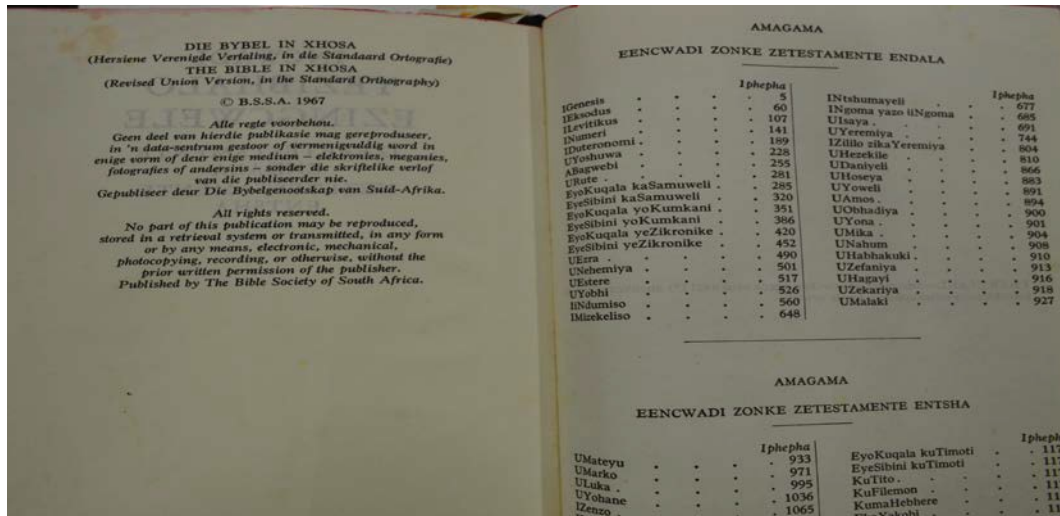


Figure 3.4: Bible translation 2



3.3.4.3 Newspapers

A quarterly magazine issued for Spiritual Workers by the Prisons Department in June 1968 states: “Three years ago we published the rules governing pastoral visits to prisoners ... No doubt individual spiritual ministrations are most important and, should the chaplain be in a position to pay such a visit, it would be welcomed and appreciated by the Department. Any visits for that purpose may be paid on Sundays and weekdays. A Saturday is usually inconvenient and late afternoons and evenings are, unfortunately, not possible. It is strongly advised that this pastoral work should be done by an ordained minister and not by his lay assistant”. Prisons Department Spiritual Care (1968:3)

3.3.5 *Diaries and minutes*

3.3.5.1 Minutes

The decision of NG Kerk General Synod to establish a Synodical Commission for Spiritual Ministering in the Army, the Police and Prisons was taken at its first general synod held in October 1962 in Cape Town. This is contained in the extract of general synod minutes (see annexure 3A3-4).

3.3.6 *Internet*

Reporting on Nelson Mandela’s religious beliefs on its website, The National Catholic Reporter states that: “Although known to keep his religious views private, Mandela was ever mindful of the role the clergy could play in his vision for a non-racial South Africa... In 1993, Mandela attended Mass celebrated by Archbishop Lawrence Henry and parish Capuchin priest Fr. Wildrid Aherne at St. Mary of the Angels in Cape Town. At the service, he singled out priests who had visited political prisoners on Robben Island, at the Pollsmoor Prison in Cape Town, and in Pretoria.”

<https://www.ncronline.org/news/people/mandela-was-ever-mindful-church-role-south-africans-struggle> accessed 07/08/2016.

3.4 MINISTRY FROM 1971 – 1980

Figure 3.5 below shows pictures of ex-political prisoners who were incarcerated on Robben Island between 1971 and 1980, and who took part in this study. They were all, but two, interviewed on 16 March 2016 on Robben Island. Gilbert Chawe and Siphso Singiswa were interviewed on 25 March 2016 in Johannesburg.

Figure 3.6 is a picture of ex-prison warder who watched over political prisoners on Robben Island during this period. The interview was on 30 May 2016 on Robben Island.

Figure 3.7 is a photo of ex-chaplain on Robben Island during this period. The interview was conducted on 26/07/2016 in Pretoria.

Figure 3.5: Ex-Political Prisoners (1971-1980)



Jama Mbatyoti (1977-1981)



Lulamile Madolo (1977-1982)



Vusumzi Mcongo (1978-1990)



Tom Moses (1976-1987)



Mcedisi Siswana (1977-1982)



Gilbert Chawe (1976-1981)



Siphosiso Singiswa (1979-1984)

Figure 3.6: Ex-Prison Warder (1971-1980)



Christo Brand (1978-1982)

Figure 3.7: Ex-Chaplain (1971-1980)



Dr. E.A van Niekerk (1972-1976)

3.4.1 Interviews

3.4.1.1 Interviews with Ex-Political Prisoners

Individual interviews were conducted with Ex-Political Prisoners and the following are their responses to questions put to them:

Interview with Jama Mbatyoti (1977-1981)

Start Time: 11:15:00

Duration: 00:04:25

- I was on Robben Island from January 1977 to December 1981.
- I was held on Robben Island as a political prisoner.
- There were times when they would bring priests from the mainland, but not always.
- It was necessary. Most people did not believe in God. We would talk about materialistic things. Yes it was necessary for the church to come.
- The priest used to come to the section. He would read the bible, pray and hymns were sung.
- Some of the prisoners attended these services.
- Truly speaking, I cannot remember attending one when I was here. (No direct experience).
- We believed in materialistic things. Not that I was one of those people. I grew up in church and I believed in it. It was only that I was in prison and I did not have time to go to church.

- It was important because there were some people who attended these services.
- It benefits society in that prisoners on the Island believed in materialistic things, but some of them now are leaders in churches. I think with the experience of being a political prisoner who did not believe and now that I believe, society stands to benefit.
- The researcher thought that people can learn that you do not always learn from materialistic things. There are spiritual things that you can believe in.

Interview with Lulamile Madolo (1977-1982)

Start Time: 10:39:40 **Duration:** 00:03:08

- I was on Robben Island from 1977 to 1982.
- I was held on Robben Island as a political prisoner.
- I found the church not relevant because it was not addressing our issues.
- If the church was addressing our issues then it was relevant.
- I was not there. I did not go there.
- It ministered to those who attended. It was not compulsory.
- Some who went to the church services would come back with good news.
- It benefited them because they came back with newspapers. I did not take part in those things.
- If they took our issues, then they would be important.
- If they are bold enough to attend to our issues, I would be comfortable with that.
- I did not take part in those services. My issue was that they were conducted by white priests. To me they were part of the system.

Interview with Vusumzi Mcongo (1978-1990)

Start Time: 10:05:05 **Duration:** 00:06:33

- I was on Robben Island from 1978 to 1990.
- I was held on Robben Island as a political prisoner.

- Church played a very important role. When they came here we were able to disseminate information to people outside prison. The church did not only look into the religious aspect but also looked at the human aspect of prisoners.
- It was necessary for ministers to do this ministry. For the prisoners it was important because they could educate from the pulpit and not from the politics side only.
- The churches that visited us here were very human. They looked and cared for us while we were in prison.
- Many political prisoners took part in church services.
- The church was able to visit my family. Although I did not believe in church, it helped me personally.
- It changed me a lot. It made me to understand the church and the role of ministers in society.
- It was important because of its role in society.
- I think society will benefit. It will facilitate the interaction between me and society.
- In fact, I was recruited into ministry by comrade Zungu. I did not consider it then because I was into politics. Other comrade encouraged me to go into ministry because he thought that that was where I would fit.

Interview with Tom Moses (1976-1987)

Start Time: 11:33:15

Duration: 00:05:49

- I was on Robben Island from 1976 to 1987.
- I was held on Robben as a political prisoner.
- The Dutch Reformed Church wanted us to repent.
- The churches always had to come to Robben Island because not all of us were religious but most of us had religious believes. In those years they delivered their sermons in Afrikaans or In English.
- They were preaching repentance. That's the way they wanted us to conform.
- The church ministered to political prisoners. But the Dutch Reformed Church took only its members. Only the Anglican and Roman Catholic had

church services with all prisoners. The study office was used for church services for prisoners.

- During those years most of us needed some spiritual guidance. Catholics were always positive, Anglicans were neutral and the Dutch Reformed wanted us to repent.
- When I got to Robben Island I came from a religious background, but in detention it almost left me because we felt that God left us in the lurch.
- It was important, during that time we needed someone to spread the gospel and guide us. It was important from the spiritual point of view.
- Mostly services were conducted in Afrikaans and we could not understand it. Society would not benefit much.
- During those years I needed spiritual guidance. For me, if it was not for the Roman Catholic and the Anglican churches, I would probably have been one of those prisoners that cracked. Yes it was beneficial to me.

Interview with Mcedisi Siswana (1977-1982)

Start Time: 09:45:00

Duration: 00:06:05

I was on Robben Island from 1977 to 1982.

- I was held on Robben Island as a political prisoner.
- I know that the church did minister on Robben Island but I do not have direct experience in terms of that.
- For me, I did not find relevance of the ministry to political prisoners because it did not seem to be talking to the issues that resulted in political prisoners ending up in prison.
- Those who wanted to go to the church service were allowed to attend.
- It ministered to political prisoners – voluntarily.
- I do not have a direct personal experience.
- To me it was not relevant because it was not talking to the real issues.
- It would have been important had it been expressed in that fashion (mentioned above). It did not come across as important.
- It would benefit society if it integrates the plight of the people. People need to understand the caring spirit of the church.

- The church is not supposed to be afraid. It should consider itself to have a responsibility in dealing with all aspects of human life, even if the issue is political in nature but it is inhuman the church should not be afraid to challenge it.

Interview with Gilbert Chawe (1976-1981)

Start Time: 13:10:00

Duration: 00:10:04

- I was on Robben Island from 1976 to 1981.
- I was held on Robben Island as a political prisoner.
- Church ministry provided sermons to population of inmates who belonged to different denominations.
- It was, indeed, necessary. We were brought up in Christian environment. So, in prison people still maintained their loyalty to Christianity.
- Different church denominations would provide different services to the inmates befitting their denomination.
- Because there were different religions on Robben Island such as Islam and Christianity, inmates would attend the service that is relevant to their religions.
- Church ministry brought a lot of hope. It inspired a lot of comrades. It gave us faith that what brought us to Robben Island was not in vain.
- I viewed church ministry as bringing stability. And I realized that there was acknowledgement and recognition of what brought us to Robben Island.
- In my view, the church ministry was important. The church assisted our families in many ways, such as arranging traveling and accommodation for our families when they visited us.
- Historically, the church has been the custodian of freedom, human rights, equality and justice for all in society.
- The church has been fearless in providing support and used every opportunity to do so. The church was the only institution that the apartheid government trusted during those times. The church rejected injustice in society.

Interview with Sipho Singiswa (1979-1984)

Start Time: 13:33:00

Duration: 00:09:17

- I was on Robben Island from 1977 to 1984.
- I was held on Robben Island as a political prisoner.
- I was not a church person. However, whilst I was there I saw that every Sundays we used to have ministers coming to provide spiritual and emotional guidance and counselling to political prisoners who were Christians.
- The church has always played a dual role in terms of the South African society. It supported the struggles of those who were marginalized. At the same time the significant part of the church supported apartheid policies. Many political prisoners found comfort in the visits by the church.
- They would provide prayer sessions. Those who wanted to speak to a number of issues, that is, spiritual and emotional, would speak to a minister during the visit. It was refreshing to have someone from outside that people can talk to.
- The church ministered to political prisoners.
- Those who attended church on Robben Island found comfort and solace with coming into contact with ministers who visited. Everyone was catered for, that is to say, those who belonged to the Methodist church, the Catholic Church, etc.
- I am not a church person. However, I did appreciate the fact that it was one of the highlights of the weekend to those who attended the church.
- To those who attended the church it was important. Some of us felt very strong that for many years the church in South Africa, such as NG Kerk, sought to justify apartheid policies. We were critical of the role Christianity played to the oppression of one community by the other.
- There are multi-pronged benefits of the role of the church. Some churches spoke out against racism, the economic exploitation of others and social injustices. This contributed to societal change. The churches also played a role in supporting families of political detainees and prisoners.
- It is my view that, because of the contact that some churches or ministers had with political prisoners, some of them got insight into the issues that the

latter dealt with in terms of fighting social injustices and inequalities. Ministers were also able to communicate these to their congregations outside prison. This is how society would benefit, in general.

3.4.1.2 Interview with Ex-prison warder

Interview with Christo Brand (1978-1982)

Start Time: 10:48:00

Duration: 00:08:57

- I was on Robben Island from 1978 to 1982.
- I was working as a prison warder. I started working here at the age of eighteen years. I first worked at the section where Mandela was kept. Later, I worked in the censor office and later I worked at the study office as an examination officer.
- We used to have church visits regularly on week-ends. Church leaders would give the message to prisoners. A table would be placed in front (sometimes there was nothing) where the message is being given and the prisoners would sit. At first only prisoners from whose denomination the minister came would be allowed to attend. Later, all prisoners, irrespective of denominations, were allowed to attend church service. The apartheid government made sure that a person must have a bible. We believed that through religion we can make a person better.
- Church ministers, especially those who came on Robben Island were strictly controlled. They were strictly picked, searched and screened to see if they did not belong to any political organisation. Their telephones were bugged and monitored. Those who came brought the message (preached) to the prisoners. A lot of prisoners did not receive visits. A church visit afforded these people a chance to meet a person from outside.
- When a minister was around we would announce his name in the sections and invite the prisoners to church service. Some people would come with their bibles and others with nothing. The minister will greet each one by hand. Thereafter he will give them a service; sometimes he will give them a communion service. Sometimes we would get tired of the priest who prays for ten minutes and we would go and sit outside.

- The prison chaplain would arrange ministers from outside to minister to prisoners. Sometimes prisoners would apply to see the minister and the chaplain would arrange the visit.
- Even on Robben Island there were church people. For example, there was a Reverend who was staying in the same section with Mandela (I forgot his name). There were also two Reverends in the F&G sections. Reverend Nkopodi, who is in the military service today, was one of them. The church was therefore, important for them to contact with outside world. A lot of people were not religious but they wanted to understand the bible.
- In my view, in the beginning I thought that this was another guy trying to smuggle the messages out of prison. But later, when I saw how the people were really hungry to see some of these (church) people, I realised that there was a need for the former to see the church person.
- I think it was important. Church was really important in prison. It was a point of contact from outside, [especially] for that man who never received visits. The priest would liaise with the prisoner's family outside. A lot of prisoners came from poor families and the church organised money for those families to visit the prisoners. The church arranged the place like Cowley House to accommodate families during the visits to Robben Island. It was important for them.
- The church minister did not benefit from the prisoners, but they built up friendship with their churchgoers as well as the outside public. The people from outside also believed in these church leaders who visited Robben Island because they were also a contact for them to reach their loved ones.
- They can learn that the church was there to help people. The church was neutral. It gave some help, advice and back up support. It gave financial and religious support to prisoners and their families. The church was there to help people through the darkness in prison.

3.4.1.3 Interview with Ex-chaplain

Interview with Dr. E.A van Niekerk⁷ (1972-1976)

Interview was conducted with a former chaplain who used to minister to prison warders on Robben Island during the period 1971 to 1980. The following are his responses to questions put to him:

Start time: 10:32:00

Duration: 00:08:14

- I was on Robben Island from 1972 to 1976.
- I was the minister in the Grote Kerk in Cape Town and the focus point of my ministry was to go to Robben Island every second Sunday evening for the service to the Correctional Services people there.
- They did not allow us to get in touch with the prisoners. But we would visit them [correctional services people] regularly in a pastoral way. They were all positive and very kind, minding for the prisoners and praying for them. And that was the main feature of the congregation on Robben Island.
- Oh! It was necessary because these people worked with their hearts with the prisoners and we had to go there and shake their hands and do the mission there because they also had a mission, although not with the prisoners directly, it was always in their hearts and they were always praying for the prisoners.
- Well, except for the regular services there, I went there regularly to visit them in their homes and when they were in hospital I went to visit them there too. So I had a very close relationship with those people.
- The church ministered to the correctional services people there including General Willemse. He was one of my elders there and we had a very close relationship all the time.

⁷ Dr. van Niekerk was doing ministry to Correctional Services staff, including prison warders, on Robben Island and not to political prisoners – as it will later become clear in his responses to the questions.

- This was one of the God-given chances I got to go there. I will always be thankful for that.
- Well. It was one of the things I regularly [do] every Sunday morning. I went up on the mountain, to a certain place, between the trees and I was praying there for one hour every Sunday morning. Part of these prayers was looking at Robben Island from the Table Mountain and praying for the prisoners there. So that was part of my spiritual discipline. The Island was the main feature in the whole.
- I think it was important, but we had to listen to what the people on top tell us, you know. How far your ministry extended but not to the prisoners. But they were part of our hearts. It was my responsibility only to turn to the Correctional Services people and General Willimse told me that they will minister to the political prisoners and that satisfied me because it was in his hands. I did not really know what they were doing – if there were any services? He only told me that they received pastoral visiting. That’s all I knew.
- Just take their hands in close relationship because they were never out of our ministry a lot in the past and it is very necessary in future that we come together and take hands and just let it be [the] past of our ministry in this country and let’s come together with a main mission for the church.
- In my ministry to the Correctional Services, I think that the [Department] itself needs to strengthen those people to stretch out their hearts to prisoners there. That was my main theme. To strengthen them and to open their hearts and to pray for them. It was always part of our ministry there. Never apart from each other but always knowing that here are people who (sic) needed the nearness of the Lord Jesus Christ.

3.4.2 Questionnaires

3.4.2.1 Ex-Political Prisoners

A total of eight completed questionnaires were received from respondents who were in prison during this period (1971-1980).

The questionnaires revealed the following:

- During which period(s) were you on Robben Island?
1971-1980 = 8
- In what capacity were you on Robben Island?
Political prisoner = 8
- To which section of political prisoners did the church minister on Robben Island?
E Section = 2
F Section = 3
G Section = 2
Kombuis = 1
- How many years were you serving in prison?
0-5 = 6
11-15 = 2
- Rate the importance of ministry to political prisoners on Robben Island
Very Important = 2
Important = 4
Unimportant = 2
- Do you think ministry to political prisoners on Robben Island was necessary?
Yes = 4
No = 4
- What did the church do when it ministered to political prisoners on Robben Island?
Financial support = 1
Communicate with our families = 1
Devotion = 3
Sermon = 1
Holy Communion = 1

I did not attend church service = 2

- Rank the following statements on the scale of 1-5. (for example, rank 1 if you strongly agree or 5 if you strongly disagree)

I was the recipient of church ministry as a political prisoner:

Agree = 2

Disagree = 2

Strongly Disagree = 4

Attendance at the church ministry was voluntary:

Strongly Agree = 5

Agree = 3

Church ministry to political prisoners on Robben Island would benefit society in general:

Not sure = 4

Disagree = 2

Strongly Disagree = 1

Strongly Agree = 1

People can learn a lot from your experience of church ministry to political prisoners:

Agree = 3

Not sure = 2

Disagree = 1

Strongly Disagree = 2

3.4.2.2 Ex-Prison Warder

A completed questionnaire was received from a respondent who worked in prison during this period (1971-1980).

The questionnaire revealed the following information:

- During which period(s) were you on Robben Island?

1971-1980= 1

- In what capacity were you on Robben Island?
Prison Warder = 1
- To which section of political prisoners did the church minister on Robben Island?
All Sections
- How many years were you serving in prison?
0-5 = 1
- Rate the importance of ministry to political prisoners on Robben Island
Important = 1
- Do you think ministry to political prisoners on Robben Island was necessary?
Yes = 1
- What did the church do when it ministered to political prisoners on Robben Island?
It provided prisoners with financial support for their studies.
It arranged accommodation and transport for visiting families of prisoners.
- Rank the following statements on the scale of 1-5. (for example, rank 1 if you strongly agree or 5 if you strongly disagree)
I was the recipient of church ministry as a political prisoner: Strongly Agree = 1
Attendance at the church ministry was voluntary: Strongly Agree = 1
Church ministry to political prisoners on Robben Island would benefit society
in general: Strongly Agree = 1
People can learn a lot from your experience of church ministry to political
prisoners: Strongly Agree = 1

3.4.2.3 Ex-Chaplain

A completed questionnaire was received from a respondent who ministered to prison warders and officials during this period (1971-1980).

The questionnaire revealed the following information:

- During which period(s) were you on Robben Island?

1971-1980 = 1

- In what capacity were you on Robben Island?

Chaplain = 1

- To which section of political prisoners did the church minister on Robben Island?

Correctional Services officials = 1

- How many years were you serving in prison?

0-5 = 1

- Rate the importance of ministry to political prisoners on Robben Island

Very Important – 1

- Do you think ministry to political prisoners on Robben Island was necessary?

Yes = 1

- What did the church do when it ministered to political prisoners on Robben Island?

Preaching = 1

Singing = 1

Praying = 1

House visitation = 1

- Rank the following statements on the scale of 1-5. (for example, rank 1 if you strongly agree or 5 if you strongly disagree)

I was the recipient of church ministry as a political prisoner: Not Sure = 1

Attendance at the church ministry was voluntary: Not Sure = 1

Church ministry to political prisoners on Robben Island would benefit society in general: Agree = 1

People can learn a lot from your experience of church ministry to political prisoners:

Agree = 2

3.4.3 *Inspection of records*

The annual inspection report⁸ for the period 01/07/1980 to 30/06/1981 of religious work on Robben Island (see Annexure 3B3-1) contained the following aspects, among others: (1) Inspection questionnaire, (2) recording of church affiliation, (3) religious workers, (4) service orders and regulations, (5) reimbursement of spiritual workers, (6) literature, (7) audio-visual aids, (8) church services, (9) morning devotion, (10) prayer hours and bible study, (11) catechumen, (12) interviews and group work, (13) religious practices, ceremonies or festivities, (14) sanctification of Sunday, (15) requests, complaints and recommendations.

The following is my Anglicized version of the report:

3.4.4 *Inspection Questionnaire (Inspeksie Vraelys)*

3.4.4.1 The questionnaire was received on time. However, there were quite a lot of queries regarding the completion of the form.

3.4.4.2 Two copies were received.

3.4.4.3 Recording of Church Denomination (Opname oor Kerkverband)

- The recording of church denomination was done properly.
- A great number of prisoners belonged to churches that had full-time spiritual workers. There were no spiritual workers locally available from smaller churches.
- Church denomination of prisoners⁹ is indicated on their prison cards.

⁸ This report is attached here in Afrikaans to maintain its originality. The transliteration was done by me.

⁹ A report containing a full list of political prisoners' church denominations and religious affiliations is presented on Annexure 3B3-3

3.4.5 *Religious Workers (Godsdienstige Werkers)*

- 3.4.5.1 The number of spiritual workers for every church was filled-in.
- 3.4.5.2 The list of religious workers is complete. The register was checked and signed.
- 3.4.5.3 There are religious workers that have left, their names should be removed. The following names should be removed. Revs. J. Clark, A.L.C Gray and Z. Gill.
- 3.4.5.4 All visitors' permit numbers are available and are inserted in personal files of religious workers.
- 3.4.5.5 All appointment letters of religious workers are in their personal files. In the case of workers who were appointed earlier, there are no copies of G318.
- 3.4.5.6 There is only one list of religious workers.
- 3.4.5.7 Attempts were made to find outstanding invoices of religious workers.

3.4.6 *Service Orders and Regulations (Diensorders en Voorskrifte)*

- 3.4.6.1 B23 is available.
- 3.4.6.2 The chief does not have G318.
- 3.4.6.3 During the visit there were no G317 forms in stock.
- 3.4.6.4 There is enough G249 in stock.

3.4.7 *Reimbursement of spiritual workers (Vergoeding Geestelike Werkers)*

- 3.4.7.1 G249 was checked. It is in each file of spiritual workers.
- 3.4.7.2 The forms are in order.
- 3.4.7.3 Sessions are done according to the number of members.

3.4.8 *Literature (Literatuur)*

- 3.4.8.1 The following state Bibles are in stock
 - Afrikaans – 5
 - English – 10
 - Xhosa – 10

3.4.8.2 Private Bibles

- The number of bibles is not available. There are well private bibles in possession of prisoners.
- The number in possession of spiritual workers is not available.

3.4.8.3 Spiritual Reading Material

- There is a prison library and there are 10 books available.
- There are books given to prisoners which are in their possession.

3.4.8.4 Bible Correspondence Course

- There is a Bible correspondence course which is used for Bible discussions.
- It helps prisoners to understand the Bible and to enhance their spiritual growth.

3.4.8.5 Available hymn books

- English – 63
- Xhosa – 46

3.4.9 *Audio-visual Aids (Oudio Visuele Hulpmiddels)*

3.4.9.1 The following aids are available in prison:

- Tape recorder
- Film projector

3.4.9.2 Prison arranges record player, Intercom system, radio and tape recorder.

3.4.10 *Church Services (Kerkdienste)*

3.4.10.1 There is a planned programme for services. Each church goes once per month, on a stipulated Sunday to Robben Island.

3.4.10.2 There are enough locals available to conduct worship services.

3.4.10.3 The prison does not arrange a choir.

3.4.11 *Morning Devotion (Oggendgodsdienst)*

3.4.11.1 Prisoners choose to have their own devotion.

3.4.11.2 There is no evening devotion.

3.4.11.3 Prayer Hours and Bible Study (*Bidure en Bybelstudie*)

3.4.11.4 There were no prayers held.

3.4.11.5 There was no bible study held

3.4.12 *Catechumen (Katkisante)*

3.4.12.1 There were no catechism classes

3.4.13 *Interviews and Group Work (Onderhoude en Groepwerk)*

3.4.13.1 The chaplain arranges the interviews and he is present in the interviews.

3.4.14 *Religious Practices, Ceremonies and Practices (Godsdiens gebruike, Seremonies/Feeste)*

3.4.14.1 The Muslim members fast during their fasting period

3.4.15 *Sanctification of Sunday (Heiliging van Sondag)*

3.4.15.1 There was no sport played on Sunday.

3.4.15.2 Prisoners dedicate this opportunity to attend the services.

3.4.16 *Requests, Complaints and Recommendations (Versoeke, Klagtes en Aanbevelings)*

3.4.16.1 There were no complaints regarding spiritual care.

3.4.16.2 There were also no complaints or requests from the side of spiritual workers.

3.4.16.3 There were no spiritual workers who wanted to see the chaplain.

3.4.16.4 Spiritual workers do not report to the organizing committee

3.4.16.5 There was no further ecclesiastical care done.

3.4.16.6 The officials arrange the services and encourage the prison to attend them.

3.4.16.7 The member has been recently appointed and was not aware of the conference.

3.4.17 *Literature, photographs and newspapers*

3.4.17.1 Literature

Mandela (2001:135) recalls that: "Every Sunday morning a minister from a different denomination would preach to us. During the first two years on the island we were not allowed to leave our cells for Sunday services. The minister would preach from

the head of the corridor (see figure 3.5 below). By the third year, services were held in the courtyard”.

Figure 3.8: Head of the corridor



Furthermore, in the letter to his daughter, Maki, dated 27 March 1977, and written from Robben Island, Mandela (2010:235) revealed: “As you know I was baptized in the Methodist Church and was educated in Wesleyan schools – Clarkebury, Healdtown and at Fort Hare. At Fort Hare I even became a Sunday School teacher. Even here I attend all church services and have enjoyed some of the sermons ...”

3.4.17.2 Photographs

Figure 3.9: Bible translation 3

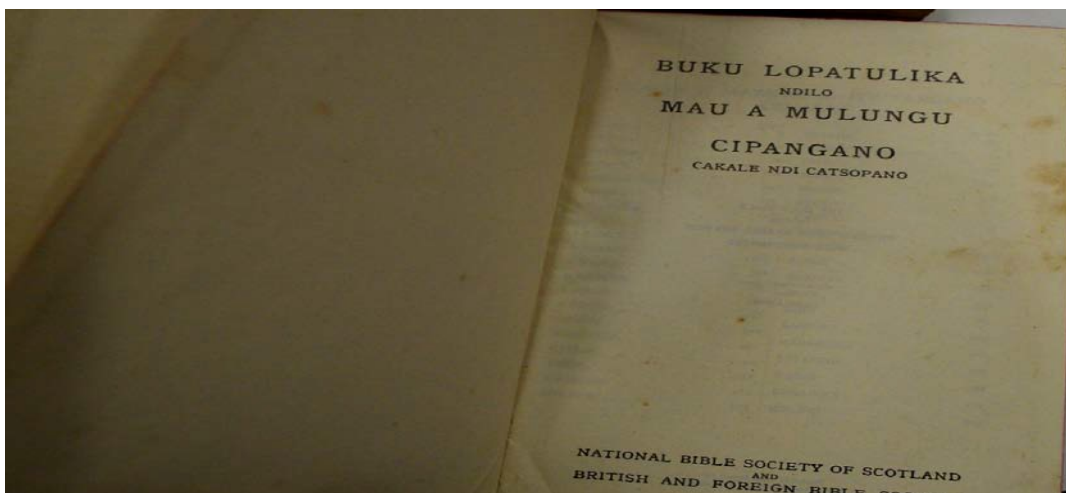


Figure 3.10: Bible translation 4

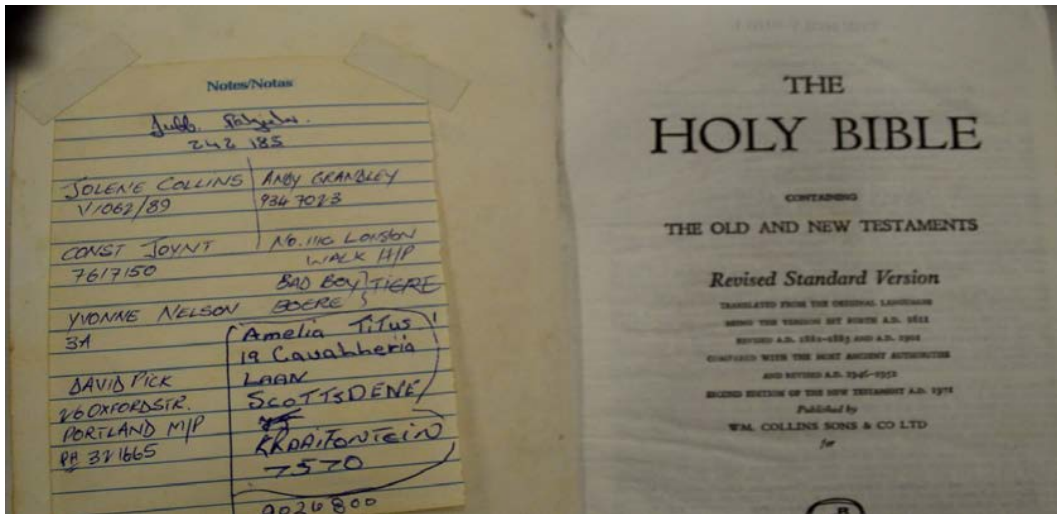
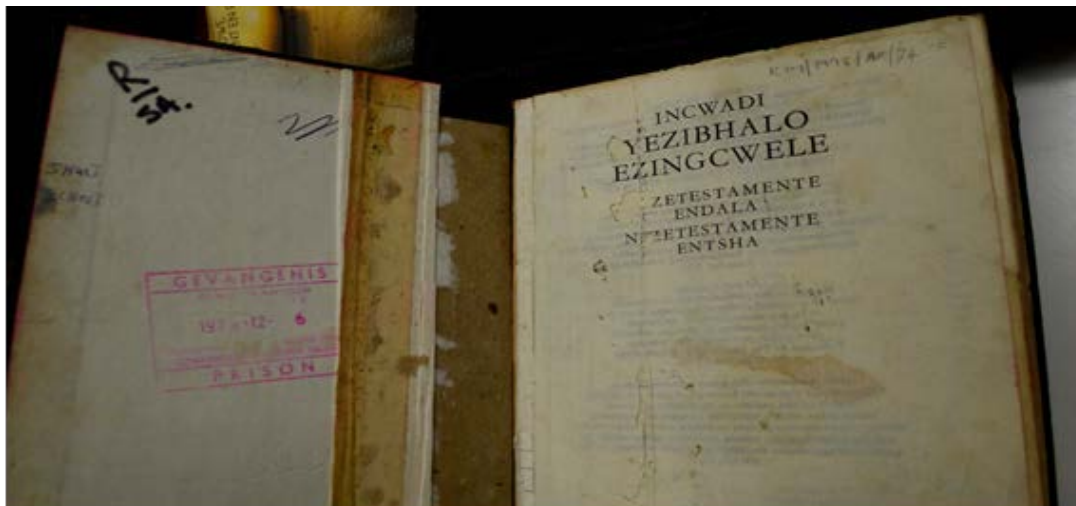


Figure 3.11: Bible translation 5



3.4.18 Diaries and minutes

3.4.18.1 Diaries

A letter about the “Holy Mass for Catholic Prisoners” is presented here as annexure 3B3-1

3.4.19 Internet

3.4.19.1 Christmas Cake

The monotony of the Robben Island diet was occasionally broken by the observance of religious ritual. Those priests who were brought in to minister to the prisoners were legitimately allowed to bring food items in honour of specific

festivals. Many prisoners, Madiba included, developed fluid religious affiliations in order to take advantage of the temporary respite from prison food.

Laloo Chiba, a fellow inmate to Nelson Mandela, recalled: 'The authorities would come around and say, 'How many people are observing Eid?' And hell, everybody was suddenly converted or Hinduism or Islam or whatever it was, including Madiba and Walter Sisulu! Madiba genuinely respected all religions and he did use to attend all types of service so it was a show of respect for other people's religion, not just about the food.

But we were all born again quite often! Muslims, Christians, Hindus, we were everything! While most of the food for ecclesiastical eating came in from the outside, there are rare examples of prisoners making their own festive food. In 1978 Laloo Chiba took on the role of Christmas cake-maker. It was not a cake in the conventional sense of the word but all those who tasted it swore that it was delicious. <http://www.expressoshow.com/articles/Robben-Island-Christmas-cake.html?articleID=5801>. Accessed 08/08/2016.

3.5 MINISTRY FROM 1981-1990

Figure 3.12: Ex-Political Prisoners (1981-1990)



Itumeleng Makwela (1983-1990)



Dede Ntsoelengoe (1981-1990)



Dumisani Mwandla (1989-1991)



Sipho Msomi (1984-1989)



Ntando Mbatha (1986-1991)



Thulani Mabaso (1986-1991)



Derick Basson (1986)



Sparks Mlilwana (1983-1994)



Vusumzi Khube (1983-1994)



Mafoka Mothamaha (1989-1990)

3.5.1 Interviews

3.5.1.1 Interviews with Ex-Political Prisoners

- Individual interviews were conducted with Ex-Political Prisoners and following are their responses to questions put to them:

Interview with Itumeleng Makwela (1983-1990)

Start Time: 10:20:00

Duration: 00:10:34

- I was on Robben Island from 1983 to 1990.
- I was held on Robben Island as a political prisoner.
- Every Sunday they (prison warders) would come and say we should go to church, but you were not forced to attend. I only attended the sermon once. We used to listen to the sermon. It was conducted in English by a white priest. All of us came from different backgrounds. There were people who were Christians.
- Some prisoners were discouraged by the fact that the ministers were white and they represented churches which supported the apartheid government.
- We went into one Office and we sat down. The priest opened the bible and he began telling us that what we have done is wrong and that we should change as human beings. We listened to him, we did not argue. He prayed for us.
- The sermons were open to all prisoners. People would come from different section to attend the church service.
- I only attended once. I do not have much experience. When I listened to the minister the first time he alluded to the fact that what brought us to Robben Island was wrong and that we must repent.
- Ministry is a good thing but those progressive churches were not brought to Robben Island.
- It was not important because the church preached in the way that benefited them.
- Ministry would benefit society by enlightening them. By showing them that apartheid was wrong. Progressive churches would benefit society.
- It is not only. Religion is also important in our society. Those who were Christians amongst us played an important role. We used to pray here in prison.

Interview with Dede Ntsoelengoe (1981-1990)

Start Time: 10:14:40

Duration: 00:03:19

- I was on Robben Island from 1981 to 1990.
- I was held on Robben Island as a political prisoner.
- I have never attended any church service.
- It would have been necessary during my time because we come from different backgrounds. Those who were religious would have wanted their ministers to come.
- I have no idea how the church ministered. I hear from the guys who came in the seventies that they were ministered but not every day.
- My experience comes from my interactions with my fellow inmates who indicated that various churches like Dutch Reformed, Anglican and Methodist used to visit here.
- None.
- I think it would have been important especially to those with strong faith.
- It would benefit society because of rehabilitation, integrative and moral regeneration functions the church has.
- Unfortunately, I have no personal experience to share.

Interview with Dumisani Mwandla (1989-1991)

Start Time: 10:35:35

Duration: 00:04:05

- I was on Robben Island from 1989 to 1991.
- I was held on Robben Island as a political prisoner.
- When I arrived here there was no church activity. I heard from fellow inmates that there were priests at some stage. What I heard was that they were trying to soften political prisoners to toe the line more than preaching the word of God.
- They preached to soften the comrades.
- Some political prisoners did attend these services.
- I cannot say. I never attended any of those things.
- It was from two different sides as I got it from other people who attended.
- It was not important. They were not preaching the Word of God that we know. They were trying to oppress us further.

- It would, in the sense that, as political prisoners we had this relationship
- with the South African Council of Churches and some ministries outside the confines of prison. That helped the prisoners to value the church in a different way.
- People can learn so many things, like to take care of one another as the creation of God, and to build that relationship that will bring us closer to our beliefs that Jesus Christ is there.

Interview with Sipho Msomi (1984-1989)

Start Time: 10:49:43

Duration: 00:08:44

- I was on Robben Island from 1984 to 1989.
- I was held on Robben Island as a political prisoner.
- They will have a church service in the study office. The guards would escort us in small groups from different sections. The service would last for about fifteen to twenty minutes. I cannot recall which churches they came from but they were local ministers from the Western Cape.
- It was a necessary thing to do because some people needed some kind of spiritual support. For me it was more about seeing someone from outside prison and listening to something different, not politics, not prison regime. I felt that it would help me psychologically to get some kind of relief.
- They would preach to us, pray for us and have some comforting words.
- Sometimes they would bring us some sweets, which was very, very important for us. They would also bring some newspaper for us to take.
- They ministered to political prisoners.
- Usually, it was just a straight-forward church service, praying for us. They would allow us to say a few things. Occasionally, we would feel uncomfortable when the minister started criticizing us for challenging the government as if it is a sin to fight for our rights and freedom. I remember at one time we stormed out of the service because of the same conduct of the minister. We felt disrespected.
- There was nothing more than conducting a service, pray and they are gone. Once in a while they will bring some sweets.

- I think it was important, although I am not a strong religious person. In fact, can describe myself as an atheist but I have always respected the church because I grew up in the environment where my parents encouraged me to go to church. When two weeks passes without being called for church service, we would ask the prison warders why there has not been the service because we felt it was important for us as we were in prison. It was refreshing, therapeutic and helpful.
- It would benefit society in that it would bring a calming effect, it would allow sanity to prevail so that by the time we are released, psychologically, there is not much damage. It would help society in this way.
- It is to say no matter who you are, what is your background or even if you are not a believer, it is advisable to be part of something and experience it to see if there are benefits or not. In my case, at least, when it came to the spiritual and therapeutic parts, I think it benefited me.

Interview with Ntando Mbatha (1986-1991)

Start Time: 09:56:00

Duration: 09:06:16

- I was on Robben Island from 1986 to 1991.
- I was held on Robben Island as a political prisoner.
- I never attended the church services. However, I used to hear from those who attended how the Word was preached to them. They told me that they used the opportunity to smuggle the messages out of prison.
- At that time, I was viewing the church in a negative light because of the struggle against apartheid. I therefore did not see the need to go to church. I later saw that it was important that this ministry should take place.
- I cannot answer that one because I did not attend the church service.
- The church ministered to political prisoners.
- I can recall that one of my fellow inmates by name of Nganono once introduced me to a certain pastor Steinhurger from Australia to visit me as part of keeping me motivated and inspired.
- Many people in South Africa come from a Christian background. This helped them to cope with challenging situations like the one in prison.

- The church plays an important role because they can influence society to be sympathetic to our plight as political prisoners.
- In those days, the fact that one could visit political prisoners was a huge and difficult step because the security police would be interested in the relationship of the visitor to the prisoner. People will understand that as prisoners, we viewed the role of the church differently.

Interview with Thulani Mabaso (1986-1991)

Start Time: 11:24:00

Duration: 00:05:56

- I was on Robben Island from 1986 to 1991.
- I was held on Robben Island as a political prisoner.
- There were different denominations and priests. We had other people from the Moslem community. We had bibles. Each and every section had bibles. I grew up in church family. So for me it was familiar.
- It was necessary because the bible is part of motivation and it gave hope to individuals.
- They read verses from the bible and prayed for everyone. Each prayer was giving hope to individuals.
- To political prisoners belonging to various denominations.
- The important experience was the message of hope that they gave to us and assuring us that the people outside prison are with us.
- The church is my family. I grew up in the Methodist church. So I had a very close relationship with the church.
- To me it was important and very crucial in bringing up our spirit and nurturing our lives.
- The church benefits society in the sense that it brings hope and spiritual healing.
- People must learn that church was always a pillar. Whenever they are in trouble the church will provide the shelter for protection. As political prisoners we had hope that we were going to reach the land of freedom as we did it in 1994.

Interview with Derick Basson (1986)

Start Time: 10:45:05

Duration: 00:04:38

- I was on Robben Island in 1986.
- I was held on Robben Island as a political prisoner.
- I have no knowledge about that apart from what I heard from other comrades who went to church services.
- During my stay here I never attended any church service.
- I would not know since I did not attend the church service.
- From what I understand from comrades the church did minister to some comrades.
- I have no personal experience about that.
- If I had an opportunity to go to a church service I would probably go. But, it was right here where I started to question religion. I saw religion as a very dividing factor in society as opposed to it being a uniting factor.
- Maybe some comrades needed to have that in their lives. For others it was not necessary because some people more science-oriented as opposed to religion.
- Those who were serious about religion would impart that knowledge to society because we see our society being plagued by many ill practices and immoral behaviour.
- I do not have that knowledge since I personally did not participate.

Interview with Sparks Mlilwana (1983-1994)

Start Time: 11:00:00

Duration: 00:05:16

- I was on Robben Island from 1983 to 1994. I was held on Robben Island as a political prisoner.
- The church services would in B-section. The bible would be read and the priest prayed for us.
- It was very necessary because the priests helped us spiritually.
- The church services would in B-section. The priest would be in the corridor and do the service while other prisoners were in their cells.
- To political prisoners authorised by prison authorities.
- The priest used to emphasize reconciliation issues, in particular.

- I view it as a right way for our children to be educated so that they can live a drug-free life. It was important because I am one of those people who used to go to the church. However, other prisoners did not believe. After attending church service I would feel relieved. I think church ministry would play a big role even in our government.
- As a political prisoner I was the one who conscientised the youth to go to church not for fun, but because it is there where you get to meet with community.

Interview with Vusumzi Khube (1983-1994)

Start Time: 11:44:04

Duration: 00:03:24

- I was on Robben Island from 1983 to 1994.
- I was held on Robben Island as a political prisoner.
- I did not go to church but there was a priest that normally came to visit.
- I was mainly occupied by school work.
- I do not know how the church ministered.
- To everyone here in prison.
- I have no personal experience.
- There was a relationship only between those who went to church and those who did not attend the church.
- There was something important about the church but I never thought I should go to church.
- I would not know because I was busy with politics and my school work.
- There were many things that those who attended church experienced, but I was not interested in asking them about their experiences.

Interview with Myself (1989-1990)

Start Time: 11:08:20

Duration: 00:04:44

- I was on Robben Island from 1989 to 1990.
- I was held on Robben Island as a political prisoner.
- Whilst I come from a religious background, when I got to Robben Island I did not go to church. But from the discussions that we had with other

comrades who were here, I learnt that there were church services that were conducted.

- I think it was necessary for the church to do ministry because it kept the spirits of the people high.
- We heard from other people that the church would come and give church services on Sundays. They used to pray and give sermons.
- To political prisoners that were serving time on Robben Island.
- I do not have a direct personal experience except for that which I heard from other political prisoners who attended the church service.
- At the time I was here we were still full of fighting spirit and we thought then that the church would dampen our spirit. This is why I was reluctant to attend the church service.
- I think it was important in hindsight. At that time we did not think it was important because we thought it was designed to make us passive and dampen our fighting spirit.
- I thought that society would not benefit if our course was dampened and that we were made to lose our focus. It was important to hold to our political view. What they can learn is that my take was not correct because had we made use of the services there we would get spiritual empowerment and we would be able to tell society out there what good the church has been on Robben Island.

3.5.2 Questionnaires

3.5.2.1 Ex-Political Prisoners

A total of twelve completed questionnaires were received from respondents who were in prison during this period (1981-1990).

The questionnaires revealed the following:

- During which period(s) were you on Robben Island?
1981-1990 = 12
- In what capacity were you on Robben Island?
Political prisoner = 12

- To which section of political prisoners did the church minister on Robben Island?
 - A Section = 2
 - B Section = 1
 - C Section = 1
 - D Section = 2
 - E Section = 6
 - F Section = 6
 - G Section = 1
 - Kombuis = 1

- How many years were you serving in prison?
 - 0-5 = 6
 - 6-10 = 5
 - 16-20 = 1

- Rate the importance of ministry to political prisoners on Robben Island
 - Very Important = 5
 - Important = 4
 - Neutral = 1
 - Unimportant = 1
 - Very Unimportant = 1

- Do you think ministry to political prisoners on Robben Island was necessary?
 - Yes = 11
 - No = 1

- What did the church do when it ministered to political prisoners on Robben Island?
 - Communicate with our families = 1
 - Providing news from outside prison = 1
 - Pacify = 1
 - Praying = 1
 - Singing = 1

Devotion = 3

Preaching = 4

Holy Communion = 1

I did not attend church service = 2

- Rank the following statements on the scale of 1-5. (for example, rank 1 if you strongly agree or 5 if you strongly disagree)

I was the recipient of church ministry as a political prisoner: Agree = 3

Not Sure = 4

Disagree = 4

Strongly Disagree = 1

Attendance at the church ministry was voluntary: Strongly Agree = 7

Agree = 3

Strongly Disagree = 2

Church ministry to political prisoners on Robben Island would benefit society in general:

Strongly Agree = 5

Agree = 2

Not Sure = 2

Disagree = 2

Strongly Disagree = 1

People can learn a lot from your experience of church ministry to political prisoners:

Agree = 6

Not sure = 3

Disagree = 1

Strongly Disagree = 2

3.5.3 Inspection of records

3.5.3.1 Spiritual Workers

A signed copy of the application for appointment as spiritual worker in a prison is provided here (see annexure 3C3-1).

A recommendation by the Control Chaplain is presented (see annexure 3C3-2).

An agreement by appointed spiritual workers is attached (see annexure 3C3-3).

3.5.4 Literature, photographs and newspapers

3.5.4.1 Photographs

Figure 3.13: Cowley House



Figure 3.14: Cowley House Prayer Room



Figure 3.15: Bible translation 6

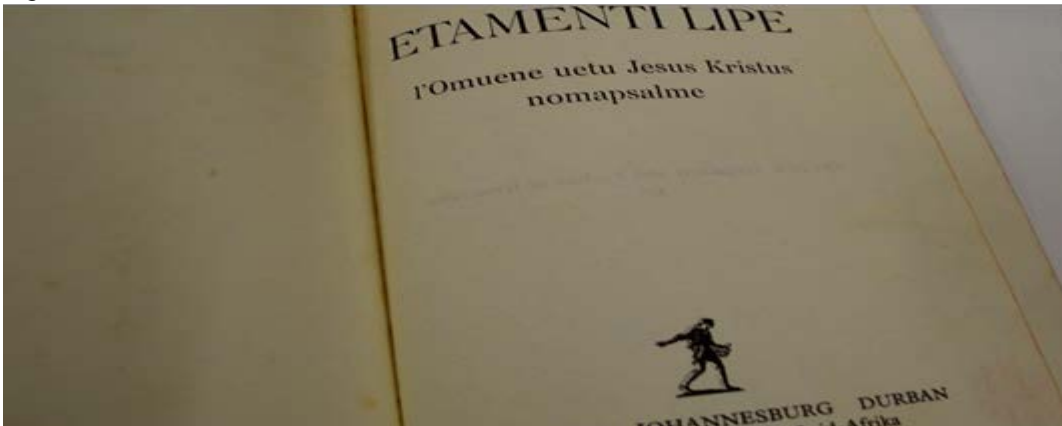


Figure 3.16: Bible translation 7

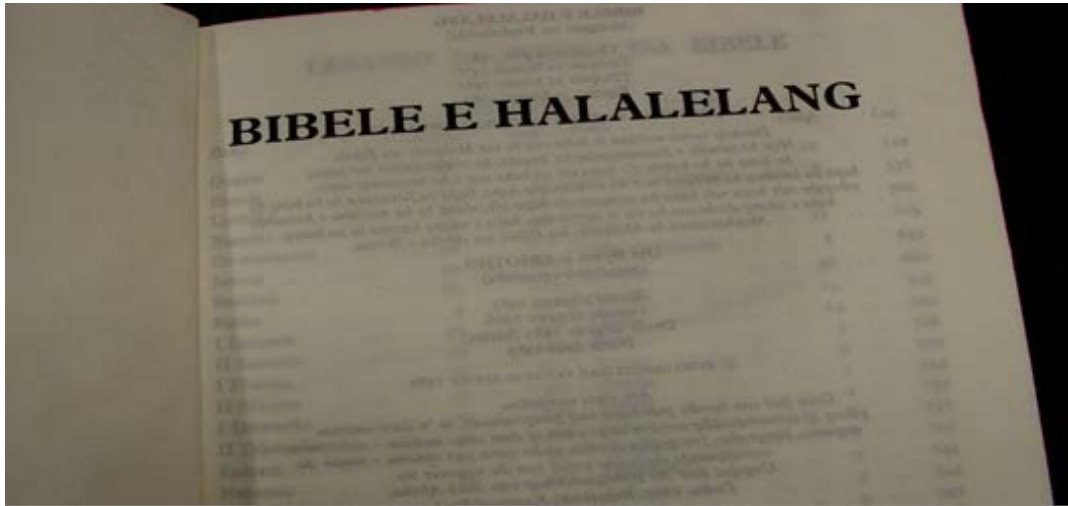


Figure 3.17: Bible translation 8



Figure 3.18: Bible translation 9

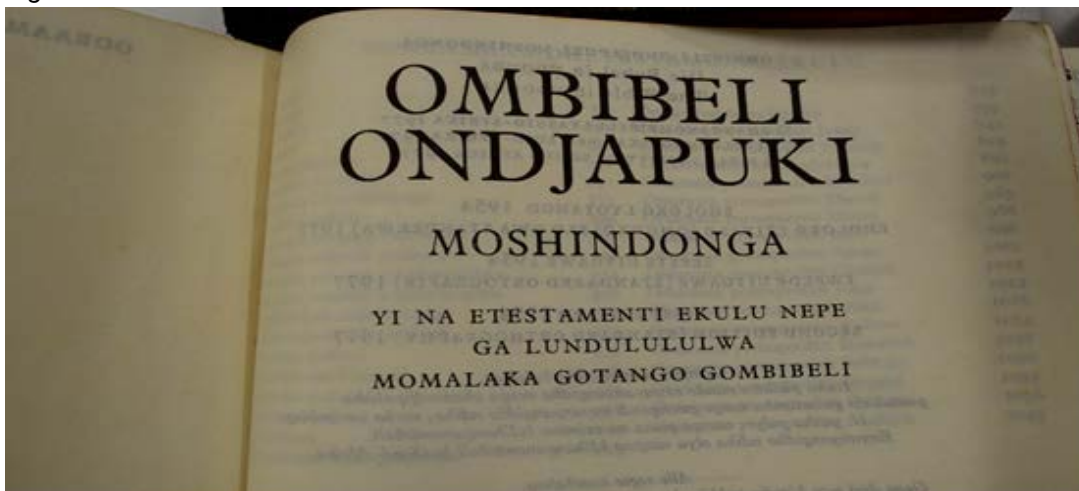


Figure 3.19: Bible translation 10



Figure 3.20: Hymn Books



Figure 3.21: Prison Hall



Figure 3:22 Pulpit



Photo: Christopher Solomons

3.5.4.2 Newspapers

In his article in “*Die Burger*”, Saturday 17/07/2010, Faan Pistor writes: “Scheffler¹⁰ was the last white moderator of the (black) Dutch Reformed Church in Africa and had served for almost a decade and a half as a chaplain to political prisoners on Robben Island¹¹.”

In the “*Kerkbode*”¹², 17/01/2014, Neels Jackson reports about what Nelson Mandela said when he met NG Kerk leaders (among them Professors Piet Meiring and Johan Heyns) after he was elected president of South Africa. When asked by one of the leaders if he was a Christian, Meiring said that Mandela replied that: “Yes, he was a Christian. Jesus is his Saviour. But he had decided long time ago, on Robben Island, that he would not use him as a political ball game”¹³.

¹⁰ The late Reverend André Scheffler

¹¹ The quote is my English translation. The original Afrikaans quote can be seen in annexure 3C4-1

¹² Kerkbode is the official publication of the NG Kerk

¹³ I translated the quote into English. The original Afrikaans text is available in annexure 3C4-2

3.5.5 Diaries and minutes

3.5.5.1 Ministering to prisoners (*Bearbeiding Gevangenes*)

The report of the Chaplain-General of the department of Justice, South African Prison Services, about the spiritual care of prisoners was presented to the fifth general synod of NG Kerk in 1982 in Cape Town (see annexure 3C5-1).

Recommendations (*aanbevelings*) of the Synod:

(5.11.4.2.1) The General Synod assures the Chaplain-Generals JA van Zyl, C Colyn and AC Sephton of its appreciation for the persuasion and generosity with which they accomplished their task.

3.5.5.2 Reports

A list of spiritual workers as at April 1986 is attached as annexure 3C5-2. A report of the inspection visit in July 1983 for religious care is appended herein as annexure 3C5-3.

The report of the tally of bibles and their translations as at August 1983 is summarized on the table below, with the full report in annexure 3C5-4.

Table 3:1 Bible translations

Translation	In Store	In Good Condition	To Order
Afrikaans	16	16	None
English	10	10	None
South Sotho	15	15	None
Tsonga	4	4	None

Translation	In Store	In Good Condition	To Order
Xhosa	15	15	None
Venda	15	15	None
Zulu	5	5	None
Kwanyana	10	10	None

Inspection report of April 1986 contains only findings of the inspection (see annexure 3C5-5).

3.5.6 *Internet*

On 07 December 2013 Prof. Emeritus Peter Storey wrote an article in which he reflected on his work as chaplain and his relationship with Nelson Mandela on Robben Island. This is the excerpt from his article:

“The guards were very edgy about their new prisoners, determined to show these ‘terrorists’ how tough they were. Sunday, when I visited, was their one day off, but it was spent in total lock-down. I was not allowed to gather them for a normal service of worship, but had to walk up and down the hallway between the cells, trying to make eye contact with each occupant as I passed. Apart from Ahmed Kathrada, a Muslim, the rest...were familiar with Christian worship. Preaching was difficult, but I tried to leave each one with a word of encouragement. Singing, on the other hand, was not bound by iron bars, and the great hymns of the church, which were well-known to them, echoed powerfully through the hallways, their melodies often taken up by prisoners in other blocks.

“Only once, on a very cold day, was I able to persuade a guard to let the group out into the prison yard where we gathered in a sunny spot. That day I changed my text to, “If the Son sets you free, you are free indeed,” letting them choose how to spell “Son/sun.” They enjoyed the joke. The guards did not. “It was 20 years later when I next heard from Madiba. Still in prison, he used one of his precious letter-writing privileges (initially one per month and

later relaxed to a half dozen) to congratulate me on being elected to lead the Methodist Church in Southern Africa, and to express his appreciation for the care the church had shown to him through its chaplains and to Winnie, his spouse, in her banishment and suffering at the hands of the ‘system.’ It was in that letter that he referred to his first encounter with the Central Methodist Church in Johannesburg in the 1940s, when he was struck by the message outside: ‘The greatest glory in living is not in never falling, but in rising every time you fall.’ That message, he wrote with typical understatement, ‘tended to steel a person against the host of traumas he was to experience in later years.’

“This man who would not bend an inch in his determination to win freedom for his people, who would not be humiliated by the cruelty of his prison guards, yet who said to his comrades as soon as they arrived on the island, ‘Chaps, these Afrikaners may be brutal, but they are human beings. We need to understand them and touch the human being inside them, and win them.’ And [they] did.

“This man who, on behalf of the one Muslim among them, badgered the prison authorities literally for years—six, I believe—until they at last yielded and granted permission for Kathrada to walk the 50 yards outside the prison entrance to pray in the Kramat (a holy place commemorating a Muslim Imam exiled to the Island by the Dutch in the 1740s). The whole Rivonia group accompanied him.” <https://divinity.duke.edu/news-media/news/mandela>. Accessed 08/08/2016.

3.6 CONCLUSION

In this section I have presented data I collected from various sources and using different methods such as interviews – which were both structured and unstructured. Ex-Warder, Ex-Chaplain and Ex-political prisoners who were imprisoned in the periods 1960-1970, 1971-1980, 1981-1990 were interviewed; qualitative research questionnaires were distributed to the same category of respondents; I have inspected prison and church records at the National

Archives, Robben Island Museum, Mayibuye Archives, NG Kerk Archives; I made use of limited available literature on the subject, took photographs of artefacts and buildings as well as using material from newspapers; Where possible I used diaries and I used minutes of two NG Kerk General Synods; and I also took data from the world heritage website. Finally, I discussed my own personal experience on Robben Island.

Chapter 4

Findings

4.1 INTRODUCTION

In the preceding chapter I presented data I collected and the methods I used to collect it. Here I provide the findings from the above data. It should be remembered that the object of this study is to establish the role, if any, played by the church to political prisoners on Robben Island. Accordingly, I will present these findings in the same way as I did with the data.

I begin by presenting what came out of the interviews with ex-political prisoners, ex-prison warden and ex-chaplain. Next, I provide the findings from qualitative research questionnaires

4.2 FINDINGS

4.2.1 Interviews

4.2.1.1 When ex-political prisoners (1960-1970) were interviewed:

- They both indicated that they arrived on Robben Island in the period 1960-1970.
- They both said that they were on Robben Island as political prisoners.
- They both explained that the ministers preached to them. They believed that the church tried to change their minds.
- They both thought that prison ministry was necessary as part of the rehabilitation process.
- They both said that the minister tried to convince them that what they believed in was evil and that he was bringing change in their minds.
- They both said that the Dutch Reformed Church ministered to political prisoners.
- They both maintained that they experienced the ministry as a way, by government, to brainwash them. However, they said that their relationship

with the ministers helped them because the latter brought them newspapers and updated information from outside prison.

- One said that while he believed in God, he thought that there was something wrong with messenger (minister). He said the messenger played a political role rather than a role that was to be played by a messenger of God. The other one said that he viewed ministry as a rehabilitation process that was forced on them.
- They both said that ministry was important. According to Isaac, It was important to the extent that the ministers linked political prisoners with the outside world, because the church was the only link at the time (1960s).
- Isaac said that ministry would benefit society in so far as the ministers would be independent observers of conditions in prison. He said beyond that he does not see how society can benefit. This is a view shared by Victor.
- Isaac said that his experience was that Rev. Scheffer was more of a politician than a messenger of God. Victor said that it was his humility and being focused.

4.2.1.2 When Ex-political prisoners (1971-1980) were interviewed:

- They all (7) indicated that they arrived on Robben Island in the period 1971-1980.
- They all (7) said that they were on Robben Island as political prisoners.
- Four (4) interviewees indicated that they did not attend church services. Three (3) pointed out that, ministers from different church denominations provided them with sermons, spiritual and emotional guidance as well as counselling.
- Five (5) interviewees said prison ministry was necessary because many political prisoners found comfort in the visits by the church, they were brought up in Christian environment, most of them had religious beliefs, for the prisoners it was important because they could [be] educated from the pulpit and not from the politics side only and because most people were materialistic. Two (2) said that prison ministry was not necessary because it did not seem to be talking to the issues that resulted in political prisoners ending up in prison and that it was not relevant.

- Five (5) interviewees said the church ministered by reading the bible, praying, singing hymns, caring and preaching repentance. Two (2) said that they did not go there.
- All (7) interviewees said that the church ministered to political prisoners who were willing to attend church services. One added that the Dutch Reformed Church only ministered to their members while the Anglican and Roman Catholic had church services with all prisoners.
- Three (3) interviewees indicated that they did not have direct personal experience of church ministry. Four (4) said that church services comforted them, the church was able to visit the family, provided spiritual guidance, brought a lot of hope, inspired them and gave them faith that what brought them to Robben Island was not in vain. They said they got newspapers from the visiting ministers.
- Five (5) interviewees said that they did not attend church service because they believed in material things; they felt that God left them in the lurch and that it was not talking to the real issues. Two (2) indicated that ministry brought stability and realized that there was acknowledgement and recognition of what brought them to Robben Island, changed a lot and understand the church and the role of ministers in society.
- Five (5) interviewees viewed the ministry to political prisoners as important because they attach some importance to it, because of its role in society, they needed someone to spread the gospel and guide them. It was important from their spiritual point of view and because it assisted their families with travelling and accommodation during visiting periods. Two (2) said that ministry was not important because they felt very strong that for many years the church in South Africa, such as NG Kerk, sought to justify apartheid policies, they were critical of the role Christianity played to the oppression of one community by the other and that it did not address real issues.
- Six (6) interviewees said that prison ministry would benefit society by [encouraging prisoners] to speak out against racism, the economic exploitation of other social injustices, by contributing to societal change, by making people understand the caring spirit of the church, by facilitating

the interaction between them and society, by attending to societal issues and by sharing their political experiences with the people. One did not see how ministry would benefit society because he says that mostly services were conducted in Afrikaans and they could not understand it.

- Six (6) of the interviewees said they thought that people can learn that one does not always learn from materialistic things, there are [also] spiritual things that one can believe in. They can learn spiritual guidance, the church should not be afraid to challenge issues, it is the responsibility of the church to deal with any aspect of human life, The church has been fearless in providing support and used every opportunity to do so. The church was the only institution that the apartheid government trusted during those times. The church rejected injustice in society. The also said society will learn how political prisoners communicated with the outside world with assistance of the church. The other one (1) said that he did not take part in those services because they were conducted by white priests. To him they were part of the system.

4.2.1.3 When Ex-Prison Warder (1971-1980) was interviewed, he said that:

- He arrived on Robben Island during the period 1971-1980.
- He worked on Robben Island as a prison warder.
- Church leaders would give the message to prisoners. A table would be placed in front (sometimes there was nothing) where the message is being given and the prisoners would sit. He said that at first only prisoners from whose denomination the minister came would be allowed to attend. Later, all prisoners, irrespective of denominations, were allowed to attend church service.
- The apartheid government made sure that a person must have a bible. He said they believed that through religion they can make a person better.
- Church ministers brought the message [preached] to the prisoners. When a minister was around they would announce his name in the sections and invite the prisoners to church service. He said some people would come with

their bibles and others with nothing. The minister would greet each one by hand. Thereafter he will give them a service; sometimes he will give them a communion service. Sometimes they [prison warders] would get tired of the priest who prays for ten minutes and they would go and sit outside.

- The prison chaplain would arrange ministers from outside to minister to prisoners. He added that sometimes prisoners would apply to see the minister and the chaplain would arrange the visit.
- His personal experience was that even on Robben Island there were church people. For example, there was a Reverend who was staying in the same section with Mandela (he forgot his name). There were also two Reverends in the F&G sections. He said that Reverend Nkopodi, who is in the military service today, was one of them. A lot of people were not religious but they wanted to understand the bible.
- In his view, in the beginning he thought that this [prisoner] was another guy trying to smuggle the messages out of prison. But later, when he saw how the people were really hungry to see some of these (church) people, he realized that there was a need for the former to see the church person.
- He thought that church ministry to political prisoners was important because it was a point of contact from outside, [especially] for that man who never received visits. He said the priest would liaise with the prisoner's family outside and organised money for those families to visit the prisoners. He added that the church arranged the place like Cowley House to accommodate families during the visits to Robben Island. It was important for them.
- The church built up friendship with their churchgoers as well as the outside public. He said the people from outside also believed in these church leaders who visited Robben Island because the church was also a contact for them to reach their loved ones.
- People can learn that the church was there to help people. He said the church was neutral. It gave some help, advice and back up support. It gave financial and religious support to prisoners and their families. The church was there to help people [cope] through the darkness in prison.

4.2.1.4 When the Ex-Chaplain (1971-1980) was interviewed, he said that:

- He was on Robben Island during the period 1971-1980.
- He was the minister in the Grote Kerk in Cape Town and he went to Robben Island every second Sunday evening for the service to the Correctional Services people there.
- They did not allow them to get in touch with the prisoners. But they [correctional services people] would visit them regularly in a pastoral way. He said that they were all positive and very kind, minding for the prisoners and praying for them. And that was the main feature of the congregation on Robben Island.
- Church ministry was necessary because these people worked with their hearts with the prisoners and they had to go there and shake their hands and do the mission there because they also had a mission, although not with the prisoners directly.
- Except for the regular services there, he went there regularly to visit them in their homes and when they were in hospital he went to visit them there too. He said he had a very close relationship with those people.
- The church ministered to the correctional services people there including General Willemse – he was one of my elders there.
- His personal experience is that, that was one of the God-given chances he got to go there. He said he will always be thankful for that.
- He viewed church ministry as one of the things he regularly [did] every Sunday morning. He said he went up on the mountain, to a certain place, between the trees and he was praying there for one hour every Sunday morning. Part of these prayers was looking at Robben Island from the Table Mountain and praying for the prisoners there. He added that, that was part of his spiritual discipline. He said the Island was the main feature in the whole.
- He thought church ministry to political prisoners was important, but they had to listen to what the people on top tell them. He said that his ministry extended far but not to the prisoners. But they were part of his heart. He added that it was his responsibility only to turn to the Correctional Services people and General Willimse told him that they will minister to the political

prisoners and that satisfied him because it was in General Willimse's hands. He did not really know what they were doing – if there were any services? He only told him that they received pastoral visiting. That's all he knew.

- Church ministry would benefit society by taking their hands in close relationship to the future and just let [the] past of our ministry in this country [be] and let's come together with a main mission for the church.
- People can learn that in his ministry to the Correctional Services, he thought that the [Department] itself needs to strengthen those people to stretch out their hearts to prisoners. That was his main theme. He said to strengthen them and to open their hearts and to pray for them. He added that it was always part of their ministry there and that they were never apart from each other but always knowing that there were people who were in need of the nearness of the Lord Jesus Christ.

4.2.1.5 When Ex-political Prisoners (1981-1990) were interviewed:

- They all (10) said that they arrived on Robben Island during the period 1981-1990.
- They all (10) said that they were on Robben Island as political prisoners.
- Four (4) interviewees said that they used to listen to the sermon every Sunday and that it was conducted in English by a white priest, they had a change service in the study office for about fifteen to twenty minutes, they had bibles and scripture would be read and priest would pray for them. Six (6) interviewees said that they did not attend church service but heard from fellow prisoners that church services were being held somewhere in prison.
- Six (6) interviewees said that it was necessary for the church to do ministry because it kept their spirits high, the priests helped them spiritually, the bible is part of motivation and it gave them hope, it was more about seeing someone from outside prison and listening to something different, not politics, not prison regime, they felt that it would help them psychologically to get some kind of relief. Four (4) interviewees said that they did not attend church services because they [authorities] were trying to soften political

prisoners to tow the line more than preaching the word of God and that they were discouraged by the fact that the ministers were white and they represented churches which supported the apartheid government.

- Four (4) interviewees said that the church ministered by preaching to them, they went into one office and sat down, the priest opened the bible and began telling them that what they have done was wrong and that they should change as human beings, they listened to him, they did not argue and he prayed for them. They also said that sometimes they would bring us some sweets, which was very, very important for them. They would bring some newspaper for them to take as well. They said that each prayer was giving them hope. The church services would be held in B-section. The priest would be in the corridor and do the service while other prisoners were in their cells. Six (6) interviewees said that they did not know how the church ministered because they did not attend services.
- All (10) interviewees said that the church ministered to political prisoners.
- Four (4) interviewees said in their personal experience, the minister alluded to the fact that what brought them to Robben Island was wrong and that they must repent. They said usually, it was just a straight-forward church service and praying for them. They would allow them to say a few things. Occasionally, they would feel uncomfortable when the minister started criticizing them for challenging the government as if it was a sin to fight for their rights and freedom. They remembered at one time they stormed out of the service because of the same conduct of the minister. They felt disrespected. They said that the important experience was the message of hope that was given to them and assuring them that the people outside prison were with them. The priest used to emphasize reconciliation issues, in particular. Six (6) interviewees said that they did not have direct experience since they did not attend church service.
- Eight (8) Interviewees expressed their views on prison ministry as follows: At the time they were there, they were still full of fighting spirit and they thought then that the church would dampen their spirit. This was why they were reluctant to attend the church service. There was a relationship

only between those who went to church and those who did not attend the church. If they had an opportunity to go to a church service they would probably go. But, it was right here where they started to question religion. They saw religion as a very dividing factor in society as opposed to it being a uniting factor. The church was my family. Some grew up in the Methodist church. So they had a very close relationship with the church.

- They were introduced to a certain pastor Steinhurger from Australia who visited them as part of keeping them motivated and inspired. There was nothing more than conducting a service, pray and they were gone. Once in a while they would bring some sweets. Ministry was a good thing but those progressive churches were not brought to Robben Island. Two (2) interviewees did not express their views.
- Five (5) interviewees said that ministry to political prisoners was important because they grew up in the environment where their parents encouraged them to go to church. When two weeks passes without being called for church service, they would ask the prison warders why there has not been the service because they felt it was important for them as they were in prison. It was refreshing, therapeutic and helpful. To them it was important and very crucial in bringing up their spirit and nurturing their lives. They said that after attending church service they would feel relieved. Their Christian background helped them to cope with challenging situations like the one in prison.
- Five (5) interviewees said they did not think ministry to political prisoners was important because the church preached in the way that benefited them. They were not preaching the Word of God that they knew. They were trying to oppress them further.
- Eight (8) interviewees said that church ministry would benefit society by playing a big role even in our government. By imparting that knowledge to society because they see their society being plagued by many ill practices and immoral behaviour. Ministry brings hope and spiritual healing. Ministry can influence society to be sympathetic to their plight as [ex] political prisoners. It would benefit society in that it would bring a calming effect, it

would allow sanity to prevail so that by the time we were released, psychologically, there was not much damage. Ministry helped them to value the church in a different way. It would benefit society because of rehabilitative, integrative and moral regenerative functions the church has. Ministry would benefit society by showing them that apartheid was wrong and that progressive churches would benefit it.

- Two (2) interviewees said they did not think church ministry would benefit society if their course was dampened and they were made to lose their focus. It was important for them to hold to their own political view.
- Seven (7) interviewees said that people can learn from their experiences that religion is important in the society, that those who were Christians amongst them played an important role; that they used to pray there in prison. They said that people can learn to take care of one another as the creation of God, and to build the relationship that will bring them closer to their beliefs that Jesus Christ is here.
- That, no matter who you are, what your background is or even if one is not a believer, it is advisable to be part of something and experience it to see if there are benefits or not.
- That, in those days, the fact that one could visit political prisoners was a huge and difficult step because the security police would be interested in the relationship of the visitor to the prisoner. People should understand that as prisoners, they viewed the role of the church differently. They said that people must learn that church was always a pillar, whenever they were in trouble the church would provide the shelter for protection. As political prisoners they had hope that they were going to reach the land of freedom as they did it in 1994. They also said what people can learn is that not to attend church service was not correct because had they made use of the services there they would get spiritual empowerment and they would be able to tell society out there what good the church has been on Robben Island.
- Three (3) interviewees said that they had no experience of church ministry from which people can learn.

4.2.2 Questionnaires

4.2.2.1 Questionnaires were distributed to two ex-political prisoners (1960-1970) and the collected questionnaires revealed the following:

- 100% of respondents indicated they were on Robben Island in the period 1960-1970.
- 100% showed they were on Robben Island as political prisoners.
- 50% indicated the church ministered to political prisoners from the *Kombuis* (kitchen). The other 50% showed the church ministered to prisoners from all sections.
- 50% of respondents indicated that they served lifetime in prison. The other 50% showed that they served 16-20 years in prison.
- 50% of respondents indicated that prison ministry on Robben Island was very unimportant. 50% showed that they were not sure about the importance of the ministry to political prisoners.
- 100% of respondents indicated that prison ministry was not necessary.
- 50% showed the church did their usual ministering to political prisoners as well as connecting them to the outside world. 50% indicated that the church did not change them.
- 50% of respondents showed that they did not receive ministry in prison. 50% indicated that they were not sure.
- 50% of the respondents showed that attendance at the church services was voluntary while 50% indicated that it was not.
- 50% of respondents showed that they were not sure that prison ministry would benefit society in general. The other 50% indicated that it would not.
- 50% of respondents indicated that they were not sure that people can learn a lot from their prison ministry experiences. 50% showed that people cannot learn anything from their experiences.

4.2.2.2 Questionnaires were distributed to eight ex-political prisoners (1971-1980) and the collected questionnaires revealed the following:

- 100% of respondents indicated they were on Robben Island in the period 1971-1980.
- 100% showed they were on Robben Island as political prisoners.
- 25% of respondents indicated the church ministered to political prisoners from E Section. 38% showed the church ministered to political prisoners from F Section. 25% indicated the church ministered to political prisoners from G Section and 12% showed the church ministered to political prisoners from the *Kombuis*.
- 75% of respondents indicated that they were serving 0-5 years in prison while 25% showed that they were serving 11-15 years in prison.
- 25% of respondents showed that ministry to political prisoners were very important. 50% of them indicated that ministry to political prisoners was important while 25% revealed that it was unimportant.
- 50% of the respondents showed that they think ministry to political prisoners was necessary while 50% indicated that they do not think so.
- 12% of respondents said that the church ministered by providing financial support. 12% said the church facilitated communication between them and their families. 38% said it did devotions. 12% said it did sermons. 12% said it served Holy Communion while 25% said they did not attend church service.
- 25% of respondents indicated that they agree that they were recipients of church ministry. 25% showed that they disagree while 50% indicated that they strongly disagree.
- 62% of respondents indicated that they strongly agree that attendance at the church ministry was voluntary while 38% of them showed that they agree.
- 50% of respondents indicated that they were not sure if church ministry would benefit society in general. 25% showed that they strongly disagreed. 12, 5% disagreed while 12, 5% strongly agreed.

- 38% of respondents indicated that they agreed that people can learn a lot from their experience of church ministry. 25% showed that they were not sure.
- 12% indicated that they disagreed while 25% revealed that they strongly disagreed.

4.2.2.3 Questionnaire was issued to and collected from Ex-prison Warder (1971-1980) and the respondent indicated that:

- He was on Robben Island in the period 1971-1980.
- He was working on Robben Island as a prison warder.
- The church ministered to political prisoners from all sections.
- He served 0-5 years in prison.
- Ministry to political prisoners was important.
- He thought ministry to political prisoners was necessary.
- The church assisted prisoners by arranging funding for their studies, accommodation and transport.
- He strongly agreed that political prisoners were recipients of church ministry.
- He strongly agreed that attendance at the church ministry was voluntary.
- He strongly agreed that ministry to political prisoners would benefit society.
- He strongly agreed that people can learn a lot from his experience of church ministry.

4.2.2.4 Questionnaire was issued to and collected from Ex-Chaplain (1971-1980) and the respondent indicated that:

- He was on Robben Island in the period 1971-1980
- He visited on Robben Island as a chaplain¹⁴.
- He ministered to Correctional Services staff.
- He served the prison staff for 0-5 years.
- Ministry to political prisoners via correctional services staff was important
- He thought ministry to political prisoners was necessary.

¹⁴ See footnotes 6

- He preached to the Correctional services staff, prayed for them and visited them at their homes and when they were in hospital.
- He was not sure if political prisoners were recipients of church ministry.
- He was not sure that attendance at the church ministry was voluntary.
- Ministry to political prisoners would benefit society in general.
- People can learn a lot from his experience as chaplain.

4.2.2.5 A total of twelve completed questionnaires were received from respondents who were in prison during this period (1981-1990). The questionnaires revealed the following:

- 100% of respondents indicated that they were on Robben Island in the period 1981-1990.

- 100% showed that they were on Robben Island as political prisoners.
- 17% of respondents¹⁵ indicated that church ministered to political prisoners from the A section. 8% showed that they were from the B section, 8% showed that they were from C section, 17% indicated D section, 50% showed E section, 50% indicated F section, 8% showed G section and 8% showed Kombuis.
- 50% of respondents indicated that they were serving 0-5 years in prison. 42% showed that they were serving 6-10 years in prison while 8% indicated that they were serving 16-20 years in prison.
- 42% of respondents indicated that ministry to political prisoners was very important. 33% showed that ministry was important. 8% indicated they were neutral. 8% showed that ministry to political prisoners was unimportant while another 8% indicated that it was very unimportant.
- 92% of respondents showed that ministry to political prisoners were necessary while 8% indicated that it was not necessary.
- 33% of respondents showed that the church ministered by preaching. 25% indicated that it ministered by devotion. 8% of respondents showed that the church ministered by praying, singing, holy communion, communicating with their families, providing news from outside prison – respectively. 17% of the respondents indicated that they did not attend church service while 8% indicated that the church pacified them.
- 25% of respondents indicated that they agree that they were recipients of church ministry as political prisoners. 33% showed that they were not sure.
- 33% indicated that they were they disagree while 8% showed that they strongly disagree.
- 58% of respondents indicated that they strongly agree that attendance at the church ministry was voluntary. 25% showed that they agree while 17% indicated that they strongly disagree.
- 42% of respondents showed that they strongly agree that ministry to political prisoners on Robben Island would benefit society in general. 17% indicated that they agree, 17% showed they are not sure, 17% indicated that they disagree while 8% showed that they strongly disagree.

¹⁵ Some of the respondents stayed in more than one section during the period in question

- 50% of respondents indicated that they agree that people can learn a lot from their experience of church ministry. 25% showed that they are not sure. 8% indicated that they disagree while 17% showed that they strongly disagree.

4.2.3 *Inspection of Records*

When I inspected Robben Island records I found the following:

4.2.3.1 Other religions

- Annexures 2A-1 and 2A-2 show that there were fourteen political prisoners of Hindu religious faith in the early 1970s.
- The 1981 prison report shows the religious affiliations of political prisoners.
- According to this report, there were twenty (20) Muslim political prisoners recorded (see annexure 3B3-3).
- The same report mentioned above indicates that 144 political prisoners were without church or without religion.
- Mahula (2014:19) states that African traditional rituals were performed by political prisoners on Robben Island. She mentions that “Johnson Malcom Mgabela ... started doing the circumcisions around June/July 1974 [and] in total performing around ± 361 circumcisions on inmates.

4.2.3.2 Prison Ministry Records: 1960-1970

- A letter (see annexure 3A3-1) written by the Prisoners' Christmas Fund to the Commanding Officer of Robben Island thanked the latter for organizing the distribution of sweets and cards to prisoners.
- A Guide to the Spiritual Ministration in Prisons states: “Despite the fact that a minister of religion has been appointed in terms of Section 7 of the Act, he will only be granted access to a prison if there are prisoners in custody who are members of his church. The member in charge of the prison will always advise the minister of the admission of prisoners who belong to his church.” (see annexure 3A3-2).

- A timetable shows proposed services conducted by various church denominations on Robben Island in 1968. (see annexure 3A3-3).

4.2.3.3 Prison Ministry Records: 1971-1980

The annual inspection report of religious work on Robben Island for the period 01/07/1980 to 30/06/1981 shows that work was reported on such matters as:

- Inspection questionnaire
- Recording of church denominations
- Religious workers
- Service orders and regulations
- Reimbursement of spiritual workers
- Literature
- Audio-visual aids
- Church services
- Morning devotion
- Prayer hours and bible study
- Catechumen
- Interviews and group work
- Religious practices, ceremonies or festivities
- Sanctification of Sunday
- Requests, complaints and recommendations.

The original Afrikaans version of this report is attached here (see annexure 3B3-1).

4.2.3.4 Prison Ministry Records: 1981-1990

- Annexure 3C3-1 shows the application for appointment as spiritual worker on Robben Island. The application form states that if the applicant is not an ordained minister, this application should be accompanied by a recommendation issued by the local or district governing body of the church concerned.
- Annexure 3C3-2 reveals a recommendation of the appointment of the above applicant by the Control Chaplain.

- Annexure 3C3-3 indicates an agreement by appointed spiritual worker that is recommended.

4.2.4 *Literature, photographs and newspapers*

When I reviewed literature, photographs and newspapers I found the following:

4.2.4.1 Literature: 1960-1970

- Rev. Dr. Stanley Mogoba was among the first group political prisoners to be imprisoned on Robben Island in 1963. Molomo (1998:32) wrote that it was when he was in solitary confinement that Mogoba was called to the Methodist ministry. He further wrote that from 1965 to 1967 Mogoba studied for a Diploma in Theology. He says he started the programme while he was in prison and completed it one year after his release.
- Mandela (2001:135) revealed that every Sunday morning a minister from a different denomination would preach to them. During the first two years on the island they were not allowed to leave their cells for Sunday services. He said that the minister would preach from the head of the corridor (see figure 3.5) and that, by the third year, services were held in the courtyard.
- In his book *Conversation with myself*, Mandela (2010:235) states that he was baptized in the Methodist Church and was educated in Wesleyan schools – Clarkebury, Healdtown and at Fort Hare. He says that at Fort Hare he even became a Sunday School teacher. He says even here [Robben Island] he attends all church services and has enjoyed some of the sermons.

4.2.4.2 Photographs: 1960-1970

- Figure 3.2 is a photo that displays covers of bibles, in different translations, that were used by political prisoners.
- Figures 3.3 and 3.4 are photos that show two of the translations of the bibles used by political prisoners.

4.2.4.3 Photographs: 1971-1980

- Figures 3.9 to 3.11 are photos that display three of different translations of the bibles used by prisoners.

4.2.4.4 Photographs: 1981-1990

- Figure 3.13 is a photo that shows Cowley House, a place that was used to accommodate families visiting political prisoners on Robben Island. Figure 3.14 is a photo that shows a prayer room at Cowley House. Visiting families and friends of political prisoners met together in this room for prayers.
- Figures 3.15 to 3.19 are photos that show five of different bible translations used by prisoners.
- Figure 3.20 is a photo that displays Hymn books used by prisoners.
- Figure 3.21 is a photo that shows a prison hall. Some of church services were held here.
- Figure 3:22 is a photo that shows a pulpit used during church service.

4.2.4.5 Newspapers: 1981-1990

- In the Saturday 17/07/2010 issue of Die Burger Faan Pistorius notes that the late Rev. André Scheffler was the last white moderator of the (black) Dutch Reformed Church in Africa and had served for almost a decade and a half as a chaplain to political prisoners on Robben Island (see annexure 3C4-1 for original Afrikaans version).
- In the 17/01/2014 publication of Kerkbode Neels Jackson reports about Nelson Mandela's meeting with NG Kerk leaders. Answering a question whether he was a Christian, Mandela is reported to have said that he was a Christian and that Jesus was his Saviour but, he decided long time ago, on Robben Island, that he would not use him as a political ball game (see annexure 3C4-2)

4.2.5 *Diaries and minutes*

When I looked at the diaries and minutes I found the following:

4.2.5.1 Minutes: 1960-1970

- The minutes of the first NG Kerk General Synod in 1962 show its decision to establish a Synodical Commission for Spiritual Ministering in the Army, the Police and Prisons (see annexure 3A3-4)

4.2.5.2 Diaries: 1971-1980

- Annexure 3B3-1 shows that Holy Mass for Catholic prisoners was served on Robben Island.

4.2.5.3 Minutes: 1980-1990

- The minutes of the fifth NG Kerk General Synod in 1982 show the report of Chaplain-General where he said that they continue to give attention to creating and maintaining good relationship with different churches. He added that he uses various opportunities to attend meetings of church council, presbytery, synod, conferences and missionary weekends (see annexure 3C5-1).
- Annexure 3C5-2 shows a list of thirteen (13) spiritual workers and their denominations.
- The July 1983 report of the inspection visit indicates that there was appointed spiritual workers who have in fact never visited the prison (see annexure 3C5-3).
- Annexure 3C5-4 is a report that shows there are ninety (90) bibles in store, in eight (8) translations and in good condition.

4.2.6 *Internet: 1960-1970*

When I browsed The National Catholic Reporter website I found that:

- 4.2.6.1 In 1993, at a Mass at St. Mary of the Angels in Cape Town, Nelson Mandela singled out priests who had visited political prisoners on Robben Island, at Pollsmoor Prison in Cape Town, and in Pretoria. It reported that Mandela was always mindful of the role the clergy could play in his vision for a non-racial South Africa. <https://www.ncronline.org/news/people/mandela-was-ever-mindful-church-role-south-africans-struggle>

4.2.7 *Internet: 1971-1980*

When I browsed the Espresso Show website I found that:

4.2.7.1 Laloo Chiba, a political prisoner and fellow inmate of Nelson Mandela, said that they were all born again quite often – Muslims, Christians, Hindus – they were everything.

Expresso said that, while most of the food for ecclesiastical eating came in from the outside, there were rare examples of prisoners making their own festive food. It said that in 1978 Laloo Chiba took on the role of Christmas cake-maker. It was not a cake in the conventional sense of the word but all those who tasted it swore that it was delicious.

<http://www.expressoshow.com/articles/Robben-Island-Christmas-cake.html?articleID=5801>

4.2.8 *Internet: 1981-1990*

When I browsed Duke Divinity School website I found that:

4.2.8.1 Prof. Emeritus Peter Storey reflected on his work as chaplain and his relation with Nelson Mandela on Robben Island.

4.2.8.2 He says that Sunday was the prisoners' day off but it was spent in total lockdown. He says he was not allowed to gather them for a normal service of worship, but had to walk up and down the hallway between the cells¹⁶, trying to make eye contact with each occupant as he passed.

4.2.8.3 He says he heard from Madiba after 20 years, and he was still in prison. He wrote to congratulate him on being elected to lead the Methodist Church in Southern Africa, and to express his appreciation for the care the church had shown to him through its chaplains and to Winnie, his spouse, in her banishment and suffering at the hands of the 'system'.

He says that it was in that letter that he [Madiba] referred to his first encounter with the Central Methodist Church in Johannesburg in the 1940s, when he was struck by the message outside: 'The greatest glory in living is not in never falling, but in rising every time you fall.' That message, he wrote,

¹⁶ See figure 3.8 for a photo of the hallway between the cells.

‘tended to steel a person against the host of traumas he was to experience in later years.’

<https://divinity.duke.edu/news-media/news/mandela>.

4.3 CONCLUSION

In conclusion, I have presented these findings in the same way as I did with the data. I began by presenting what came out of the interviews with ex-political prisoners, ex-prison warder and ex-chaplain. Next, I provided the findings from qualitative research questionnaires.

Chapter 5

Conclusions and evaluation

5.1 INTRODUCTION

In the previous chapter I presented the findings of this study based on the data collected from various sources I have already mentioned. What will be covered in this chapter are the conclusions drawn from the above findings, as well as my evaluation of these conclusions. It is worth noting that these conclusions are directly linked to the eleven questions I raised in chapter 1. In other words, the first and subsequent conclusions until the last one are related to the first, subsequent and the last questions – respectively.

5.2 CONCLUSIONS

The conclusions below are based on the above findings. In this section it is thus confirmed that:

5.2.1 *Between 1960 and 1990*

There were political prisoners on Robben Island and they were incarcerated and released at different times during this period. There were also prison warders who guarded prisoners and chaplains who ministered to them.

5.2.2 *Inmates held on Robben Island*

Inmates held on Robin Island as political prisoners. Initially, white and coloured prison warders used to guard prisoners but, later, only Afrikaner white male prison warders were allowed. Likewise, there were chaplains who ministered to both the Correctional Services staff and to political prisoners.

5.2.3 *Chaplains or Spiritual Workers*

Chaplain or spiritual workers (as they were referred to in some prison records) from different church denomination visited Robben Island often on Sundays.

While there, the minister would read the bible to prisoners, preach to them, sing hymns with them and pray for them.

5.2.4 According to those who participated

According to many of those who participated in this study, it was necessary for the church to do this ministry because of their spiritual, psychological, social and material well-being. Others did not agree as they saw the church, especially the white Afrikaner ministers, as part of the apartheid government which oppressed them.

5.2.5 The Church Ministry

The church ministered, through Correctional Services, by issuing bibles in different languages to prisoners. It issued Afrikaans hymn books as well. However, familiar Christian hymns were sung by prisoners who attended church services. At times Holy Communion was served.

5.2.6 The role of the Church

The church ministered largely to political prisoners and to the Correctional Services staff on Robben Island.

5.2.7 The Respondents' experiences

The majority of respondents do not have personal experiences of ministry on Robben Island to share because they did not attend church services. A few of them that attended encountered a message of hope, reconciliation, and solidarity from people outside prison. The minister preached the message of repentance.

5.2.8 The reactions of the respondents

A high majority of respondents saw religion as divisive. The relationship existed only between those who went to church and the ministers. Prisoners questioned religion. Some saw the church as a family and they had close relationship with it. Progressive churches were not invited to Robben Island.

5.2.9 *Prison ministry*

Prison ministry was considered important by prisoners, ex-warder and ex-chaplain. It was refreshing, therapeutic and helpful. It uplifted their spirit and nurtured their lives. Others thought that prison ministry was not important because the ministers did not preach the Word of God they knew and that the church was trying to oppress them.

5.2.10 *Benefit to society*

Society will benefit by valuing the contribution of the church. The church has rehabilitative, integrative and moral regenerative functions that society can benefit from.

5.2.11 *Lessons to the people*

People can learn that religion is important in society. It teaches people to care for one another. Building new relationships. Commitment to love under difficult circumstances. Prisoners had different views about the role of ministry on Robben Island. The church stood by them in trying times. It provided shelter. It was not correct for some of them to stay away from worship services. The involvement of the church in prison was remarkable.

5.3 **EVALUATION**

As far as evaluation is concerned, Lanman & Wendling (2006:180) maintain that “every research project must be evaluated. Have students found the answers to the research question that framed the project? Have we reached the big idea of the unit? Students will understand that oral history offers a unique view of the past; it is history that begins and ends with personal experience”. In the light of the questions posed by these authors, it is my submission that the former have been sufficiently answered and that the object of this study has been achieved.

While interviews are indispensable in sourcing valuable information about the individual interviewee, a candid comment offered by Perks & Thomson (1998:273) is noteworthy: “The main concern for oral history is the degree to

which accurate recall of the past is possible. It is frequently assumed that it cannot, and the following is a typical expression of this view: The difficulty lies in the fact that memory does not constitute pure recall; the memory of any particular event is refracted through layer upon layer of subsequent experience and through the influence of the dominant and/ or local and specific ideology”. Although this view was apparent some interviewees, it did not apply to all of them. A proper review of the interviews above can attest to my assertion.

It is without doubt that the church in particular and religion in general played a crucial role in the prison lives of political prisoners and their loved ones. It is interesting to note that the prisoners’ mixed attitudes about the church cut across prison timelines. For example, although worship services were open to all, and in the period 1960-1970 when the prison conditions were the harshest, there were those prisoners who attended and those who rejected them. In the period 1971-1980, with the improved prison conditions, there were still those who chose to attend and those who rejected the service. Similarly, the 1981-1990 era saw those who were willing to attend the service and those who did not want to attend.

From the interviews conducted it is clear that one generation (1960-1970) of political prisoners did not attempt to influence or pass over their religious beliefs to the next generations (1971-1980 & 1981-1990). This falls short of oral historical tradition. In this regard Tosh (1987:172) notes that “oral tradition ... is the narratives and descriptions of people and events in the past which have been handed down by word of mouth over several generations”.

Furthermore, Stock (1990:1) says that “the more remote the past becomes, the more we seem to concern ourselves with understanding it”. This is true in respect of this study since it relates to events that took place more than twenty five to forty five years ago.

In the same passage Stock notes that “the making of historical texts is often the work of outsiders. But mostly, it originates with communities themselves”.

However, he remarks that “what ethnography has learned better than history is that societies do not have to wait for official interpreters to come along before they make the political choice that leads to a preference for one type of retrospective over another”.

In this study, then, I consider myself to have played the roles of both the outsider and the insider. As an outsider, I looked at the past from the point of view of a person who was not affected by its events. While, as an insider, I participated in the interviews as a member of a community to which the events relate. The interviews are, thus, captured here as text, like Stock asserts: “Writing is one way of giving shape to the past”.

Interviews were essential because they played a connectivity role. In this regard Ashton & Kean (2009:226) assert that “the process of interviewing has a connective mobility of its own: Sometimes an oral history project can be the connecting network between people who scarcely know each other but share common ground”. Consequently, “the interviewer has considerable connective agency in his or her power to take questions and problems from one interview to another - perhaps to someone directly responsible for a situation”. The process of interviews above certainly proved this point. For example, interviews connected ex-political prisoners with ex-warder and with ex-chaplain.

Although an interview in oral history is important in pricking one’s memory of past experiences, it is influenced by many variables – one of which is what I call hindsight. With “hindsight” one is looking at historical events with to-day’s eyes. This is what Marianne Hirsch, quoted in Berger & Niven (2014:128) calls *postmemory*. According to her; “[P]ostmemory is distinguished from memory by generational distance and from history by deep personal connection. Postmemory is a powerful and very particular form of memory precisely because its connection to its object or source is mediated not through recollection but through an imaginative investment and creation.

This is not to say that memory itself is unmediated, but that it is more directly connected to the past. Postmemory characterises the experience of those who grew up dominated by narratives that preceded their birth, whose own belated stories are evacuated by the stories of the previous generation shaped by traumatic events that can be neither understood nor recreated”.

5.4 CONCLUSION

In conclusion, it is worth recalling that this study consists of five chapters and that in Chapter 1 I introduced the subject and presented the general overview as well as the research title thereof. The reason for the study was provided in the “terms of reference” section. Furthermore, the definition of key terms was offered, followed by the discussion of the problem statement. Second to last, was the review of literature that deals with the study topic. Concluding this chapter was the methodology used to generate data.

In Chapter 2 a brief historical background was given. This included my personal background, the history of Robben Island along with the history of other religions found on the Island.

Chapter 3 started with my personal experience as a political prisoner on Robben Island. Then, it investigated church ministry to political prisoners on Robben Island. The investigation was conducted and categorized into three decades namely, ministry in the following periods 1960-1970, 1971-1980 and 1981-1990.

Chapter 4 presented the findings of the study.

Chapter 5 offered the conclusions of the study in terms of the problem statement and research questions raised earlier. The study closed by providing giving an evaluation based on the findings.

This study has fundamentally been an oral history project where reliance has been heavily placed on the oral testimonies of ex-political prisoners, ex-prison warden and an ex-chaplain on Robben Island. However, where available,

other sources like; literature and artefacts have been used to corroborate these testimonies.

In their book *Preparing the Next Generation of Oral Historians: An Anthology of Oral History Education*, Lanman and Wendling (2006:171) say this about students of oral history: “By collecting the stories of various life experiences during this tragic event, the students improved their listening, writing, and speaking skills and then synthesized their new knowledge through the visual and performing arts”. In addition, they said that “the lessons learned reached far beyond the academic. Through this oral history collection and several follow-up activities, students were able to identify and express the emotional issues that such tragedies bring”. They observed that “In turn, the classroom teachers discovered ‘primary source’ revelations: not only was the project cathartic for students and adults alike, it connected the community to the school in a new and significant way. Working as a team, the teachers, professor, and students all learned that oral history projects can be highly effective in the elementary school classroom”. This is certainly what I have learnt from this project.

I have made an attempt to present this work as detailed as practicable. At the end, “we decide our total attitude to the whole of human history when we make our decision about our religion - and it is the combination of the history with a religion, or with something equivalent to a religion, which generates power and fills the story with significances. We may find this in a Christian interpretation of history, or in the Marxian system or [whatever] ... In such cases our interpretation is a thing which we bring to our history and superimpose upon it, however. We cannot say that we obtained it as technical historians by inescapable inferences from the purely historical evidence” (Sewell 2005:123).

Lastly, it remains my hope that this study will communicate new insights (knowledge and understanding) to society and prompt the reader to appreciate, even more, the role played by the church in the spiritual, psychological, social and material lives of political prisoners on Robben Island. This can also be the other way of looking at the immense contribution of the church in the struggle for justice, equality, peace and social emancipation in South Africa.

DIVINE LIFE SOCIETY OF SOUTH AFRICA

(Registered under the Company's Act of 1926 and Affiliated to Divine Life Society, Rishikesh, India)

HEADQUARTERS:

41 Cecil Road,
Salt River,
Cape Town



Ob
Head of Prison
Comments please

CAPE TOWN BRANCH:

94 Victoria Road,
Woodstock,
Cape Town

DIVINE LIFE

◆◆◆

SERVE THE SICK
SERVE THE POOR
SERVE WITH LOVE

*

SPEAK SWEETLY
SPEAK SOFTLY
SPEAK LITTLE

*

NEVER HURT
FEELINGS OF
OTHERS

*

SEE GOD IN ALL
FEEL: "I AM THE
IMMORTAL SELF"

*

DEDICATE YOUR
ACTIONS TO GOD

*

BEAR INSULT
AND INJURY

*

PRACTICE LOVE
TRUTHFULNESS
AND CELIBACY

*

REPEAT THE NAME
WITH FAITH AND
DEVOTION

*

GOAL OF LIFE IS
TO SEE GOD

It has already been arranged by some of the family in Natal to send in hampers to all of them. No further hampers can therefore be accepted. The gesture, however, is appreciated.

The Officer Commanding,
Prison Command,
Private Bag,
Robben Island,

Ref. I/4/4/3/R.6

Dear Sir,

1. I write to thank you and the authorities concerned for affording me the opportunity to meet the inmates for the purpose of having religious service and discourse.

2. Please convey my humble thanks to the Warders, particularly the chief Warden for the courtesy shown and assistance given which no doubt made my purpose a pleasant one.

3. My only regret is that time did not allow me to complete the sermon as I had to meet the two sections of inmates separately.

4. May I humbly ask whether with your kind permission for the two groups to assemble together to enable me to complete the service and if this is contrary to your prescribed regulations then I will adjust services accordingly.

5. Further may I bring to your kind notice Deepavali falls on the 25th. of October, which is an auspicious day for the Hindu community and is an unofficial holiday for the Hindus. May I request the 25th. of October be a free day for the Hindu inmates.

6. God willing I intend coming to Robben Island to hold a service after which it is customary to hand out cooked food hampers. I will be grateful to you if you will let me know if I may bring the hampers.

7. Please accept my grateful thanks in anticipation of your kind co-operation at all times.

Yours Faithfully

P. D. Govender

P. D. Govender.

[Signature]
9/10/73.



Officer Commanding,
Prison Command,
Private bag, ROBBEN ISLAND.

2nd. October, 73

1/4/4/3/R.6 12th October, 73

HINDU INMATES : ROBBEN ISLAND PRISON.

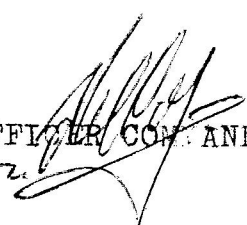
I acknowledge receipt of your letter dated 2nd October, 1973 contents which have been noted.

Yours request for the two groups to assemble together can unfortunately not be granted as it is contrary to our prescribed regulations.

I have noted that Deepavali falls on 25th October and this serves to confirm that for the Hindu inmates this will be a free day.

There is no objection to you wanting to bring food hampers for the 14 Hindu inmates but the hampers must conform to our prescribed regulations. i.e. "One pound sweets, one pound cake, including biscuits and one pound fresh, canned or dried fruit." Please see that no other commodity is included in these hampers.

Yours faithfully,


OFFICER COMMANDING.



1/4/4/3/R.L.

PRISONER'S CHRISTMAS FUND.

Chairman: Ds. E. Odendaal.
Members: Rev. G. Underwood.
Mrs. A. Russell.

Secretary: Rev. P.H. Bosman,
464, Lansdowne Road,
Lansdowne.
15th December, 1967.

The Commanding Officer,
Robben Island Command,
Robben Island.

Dear Major P. Kellerman,

I do want to take this opportunity of
thanking you most sincerely, for organising the distribution of sweets
and cards to the prisoners under your command.

This year we have donated sweets and cards
to some 17,000 prisoners under five commands including your command.

Will you kindly advise me whether the quantity
of sweets and cards that have been sent on to you agree with the figure
of 1100?

Thank you for your assistance in helping to
give the prisoners something to remember this Christmas by.

On behalf of our committee I would like to
wish you and your staff a very blessed Christmas and a happy New Year.

Yours faithfully,

Peter Bosman

Prison Chaplain.

Bos



PROVISIONS FOR AND GUIDE TO THE MANNER IN
WHICH SPIRITUAL MINISTRATION IN PRISONS
SHALL BE CONDUCTED.

1. The nature of the work performed by a minister of religion in a prison is, except for the different circumstances, no different from his work amongst members of his congregation in free society.
2. The successful carrying out of the task of the minister is dependent on mutual trust not only between himself and the Department but also between himself and the prisoners with whom he comes into contact.
3. This Department is reluctant to interfere with or impose restrictions in respect of the manner in which ministers perform their tasks, but there are nevertheless certain principles and provisions to be observed in order to link up spiritual ministration with the other activities of the Department and to ensure the proper performance of the task.
4. Any minister appointed in terms of Section 7 of the Prisons Act, 1959, may only minister to those prisoners who belong to his church and to prisoners who do not belong to any church or religion or are unchristianized heathen. In terms of the provisions of the Prison Service Orders such prisoners may attend all the services of the various denominations for the first 21 days of their imprisonment until they have selected the faith to which they wish to belong. The choice must be made during the period of 21 days referred to.
5. Despite the fact that a minister of religion has been appointed in terms of Section 7 of ^{the} Act, he will only be granted access to a prison if there are prisoners in custody who are members of his church. The member in charge of the prison will always advise the minister of the admission of prisoners who belong to his church.
6. A minister will only be admitted to the prison(s) mentioned in his letter of appointment.
7. A minister shall -
 - (a) as far as practicable visit prisoners as soon as possible after admission to a prison, minister to them individually, inspire confidence, strengthen their faith and endeavour to bring home to them the evil of their anti-social actions, etc., and after the first visit minister to them.



individually as often as circumstances permit and constantly endeavour to inculcate in them the will to live a law-abiding life;

- (b) if possible conduct combined Sunday services;
- (c) if possible visit sick prisoners;
- (d) conduct funerals whenever necessary;
- (e) present his identity card when entering a prison or whenever requested to do so;
- (f) sign the official visitors' book at every visit;
- (g) arrange the times for his visits and for divine services in consultation with the member in charge of the prison;
- (h) on the termination of his services advise the Commissioner in writing and return his letter of appointment for cancellation.

8. A minister shall under no circumstances -

- (a) endeavour to convert a prisoner belonging to another denomination to join his church;
- (b) interfere with the affairs of other churches in a prison;
- (c) serve as a link between prisoners and the outside world or vice versa;
- (d) disclose to any person outside the Prisons Department or publish or cause to be published anything which may come to his knowledge by virtue of his office in a prison or the intimate disclosures made to him by a prisoner either verbally or in writing, not even after he has terminated his services at the prison;
- (e) transfer his appointment, which is a personal one, to another.

9. (a) From the nature of the work done by a minister in a prison and because of the confidence reposed in him by the prisoners, it is to be expected that prisoners will approach him with requests such as the following:-
- (i) Requests of a personal nature such as for instance that the minister -

3/...



3.

- (aa) obtain for the prisoner work, clothes, tools and accommodation on discharge;
- (bb) obtain for the prisoner funds for studies, dentures, toilet requisites or stationary whilst in prison;
- (cc) bring or send or cause to be sent to the prison, money or any articles whatsoever;
- (dd) furnish assistance as the prisoner is suffering losses in consequence of his imprisonment;
- (ee) write the necessary letters on his behalf in connection with such requests, etc;
- (ii) Requests concerning the Departemental Administration, including requests that the minister should assist the prisoner -
 - (aa) to obtain special remission of sentence;
 - (bb) to obtain a transfer to another institution;
 - (cc) to obtain gratuity;
- (iii) Requests of a domestic nature such as that the minister should help where a prisoner -
 - (aa) has reason to believe his marriage is in danger of breaking up;
 - (bb) considers his wife and children are in need;
 - (cc) thinks that his children are being neglected or that their education leaves much to be desired etc.
- (b) There are various underlying motives for such representations. In some instances the prisoner is honest but ignorant of the correct procedure, while in other instances he is making a deliberate attempt to circumvent the provisions of the Act and Regulations. Since some of the prisoners are genuine in their requests and they have confidence in the minister, and because confidence in one's fellow-men is a positive elevating factor, the Department would not like to see the prisoner's confidence in his minister shaken. Spiritual ministrations care of the soul is however the primary function of a minister and if he were to comply with all these requests, his primary task would suffer, inconsistencies with the provisions of the Act and

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Regulations would result, and there would be overlapping of functions involving unnecessary expense and effort with detrimental effects on the whole organization.

With a view to maintaining the balance between these various factors, the following information is furnished for the guidance of ministers.

- (i) The necessary arrangements already exist between this Department and the Departments of Labour and of Bantu Administration for the placing of prisoners in employment on release from prison. If a minister, by reason of his personal contacts, is able to find suitable employment for a prisoner, it will be appreciated, but in such cases the minister should furnish the member in charge of the prison with full particulars. These particulars will be indicated on the forms which are forwarded to the Department of Labour or of Bantu Administration and will serve as an indication that it will not be necessary for the department concerned to find employment for the prisoner. The Department concerned will merely check up whether the prisoner has actually assumed duty for the purposes of statistics of successes and failures.
- (ii) This Department supplies the following to a prisoner on release as a charge against public funds -
 - (aa) A train ticket, to the railway station nearest to his residence or place of work. The destination to which he wishes to proceed is discussed in good time with the member in charge of the prison;
 - (bb) discharge clothing, including working clothes;
 - (cc) necessary tools;
 - (dd) funds or the necessary food for the journey. The assistance mentioned above is sufficient to enable him to carry on until he receives his first wages. This is however largely a matter of choice and if a minister wishes to supplement any of the foregoing from funds at his disposal he is free to do so. It should be borne in mind, however,



that the prisoner is in need of moral more than financial support,

- (iii) Suitable accommodation is a prerequisite of release on parole and this aspect therefore presents no problems. Problems may however arise in the case of those prisoners who are released unconditionally on the expiration of their sentences. However since many of these prisoners have homes and families to whom they can go, or have sufficient private funds or have earned a gratuity, there are actually only a small number who are destitute after release. The member in charge of a prison will undoubtedly be aware of such cases and in all probability suitable arrangements will have been made and it is therefore essential that the minister should not proceed on his own but should first discuss the matter with the member in charge of the prison.
- (iv) Requests in respect of money, writing materials or any other article, financial losses or the writing of letters, etc., while the prisoner is in custody should under no circumstances be dealt with by the minister but should immediately be brought to the attention of the member in charge of the prison. Ministers should explain tactfully to prisoners that requests of this nature do not come within the scope of their duties and are dealt with by the member in charge of the prison. The same applies to representations in respect of administrative matters such as special remission, transfers, gratuity, etc.
- (v) So far as social care is concerned the position is briefly, that this Department is responsible for such care in prisons while the Department of Social Welfare is responsible for the necessary services outside the prison. Therefore, whenever a prisoner makes representations concerning his domestic life to the minister, the minister may take full particulars, especially concerning the nature of the representations and the address of the wife and the children. These representations should be brought to the notice of the member in charge of the prison and if he should not succeed in solving the matter by means of extra

visits or letters, he will as soon as possible, and if necessary telephonically, place the matter before the Commissioner of Prisons for reference to the Department of Social Welfare who will take up the matter.

10. Ministers should be conversant with the contents of the Prisons Act, 1959, (Act No.8 of 1959), as numerous offences are defined in the Act, a knowledge of which will obviate any contravention through ignorance. Knowledge of the Regulations and Prisons Service Orders, in so far as religious ministrations is concerned, is essential to supplement these provisions.

11. The foregoing provisions apply mutatis mutandis to religious workers and interpreters.

12. I, HARRY ALFRED WIGGETT undertake to perform my duties in the ROBBEN ISLAND Prison in accordance with the provisions of the Prisons Act, 1959, (Act No. 8 of 1959), the Regulations and Prison Service Orders framed thereunder and subject to the provisions and guidance contained in the preceding paragraphs.

Signed at Robben Island on this the third day of March 1968.

WITNESSES

1. [Signature]
2. [Signature]

[Signature]
SIGNATURE.



Proposed services at Robben Island during 1968.

172
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JANUARY

21st. PRESBYTERIAN.
28th. N.G.SENDINGKERK.

FEBRUARY.

4th. ANGLICAN.
25th. N.G.SENDINGKERK.

MARCH.

3rd. ANGLICAN.
17th. PRESBYTERIAN.
24th. N.G.SENDINGKERK.
31st. ANGLICAN.

APRIL

21st. PRESBYTERIAN.
28th. N.G.SENDINGKERK.

MAY.

5th. ANGLICAN.
19th. PRESBYTERIAN.
26th. N.G.SENDINGKERK.

JUNE.

16th. ANGLICAN.
23rd. N.G.SENDINGKERK.
30th. PRESBYTERIAN.

JULY.

7th. ANGLICAN.
21st. PRESBYTERIAN.
28th. N.G.SENDINGKERK.

AUGUST.

4th. ANGLICAN.
18th. PRESBYTERIAN.
25th. N.G.SENDINGKERK.

SEPTEMBER.

1st. ANGLICAN.
15th. PRESBYTERIAN.
22nd. N.G.SENDINGKERK.

OCTOBER.

6th. ANGLICAN.
20th. PRESBYTERIAN.
27th. N.G.SENDINGKERK.

NOVEMBER.

3rd. ANGLICAN.
17th. PRESBYTERIAN.
24th. N.G.SENDINGKERK.

DECEMBER.

1st. ANGLICAN.
15th. PRESBYTERIAN.
22nd. N.G.SENDINGKERK.
29th. ANGLICAN.

ANGLICAN: Rev. A. Hughes. 30729
PRESBYTERIAN. Rev. P.H. Bosman. 714915
N.G.SENDING. Ds. Scheffler. 536070

DELINGE v.d. 1ste. ALG. SINOD

1165
HANDELINGE

VAN DIE

EERSTE VERGADERING

VAN DIE ALGEMENE SINODE

VAN DIE

NEDERDUITSE GEREFORMEERDE KERK

ASOOK VAN DIE KONVENSIE EN DIE ONTBINDING VAN DIE
RAAD VAN DIE KERKE

GEHOU IN KAAPSTAD

OP DONDERDAG, 11 OKTOBER 1962 EN

VOLGENDE DAE

1962

1962

31. Studiekommissie insake Rasseverhoudings. Handeling 1961 bl. 8 en 46.

In verband met bogenoemde saak het die Sinode die volgende besluite geneem:

- (a) „Dat 'n afsonderlike permanente kommissie vir die bestudering van rasse-aangeleenthede benoem word.”
- (b) „Die Sinode besluit dat die kommissie soos volg saamgestel sal word: tien lede benoem deur die moderatuur, twee deur die A.S.K. en twee deur die Sinodale Kommissie vir Ekumeniese aangeleenthede. Hierdie kommissie sal die reg van raadpleging hê van so 'n aantal lede as wat nodig mag wees om effektief te funksioneer en sal van tyd tot tyd aan die Algemene Sinodale Kommissie rapport doen.”
- (c) Die Sinode het die beginsel opgesluit in die volgende beskrywingspunt aanvaar:
„Waar blanke en nie-blanke Christene en ons sendingaksie so direk by ons verhoudingsvraagstukke betrokke is, is dit wenslik dat moeder- en dogterkerke onderling hieroor sal beraadslaag.”
- (d) In verband met trekarbeid het die Sinode die volgende twee besluite geneem:
 - (i) „Die hoogerwaarde Sinode besluit om in samewerking met die N.G. Bantoekekerk 'n studiekommissie te benoem wat ondersoek sal instel na die sedelike, maatskaplike en godsdienstige gevolge van trekarbeid op die lewe van die Bantoebevolking en weë sal aanwys waarlangs die kerk hierdie gevolge kan bekamp.”
 - (ii) „Die saak word verwys na die kommissie vir Rasse-aangeleenthede.”

32. Suid-Afrikaanse Raad van Kerke van Gereformeerde Belydenis. Handeling 1959 bl. 33—36 en 118.

Die Sinode het besluit om sekere aanbevelings vir wysiginge in die reglement van hierdie Raad wat van sy tydelike Regskommissie ontvang is, na bogenoemde Raad vir oorweging te verwys.

***33. Kapelane vir Polisiemag en Gevangenisdiens. Handeling 1961 bl. 52, 67—70.**

(a) Die Sinode het besluit om 'n Sinodale Kommissie te benoem met die naam van: „Die Sinodale Kommissie vir die Geestelike Bearbeiding van die Weermag, Polisie en Gevangenes.”

(b) (Sien Konsep-Ooreenkoms onder die hoof „Beoogde Organisasie” sub-hoof „Gemeentelike Kapelane”, d.i. Punt 2 (c).)

Op aanbeveling van die Raad van Kerke is besluit dat na die sin wat eindig op „... 'n konsentrasie behoort” ingevoeg moet word: „Wanneer daartoe versoek deur die Minister sal die betrokke Moderatuur, met die oog op die besondere vereistes van die Kapelaandiens, onderhandel met die betrokke Kerkraad en hulle versoek om uit 'n vrye groeslys, waarop die Moderatuur ook name mag plaas, drie name te kies. Hierdie drie name sal na goedkeuring deur die

Moderatuur aan die Minister voorgedra word vir goedkeuring. (Acta Raad van Kerke 1961 bl. 68).

(c) (Sien Konsep-Ooreenkoms onder die hoof „Ooreenkoms tussen Kerk en Staat” sub-hoofde „Kapelaan-Generaal, Gebiedskapelane en Gemeentelike Kapelane.” D.i. Punt 3 (a, b en c).)

Op aanbeveling van die Raad van Kerke is besluit dat die Woord „betrokke” elke keer voor „Moderatuur” ingevoeg moet word sodat dit lees „Betrokke Moderatuur” (Acta Raad van Kerke 1961 bl. 69.)

(d) (Sien Konsep-Ooreenkoms onder die hoof „Ooreenkoms tussen Kerk en Staat”, sub-hoof „Toesig”. D.i. Punt 3 (h).)

Op aanbeveling van die Tydelike Kommissie insake Evangeliedienaars en Beroepstelsel is besluit om „Sinodale Evangelisasie-kommissie” te vervang met „Sinodale Kommissie vir die geestelike bearbeiding van die Weermag, Polisie en Gevangenes.”

(e) Die aanbeveling in Acta XXVII, bl. 70 van die Raad van Kerke insake die noue samewerking met die Christelike Polisie en Gevangenisvereniging het die hoogerwaarde Sinode nie aanvaar nie.

(f) Die Sinode het verder sy intense belangstelling en waardering teenoor die Departement van Justisie vir hierdie besondere werk in die volgende besluite vasgelê.

- (i) Die Sinode neem met dankbaarheid kennis van die pogings wat reeds deur die Departement van Justisie aangewend is om Kapelane, teen 'n billike huurgeld, van doelmatige huise te voorsien en wil die vertroude koester dat daar aan alle Kapelane huisvesting verskaf sal word, sodat die beste dienste in belang van die geestelike welsyn van ons Polisie verseker mag word.
- (ii) Die Sinode wil graag sy Edele, die Minister van Justisie en sy Departement van sy voorbeding verseker in die uitvoer van hulle hoogs verantwoordelike pligte in 'n tyd van ontworteling en beroering en vertrou dat die hartlikste betrekkinge tussen die Kerk en sy Departement gehandhaaf sal word.

(Sien ook besluite Natalse Sinode (11) — Scriba, Raad van Kerke.)

***34. Bearbeiding van die Weermag. Handeling 1961 bl. 10 en 65.**

Die Sinode het die volgende besluite in hierdie verband geneem:

- (a) Die H.E. Sinode het besluit om 'n permanente kommissie vir die behartiging van die belange van die Veldpredikers en die nodige skakeling met die Departement van Verdediging en Justisie te benoem. Die naam van die kommissie sal wees: Sinodale Kommissie vir die Geestelike Bearbeiding van die Weermag, Polisie en Gevangenes.
- (b) Die H.E. Sinode omskrywe die opdragte aan Veldpredikers soos volg:
 - (i) Die Veldpredikers en Kapelane gedra hulle streng ooreenkomsstig hul opdragte soos dit in hul Aanstellingsbriewe en beroepsbriewe aan hulle voorgeskryf word en die kerkrade, onder wie se toesig hulle werk, eerbiedig hierdie voor-skrifte.
 - (ii) Waar hulle voorgeskrewe pligte hulle dit toelaat om met gewone gemeentelike werk in een of ander vorm behulpsaam

te wees, mag daar met die burgerlike leraar(s) van die betrokke gemeente 'n broederlike ooreenkoms dienaangaande getref word, met dien verstande dat die gehegtheid aan en die lojaliteit teenoor die gemeente van die Weermagslede en lede van die Polisie- of Gevangenisdiens, behoue sal bly.

(c) „*Slaggereedheid*” van die Kerk

Die H. E. Sinode beskou dit as 'n saak van die dringendste belang dat alle moontlike stappe gedoen moet word sodat die kerk ter enige tyd „*Slaggereed*” sal wees indien daar 'n noodtoestand ontwikkel of 'n oorlog uitbreek waarin die Republiek van Suid-Afrika betrokke mag wees. Onder andere moet daar vir die noodsaaklike toerusting van die Veldprediker te velde gesorg word bv. deur die voorsiening van Nagmaalserviese, Bybels, Gesangboeke, Vervoergeriewe, ens.

(d) *Huisvesting*

Die Sinode neem met dankbaarheid kennis van die pogings wat reeds deur die Departement van Verdediging aangewend is om ons Veldpredikers, teen 'n billike huurgeld, van doelmatiger huisvesting te voorsien en wil die vertrouwe koester dat daar aan alle Veldpredikers geskikte huisvesting verskaf sal word, sodat die beste dienste in belang van die geestelike welsyn van ons weermag, verseker mag word.

(e) *Diensvoorwaardes*

Die gunstige diensvoorwaardes deur die vermelde bevordering van Veldpredikers word met dank erken en die Sinode spreek die hoop uit dat daar verder rekening gehou sal word met die akademiese kwalifikasies van ons predikante, sodat die Veldpredikers mettertyd op dieselfde lyn van akademië in die Weermagdiens gebring sal word.

(f) *Waardering*

(i) Die H.E. Sinode betuig sy opregte dank en waardering teenoor die Departement van Verdediging vir sy volgehoue, warme belangstelling en sy voortdurende, positiewe optrede in belang van die geestelike bearbeiding van die Weermag en die uitbou van die Veldpredikerskorps, wat hierdie taak help verrig.

(ii) Die Sinode wil graag die betrokke Minister en sy departement van sy voorbidding verseker in die uitvoer van hulle hoogs verantwoordelike pligte in 'n tyd van ontwrigting en beroering, en vertrou dat die hartlikste betrekkings tussen die kerk en die genoemde staatsdepartement, gehandhaaf sal word.

(Sien ook besluite van Natalse Sinode (10) en (12) — Scriba, Raad van Kerke.)

Die uwe in Sy diens,
 W. A. LANDMAN,
 Scriba Synodi.

D.(2.) BESLUIE NATALSE SINODE

Verwysing na die Handeling van die Raad van die Kerke se vergadering in Kaapstad, 22—24 Maart 1961.

*1. Bl. 53: Verslag van Geloftefeskommissee: 1—4: *Goedgekeur.*

- *2. Bl. 56: Verslag van Trustees van die Derde Eeufesfonds: Aanbevelings (a) en (b): *Goedgekeur.*
- *3. Bl. 57: Verslag van Kommissie vir die Jaarboek: Aanbevelings 1 en 2: *Goedgekeur.*
- *4. Bl. 58: Formulier vir bevestiging van Hoogleraars: *Goedgekeur.*
- 5. Bl. 61: Status en Betiteling van Sendelinge:
 - Punte 1—3: Kennis geneem.
 - 4: Aanbevelings 1—3: *Goedgekeur.*
 - Status van Gesante: 1 (a)—(c): *Goedgekeur.*
 - 2 (a)—(c): *Goedgekeur.*
 Sien ook besluite van Transvaalse Sinode No. 4 — Scriba, Raad van Kerke.
- *6. Bl. 62: Lidmaatskap van Gesante: Punte 1 tot 5: *Goedgekeur.*
 Amptenare as lid van Ring en Sinode: 1—5: *Goedgekeur.*
- 7. Bl. 63: Beroepstelsel: Aanbeveling: *Goedgekeur.*
- *8. Bl. 63: Verslag van Kommissie vir Aktuele Vraagstukke: Gee van Tiendes: *Goedgekeur.*
- 9. Bl. 64: Aanbeveling insake Middernagdiens, 30 Mei: *Goedgekeur.*
- *10. Bl. 65: Rapport van Tydelike Kommissie vir Regte:
 - Beskrywingspunt No. 1: *Aanbeveling goedgekeur.*
 - Bearbeiding van Weermag: *Aanbeveling goedgekeur.*
- *11. Bl. 67: Kapelane vir Polisie en Gevangenisdiens:
 - Die Memorandum as basis *Goedgekeur.*
- *12. Bl. 70: Christelike P. Ver.: *Besluit word Goedgekeur.*
 'n Mosie van dank teenoor die Dienste en die Reisende Sekretaris, ds. Du Toit, is aangeneem.
 Die volgende Voorstel is deur die H. E. Sinode goedgekeur:
 - (1) Dat die werk in die Weermag en Polisiemag steeds in ooreenstemming met die Gereformeerde Kerkreg sal geskied; (2) Dat ons met dank kennis neem van die werk van die C.P.V. maar die wens uitspreek dat hierdie werk mettertyd ingeskakel sal word om onder die vleuels van die Kerk te geskied.
- *13. Bl. 70: Verslag van die Tydelike Kommissie vir Evangelisasie:
 - I. Nouer Kerklike verband: *Besluit Goedgekeur.*
 - II. Hersiening van Formuliere: *Besluit Goedgekeur.*
 - III. Engelse N.G. Kerke: Besluit (a); Kennis geneem. (b) en (c): *Goedgekeur.*
 - IV. Sunshine Homes: *Besluit Goedgekeur.*
 - V. M.E.I.: *Besluit Goedgekeur.*
- 14. Bl. 71: Verslag van Tydelike Kommissie vir Ekumeniese Sake:
 - 1. Ledegeld Presbiteriaanse Alliansie: *Goedgekeur.*
 - 2. Briewe i.v.m. Rasseverhoudinge: *Goedgekeur.*
 - 3. Uitnodiging van Presb. Church in the U.S.: *Goedgekeur.*
 - 4. Samesprekings met Geref. Kerk: (i) en (ii): *Goedgekeur.*
 - 5. Antwoord van *Die Kerkblad*: *Goedgekeur.*
 - 6. Presbiteriaanse Alliansie vraelys: *Goedgekeur.*

COMMISSIONER OF PRISONS.UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

1/4/4/3

Forwarded by direction for your information
Your file No. 1/4/4/3 refers.

30.12.1971.

PRIVATE SECRETARY.

His Grace the Archbishop
of Cape Town.
Archdiocesan Chancery
12 Bouquet Street,
P.O. Box 2910,
CAPE TOWN.

Your Grace,

HOLY MASS FOR THE CATHOLIC PRISONERS : USE OF FERMENTED WINE.

In pursuance of my letter dated the 11th November, 1971 and by direction of the Honourable the Minister of Prisons, I wish to inform you that the position is that "Holy Communion or a similar religious act is permissible if the necessary facilities exist: Provided that where it is customary for wine to be used, unfermented beverages or fruit juices will be substituted."

The Minister has now, after due consideration, consented to Roman Catholic spiritual workers taking into prison not more than 55 millilitres of sacramental wine to minister Holy Mass to prisoners on condition, however, that the existing practice not to minister sacramental wine to inmates, is scrupulously adhered to.

If the above are complied with, it will be regarded that Prison Service Orders are not being violated.

With reference to your second paragraph of your letter dated the 5th November, 1971 I am instructed to inform you that it has been confirmed again by officials on Robben Island that Father Brendon Long did try to take into Prison precincts "a full bottle of ordinary size and of a well-known brand of liquor."

Yours faithfully,

(Signed) B. VAN WYK
PRIVATE SECRETARY



Bese g lees

INSPEKSIË VERSLAG VAN GODSDIENSTIGE WERK
ROBBENEILAND/MAKSIMINGEVANGENIS: TYDPERK 30-07-01 TOT 31-06-30

1. Inspeksie vraelys

- 1.1 Die vraelys is betyds ontvang. Daar was egter heelwat navrae in verband met die voltooiing van vorm.
- 1.2 Twee kopië is ontvang.

2. Opname oor Kerkverband

- 2.1 Die opname oor die Kerkverband is behoorlik gedoen.
- 2.2 Daar is voldoende geestelike werkers vir al die kerke waarvan die grootste aantal gevangenes behoort. Van die kleiner kerkies is daar nie geestelike werkers plaaslik beskikbaar nie.
- 2.3 Die Kerkverband van die gevangenes word op hul kaartjies aangebring.

3. Godsdienstige werkers

- 3.1 Die getal geestelike werkers vir elke kerk is ingevul.
- 3.2 Die lys van Geestelike werkers is volledig. Die register is nagesien en geteken.
- 3.3 Daar is van die geestelike werkers wat vertrek het, hulle name moet verwyder word. Die volgende name moet verwyder word. Eerw. J. Clark, A.L.C. Gray en Z. Gill.
- 3.4 Alle Besoekpermitnommers is beskikbaar en is aangebring op persoonlike lêers van die geestelike werkers.
- 3.5 Alle aanstellings briewe van die geestelike werkers is in die lêers van die geestelike werkers. In geval van werkers wat vroeër aangestel is, is daar geen kopië van die G318 A nie.
- 3.6 Daar is slegs een lys van geestelike werkers.
- 3.7 Daar is pogings aangewend om geestelike werkers te vind waar vakatures ontstaan het.

4. Diensorders en voorskrifte

- 4.1 B23 is beskikbaar
- 4.2 Die hoof het nie 'n G318
- 4.3 Tydens besoek was daar geen G317 vorms in voorraad nie.
- 4.4 Voldoende voorraad G249 is beskikbaar.



5. Vergoeding geestelike werkers

- 5.1 G249 is nagegaan. Dit is in elke leër van die geestelike werkers.
- 5.2 Die vorms in orde.
- 5.3 Die sessies is volgens aantal lidmate bereken.

6. Litteratuur

6.1 Die volgende staats Bybels is in voorraad

Afrikaans	5
Engels	10
Xhosa	10

6.2 Privaat Bybels

- 6.2.1 Getalle Bybels is nie beskikbaar nie. Daar is wel privaat Bybels in besit van die gevangenis.
- 6.2.2 Die getalle in besit van geestelike werkers is nie beskikbaar nie.

6.3 Geestelike leesstof

- 6.3.1 Daar is 'n gevangene biblioteek en 10 boeke is beskikbaar.
- 6.3.2 Daar is boeke aan gevangenes gegee wat in hulle besit is.

6.4 Bybelkorrespondensie Kursusse

- 6.4.1 Daar is Bybelkorrespondensie Kursus van Bybelhou wat gebruik word.
- 6.4.2 Dit help die gevangene in die verstaan van die Bybel en bevorder sy geestelike groei.

6.5 Daar is gesangboekies beskikbaar.

Engels 63 Xhosa 46

7.1 Oudio Visuele Hulpmiddels

Die volgende middels is beskikbaar in die gevangenis
Bandopnemer en Film Projektor

7.2 Die gevangenis beskik oor 'n Plate speler, Interkomstelsel, Radio en Bandopnemer.

8. Kerkdienste

- 8.1 Daar is 'n program vir dienste opgestel. Elke Kerk gaan eenkeer per maand op 'n bepaalde Sondag na Robbeneiland.



8.2 Daar is voldoende lokale beskikbaar vir die hou van Ere dienste.

8.3 Die gevangenis beskik nie oor 'n koor nie.

9. Oggendgodsdienste

9.1 Die gevangenes verkies om hul eie Godsdienste te hou.

9.2 Daar is geen aanddienaars.

10. Bidure en Bybelstudie

10.1 Daar word geen bidure gehou nie.

10.2 Daar word geen Bybelstudie gehou nie.

11. Katkisasie

11.1 Daar is geen katkisasie klasse nie.

12. Onderhoude en groepwerk

12.1 Die Kapelaan reël die onderhoude en is teenwoordig by die onderhoude.

13. Godsdienste gebruike, seremonies/Feeste

Die Moslem - lidmate hou die gewoone vastyd gedurende die vastydperk.

14. Heiliging van die Sondag

14.1 Daar word geen sport op sondag beoefen nie.

14.2 Gevangenes wy die geleentheid om dienste by te woon.

15. Versoeke, Klagtes en Aanbevelings

15.1 Daar was geen klagtes ten opsigte van geestelike versorging nie.

15.2 Daar was ook geen klagtes of versoeke van die kant van die geestelike werkers nie.

15.3 Daar was geen geestelike werkers wat die Kapelaan wou sien nie.

16. Die geestelike werkers doen nie verslag aan die inrigting kommittee nie.

4/....

17. Daar word nog geen Kerklike nasorg gedoen nie.

18. Die beamptes reel dienste en moedig die gevangenis aan om dienste by te woon.

19. Die lid is nou onlangs aangestel en was nie bewus van Konferensie nie.

Streek Kapelaan
namens BEVELVOERENDE OFFISIER
T. J. VOGES

1. Die lid is 'n werker

1.1 Die geestelike leiding

1.2 Die lid is 'n Geestelike werker

1.3 Die lid is 'n geestelike werker

1.4 Die lid is 'n geestelike werker

1.5 Die lid is 'n geestelike werker

1.6 Die lid is 'n geestelike werker

1.7 Die lid is 'n geestelike werker

1.8 Die lid is 'n geestelike werker

1.9 Die lid is 'n geestelike werker

1.10 Die lid is 'n geestelike werker

1.11 Die lid is 'n geestelike werker

1.12 Die lid is 'n geestelike werker



KERKGENOOTSKAAP	SWART	KLEURLING	ASIEN	TOTAAL
G KERK IN AFRIKA (SWARTES)	15			15
G SENDING KERK (KLEURLING)	2	3		5
REFORMED CHURCH IN AFRIKA (ASIEN)	3			3
VED. HERVORMDE KERK.	2			2
ANGELIKAN	56			56
METHODIST CHURCH.	54			54
PRESBYTERIAN	11			11
AFRIKAAN PRESBYTERIAN	3			3
CONGREGATIONAL	2			2
ZWANGALI CONGREGATIONAL.	1			1
ROOMS KATOLIEK.	37			37
LUTHERS	47			47
BAPTISTS	6			6
AGS.	7			7
ASSEMBLIES OF GOD.	3			3
CHURCH OF CHRIST.	3			3
S.D.A.	3			3
TEH. GETUIES.	2			2
AFRIKAAN METHODIST.	9			9
UNITED METHODIST (TRANSKEI)	1			1
DIENST APOSTOLIESE KERK VAN AFR	1			1
NUWE " " "	6			6
TOOD.	1			1
MOSLEM.	12	6	2	20
HINDO.			3	3
UTOPIA.	8			8
SIONISTE.	21			21
APOSTEL.	2			2
FREE CHURCH OF SCOTLAND.	1			1
CHURCH OF ENGLAND.	3			3
VOODOO.	1			1
GEEN KERK.	142	2	0	144
TOTAAL.		11	5	128491

A- SERSIE



AANTAL GEVANGENES

Aantal

KERKVERBAND

Blank Swart Kleurling Asiaat G/W
M V M V M V M V G I

KERKVERBAND	Blank		Swart		Kleurling		Asiaat		G/W	
	M	V	M	V	M	V	M	V	G	I
African Methodist (AME)			2							
United Methodist (Transkei)										
Die Apostoliese Kerk van Afr.										
Nuwe Apostoliese Kerk			1							
Jood										
Moslem/Islam			1							
Hindu							1			
Utopia										
Sioniste			2							
Geen Kerk			16							
Ander:										
1. LUTHERAN Church			1							
2. ANGLICAN			4							
3. ROOMS KATOLIEK			2							
4. ATHEIST			1							
5. N.G. SENDING KERK					2					
6. JEHOVAHS WITNESS			1							
7. HEBREW			1							
Sub.			22		2			1		
Totaal:			32		2			1		
Vor. Bladwy			10		2					
Hierdie Bladwy			22					1		
TOTAAL			32		2			1		



Aantal Gevangenes:

Aantal G/....

KERKVERBAND

Blank Swart Kleurling Asiëse
M V M V M V M V G

N.G. Kerk									
N.G. Kerk In Afrika (Swartes)									
N.G. Sending Kerk (Kleurling)					2.				
Reformed Church in Afrika (Asiërs)									
Ned. Hervormde Kerk									
Geref. Kerk									
<u>CUC GROEP</u>									
Anglican (Church of the Prov)					4.				
Methodist Church of S.A.					2.				
Presbyterian									
Bantu Presbyterian									
Congregational									
Tsongo Congregational									
Roman Cath./Roomse Katolieke					2.				
Luthers/Lutherans					1.				
Baptists									
Apost. Geloof Sending / (AGS)/A.F.M.									
<u>PINKSTER GROEP</u>									
Volle Evang./Full Gospel									
Assemblies of God									
United Apostolic Faith Church									
Pinkster Protest. Kerk									
Pentecostal Holiness Church									
Salvation Army (Heilsleër)									
Church of Christ									
Sew. Dae Adven. (S.D.A.)									
Jeh. Getuies/Jeh Witness (Watchtower)					1.				
TOTAAL					10.		2		130

Aantal Gevangenes:

Aantal O/A.....

KERKVERBAND

	Blank		Swart		Kleurling		Asiate		Aantal O/A
	M	V	M	V	M	V	M	V	
	N.G. Kerk								
N.G. Kerk In Afrika (Swartes)									
N.G. Sending Kerk (Kleurling)									
Reformed Church in Afrika (Asiërs)									
Ned. Hervormde Kerk									
Geref. Kerk									
<u>CUC GROEP</u>									
Anglican (Church of the Prov)				7					7
Methodist Church of S.A.				1					1
Presbyterian									
Bantu Presbyterian				1					1
Congregational									
Tsongo Congregational									
Roman Cath./Roomse Katolieke				1					1
Luthers/Lutherans				3					3
Baptists									
Apost. Geloof Sending / (AGS)/A.F.M.									
<u>PINKSTER GROEP</u>									
Volle Evang./Full Gospel									
Assemblies of God									
United Apostolic Faith Church									
Pinkster Protest. Kerk									
Pentecostal Holiness Church									
Salvation Army (Heilsleër)									
Church of Christ									
Sew. Dae Adven. (S.D.A.)									
Jeh. Getuies/Jeh Witness (Watchtower)									
TOTAAL									131



AANTAL GEVANGENES

Aantal

KERKVERBAND

Blank Swart Kleurling Asiat G/W
M V M V M V M V G W

KERKVERBAND	Blank M	Blank V	Swart M	Swart V	Kleurling M	Kleurling V	Asiat M	Asiat V	G/W G	G/W W
African Methodist (AME)										
United Methodist (Transkei)										
Ou Apostoliese Kerk van Afr.										
Nuwe Apostoliese Kerk										
Jood										
Moslem/Islam									1	1
Hindu									3	3
Utopie										
Sioniste			1							1
Geen Kerk			5	1						6
Ander:										
1. CHURCH OF CHRIST										1
2. FREE CHURCH OF SCOTLAND			1							1
3.										
4.										
5.										
Sub.										
Totaal:										
Vor. Bladsy			13							13
Hierdie Bladsy			8	1			4			13
TOTAAL			21	1			4			26



Aantal Gevangenes:

Aantal C/....

KERKVERBAND

Blank Swart Kleurling Asiëse Aantal
C/W

M V M V M V M V C

N.G. Kerk									
N.G. Kerk In Afrika (Swartes)			2						
N.G. Sending Kerk (Kleurling)									
Reformed Church in Afrika (Asiërs)									
Ned. Hervormde Kerk									
Geref. Kerk									
<u>CUC GROEP</u>									
Anglican (Church of the Prov)			3						
Methodist Church of S.A.									
Presbyterian									
Bantu Presbyterian									
Congregational									
Tsongo Congregational									
Roman Cath./Roomse Katoliek			3						
Luthers/Lutherans			25						
Baptists									
Apost. Geloof Sending / (AGS)/A.F.M.									
<u>PINKSTER GROEP</u>									
Volle Evang./Full Gospel									
Assemblies of God									
United Apostolic Faith Church									
Pinkster Protest. Kerk									
Pentecostal Holiness Church									
Salvation Army (Heilsleër)									
Church of Christ									
Sew. Dae Adven. (S.D.A.)									
Jeh. Getuies/Jeh Witness (Watchtower)									

TOTAAL



AANTAL GEVANGENES

Aantal

KERKVERBAND

Blank Swart Kleurling Asiaat G/W
M V M V M V M V G J

African Methodist (AME)

United Methodist (Transkei)

Ou Apostoliese Kerk van Afr.

Nuwe Apostoliese Kerk

Jood

Moslem/Islam

Hindu

Utopia

Sioniste

Geen Kerk

Ander:

1. ST. THOMAS

2. PROSTEL

3.

4.

5.

Sub.

Totaal:

Vor. Bladey

Hierdie Bladey

TOTAAL

17

1

2

22

55

22

22

57



opgawe van Kerkverband soos op 30 Junie 19 81.....

Aantal Gevangenes:

Aantal v/.....

KERKVERBAND

Blank Swart Kleurling Asiërs
M V M V M V M V

N.G. Kerk									
N.G. Kerk In Afrika (Swartes)									
N.G. Sending Kerk (Kleurling)			2						2
Reformed Church in Afrika (Asiërs)									
Ned. Hervormde Kerk									
Geref. Kerk									
<u>CUC GROEP</u>									
Anglican (Church of the Prov)			11						11
Methodist Church of S.A.			10						10
Presbyterian			7						7
Bantu Presbyterian									
Congregational									
Tsongo Congregational									
Zionist Church									8
Roman Cath./Roomse Katolieke			11						11
Luthers/Lutherans			3						3
Baptists			1						1
Apost. Geloof Sending / (AGS)/A.F.M.			2						2
<u>PINKSTER GROEP</u>									
Volle Evang./Full Gospel									
Assemblies of God									
United Apostolic Faith Church									
Pinkster Protest. Kerk									
Pentecostal Holiness Church									
Salvation Army (Heilsleër)									
Church of Christ									
Seu. Doe Adven. (S.D.A.)									
Jeh. Getuies/Jeh Witness (Watchtower)									

TOTAAL

Aantal Gevangenes: 229.

Aantal G/W...

KERKVERBAND

	Blank		Swart		Kleurling		Asiate		Aantal G/W
	M	V	M	V	M	V	M	V	
N.G. Kerk									
N.G. Kerk In Afrika (Swartes)			6						
N.G. Sending Kerk (Kleurling)					1				
Reformed Church in Afrika (Asiërs)			2						
Ned. Hervormde Kerk			2						
Geref. Kerk									
<u>CUC GROEP</u>									
Anglican (Church of the Prov)			28						
Methodist Church of S.A.			33						
Presbyterian			2						
Bantu Presbyterian			2						
Congregational			2						
Tsongo Congregational									
Roman Cath./Roomse Katolieke			15						
Luthers/Lutherans			10						
Baptists			5						
Apost. Geloof Sending / (AGS)/A.F.M.			0						
<u>PINKSTER GROEP</u>									
Volle Evang./Full Gospel			0						
Assemblies of God			3						
United Apostolic Faith Church									
Pinkster Protest. Kerk									
Pentecostal Holiness Church									
Salvation Army (Heilsleër)									
Church of Christ			2						
Sew. Doe Adven. (S.D.A.)			2						
Jeh. Getuies/Jeh Witness (Watchtower)									
TOTAAL									136



AANTAL GEVANGENES 229.

Aantal

KERKVERBAND

Blank		Swart		Kleurling		Asiaat		G/W	
M	V	M	V	M	V	M	V	M	V

African Methodist (AME)			7						
United Methodist (Transkei)									
Ou Apostoliese Kerk van Afr.			1						
Nuwe Apostoliese Kerk			5						
Jood			1						
Moslem/Islam			5		6				
Hindu									
Utopia			6						
Sioniste			9						
Geen Kerk			69						
Ander:									
1. CHURCH OF ENGLAND			3						
2. Vodo			1						
3.									
4.									
5.									
Sub.									
Totaal:									
Vor. Bladsy			115		1				
Hierdie Bladsy			107		6				
TOTAAL			222		7				



Aantal Gevangenes:

Aantal G/w....

KERKVERBAND

	Blank		Swart		Kleurling		Asiate		Aantal	
									G/w	
	M	V	M	V	M	V	M	V	G	S
N.G. Kerk										
N.G. Kerk In Afrika (Swartes)			4							
N.G. Sending Kerk (Kleurling)										
Reformed Church in Afrika (Asiërs)										
Ned. Hervormde Kerk										
Geref. Kerk										
<u>CUC GROEP</u>										
Anglican (Church of the Prov)			2							
Methodist Church of S.A.			4							
Presbyterian			2							
Bantu Presbyterian										
Congregational										
Tsongo Congregational										
Roman Cath./Roomse Katolieke			3							
Luthers/Lutherans										
Baptists										
Apost. Geloof Sending / (AGS)/A.F.M.			1							
<u>PINKSTER GROEP</u>										
Volle Evang./Full Gospel			1							
Assemblies of God										
United Apostolic Faith Church										
Pinkster Protest. Kerk										
Pentecostal Holiness Church										
Salvation Army (Heilsleër)										
Church of Christ										
Sew. Dae Adven. (S.D.A.)										
Jeh. Getuies/Jeh Witness (Watchtower)										
TOTAAL				17						138

AANTAL GEVANGENES

Aantal

KERKVERBAND

Blank		Swart		Kleurling		Asiaat		G/W	
M	V	M	V	M	V	M	V	G	W

African Methodist (AME)										
United Methodist (Transkei)										
Du Apostoliese Kerk van Afr.										
Nuwe Apostoliese Kerk										
Jood										
Moslem/Islam										
Hindu										
Utopia										
Sioniste										
Geen Kerk										
Ander:										
1. ZION										
2. SWEDISH										
3.										
4.										
5.										
Sub.										
Totaal:										
Vor. Bladsy										
Hierdie Bladsy										
TOTAAL										

Aantal Gevangenes:

Aantal C/W 25

KERKVERBAND

	Blank		Swart		Kleurling		Asiate		Aantal	
									C/W	
	M	V	M	V	M	V	M	V	G	O
N.G. Kerk										
N.G. Kerk In Afrika (Swartes)			3							3
N.G. Sending Kerk (Kleurling)										
Reformed Church in Afrika (Asiërs)										
Ned. Hervormde Kerk										
Geref. Kerk										
<u>CUC GROEP</u>										
Anglican (Church of the Prov)			1							1
Methodist Church of S.A.			4							4
Presbyterian										
Bantu Presbyterian										
Congregational										
Tsongo Congregational			1							1
Roman Cath./Roomse Katolieke			2							2
Luthers/Lutherans			2							2
Baptists										
Apost. Geloof Sending / (AGS)/A.F.M.			4							4
<u>PINKSTER GROEP</u>										
Volle Evang./Full Gospel										
Assemblies of God										
United Apostolic Faith Church										
Pinkster Protest. Kerk										
Pentecostal Holiness Church										
Salvation Army (Heilsleër)										
Church of Christ										
Sew. Dae Adven. (S.D.A.)			1							1
Jeh. Getuies/Jeh Witness (Watchtower)			1							1

TOTAAL

KERKVERBAND	AANTAL GEVANGENES								Aantal		
	Blank		Swart		Kleurling		Asiaat		G/W		
	M	V	M	V	M	V	M	V	G	W	
African Methodist (AME)			1								1
United Methodist (Transkei)											
Ou Apostoliese Kerk van Afr.											
Nuwe Apostoliese Kerk											
Jood											
Moslem/Islam			3								3
Hindu											
Utopia											
Sioniste											
Geen Kerk			1								1
Ander:											
1. ZCC			1								1
2.											
3.											
4.											
5.											
Sub.											
Totaal:			6								6
Vor. Bladsy			19								19
Hierdie Bladsy			6								6
TOTAAL			25								25

GEVANGENISDIENS



PRISON SERVICE

AANSOEK OM AANSTELLING AS GEESTELIKE WERKER IN 'N GEVANGENIS
APPLICATION FOR APPOINTMENT AS SPIRITUAL WORKER IN A PRISON

(Moet in drievoud voltooi word/To be completed in triplicate)

 Hoof van die Gevangenis
 The Head of the Prison

ROBBEN ISLAND

1. PERSOONLIKE BESONDERHEDE/PERSONAL PARTICULARS

(Vul asseblief volledig in en gebruik drukskrif/Complete fully and use capital letters please)

Van Surname: [REDACTED] Nooiensvan/Vorige van Maiden name/Previous surname: [REDACTED]
 Volle naam Full name: [REDACTED]
 Geboortedatum Date of birth: [REDACTED] Geboorteplek Place of birth: TYNEMOUTH, ENGLAND
 Identiteitsnommer Identity No.: [REDACTED] Ras Race: WHITE Geslag Sex: MALE
 Huistaal Home language: ENGLISH Ander tale magtig Other languages: ITALIAN, XHOSA (WEAK)
 Opvoedkundige kwalifikasies: Skool/Universiteit Educational qualifications: School/University: CLAPHAM COLLEGE, DURHAM UNIVERSITY MEDICAL COLLEGE
 Teologiese opleiding Theological training: MASTER OF THEOLOGY Waar? Where? GREGORIAN UNIVERSITY ROME
 Duur van teologiese opleiding Duration of theological training: FOUR YEARS
 Spesiale kursusse deurloop (Spesifiseer) Special courses attended (Specify): DOCTOR OF MEDICINE, MEMBERSHIP OF ROYAL COLLEGE OF PHYSICIANS (LONDON)

 Kerkgenootskap (voluit)
 Denomination (in full)

ROMAN CATHOLIC

 U status:
 Your status:

 GEORDEDE LERAAR
 ORDAINED MINISTER

 EVANGELIS
 EVANGELIST

 LEKEWERKER
 LAY PREACHER

 (Merk met 'n kruis)
 (Mark with a cross)

 Indien lekwewerker, wat is u beroep?
 If lay preacher, what is your occupation?

[REDACTED]

N.B.—As 'n applikant nie 'n geordende leraar is nie, moet hierdie aansoek vergesel word van 'n aanbeveling uitgereik deur die plaaslike of streekbeheerliggaam van die betrokke geloof[kerk]. If the applicant is not an ordained minister, this application should be accompanied by a recommendation issued by the local or district governing body of the church concerned.

 Hoe lank is u reeds in die bediening?
 How long have you been ministering?

9 YEARS

 Het u enige vorige ondervinding van gevangenisbearbeiding?
 Have you any previous experience of prison ministration?

NO

 Indien wel, hoe lank?
 If so, how long?

[REDACTED]

 Huidige-salaris-of vergoeding in u eie gemeente
 Present salary or remuneration in your own congregation

[REDACTED]

 Reiskoste-toelae
 Travel allowance

[REDACTED]

 Het u 'n gemeentemotor?
 Have you a church vehicle?

[REDACTED]

 Wat is die afstand (km) van u woning na die gevangenis(se) wat u beoog om te bedien?
 What is the distance (km) from your home to the prison(s) which you intend serving?

CAPE TOWN - ROBBEN ISLAND

 (Indien meer as een gevangenis, meld afsonderlik)
 (If more than one prison mention them separately)

[REDACTED]

 Ras en geslag van gevangenes wat bearbei sal word?
 Race and sex of prisoners who will be ministered to?

MAINLY BLACK (presumably) ALL MALE

 Woonadres
 Home address

ROSEBANK

7700 CT.

Tel. 66 81 85

 Kantooradres
 Office address

ST. GABRIEL'S R.C. CHURCH

N.Y.S.

AUGULLETO

Tel. 6375 396

 Posadres
 Postal address

AS HOME ADDRESS

Tel. [REDACTED]

 Adres van u sentrale kerkbeheerliggaam
 Address of your church's central control body

ARCHDIOECSE OF CAPE TOWN

[REDACTED] 8000 CT.

Datum/Date

2 AUGUST 1986

 G. J. J. J. J.
 Handtekening/Signature

 DECLASSIFIED
 © University of Pretoria



2. VIR AMPTELIKE GEBRUIK/FOR OFFICIAL USE

Stuur vorms binne drie dae na ontvangs aan die Bevelvoerende Offisier
Forward forms to the Commanding Officer within three days after receipt

Die Kommissaris van Gevangenis
The Commissioner of Prisons

1. Die aansoek word aanbeveel/nie aanbeveel nie*, om die volgende redes
The application is/is not* recommended for the following reasons: Die vorige Rooms Katolieke
PREDIKER IS VERPLAAS NA PRETORIA, EN TANS IS WIER GOEN
Rooms Katolieke PREDIKER NIE.
2. Aantal gevangenes van dié kerk/geloof in aanhouding (meld geslag en ras)
Number of prisoners of this church/faith in custody (state sex and race): 26 SWAR WANS
3. Aantal aangestelde geestelike werkers van die kerk/geloof
Number of appointed spiritual workers of the church/faith: GEEN

Datum/Date: 86-08-21

[Signature]
Hoof van die Gevangenis
Head of the Prison
AK Smit

4. Kommentaar en aanbeveling van beheerkapelaan
Comments and recommendation of control chaplain: Werdie aansoek word
aanbeveel. Die aangestelde geestelike werker
van die Rooms Katolieke het bedank omdat
hy met die gebed uitroek het.



Datum/Date: 86-08-20

T.J. Vogel
Beheer Kapelaan
Control Chaplain

Datum/Date: 86-08-26

[Signature]
Bevelvoerende Offisier
Commanding Officer
AKJ. RITTER

Gevangenis Kommandement
Prison Command

ROBBENKOMMANDO

* Skrap wat nie van toepassing is nie.
Delete which is not applicable.



GEVANGENISDIENS • PRISON SERVICE

**ONDERNEMING DEUR AANGESTELDE GEESTELIKE WERKERS
AGREEMENT BY APPOINTED SPIRITUAL WORKERS**

Ek,
I,

[Redacted name]

onderneem om my pligte in die
undertake to perform my duties in the MAXIMUM PRISON

gevangenis ingevolge die bepalings van die Wet op Gevangenis, 1959 (Wet 8 van 1959),
prison in accordance with provisions of the Prison Act, 1959 (Act 8 of 1959), the Regulations

die Regulasies en Gevangenisdiensorders daaronder opgestel en binne die raamwerk van die
and Prison Service Orders framed thereunder and subject to the provisions and guidance

bepalings en voorligting soos vervat in die Handleiding vir Geestelike Bearbeiding in Suid-
contained in the Manual for Religious Ministration in South African Prisons, G 318.

Afrikaanse Gevangenis, G 318, uit te voer.

Geteken te Rosetten Island op hede die 10 Desember dag van
Signed at G. Lomman on this the 10 December day of

Desember 1986

G. Lomman
Handtekening / Signature

Getuies / Witnesses

- [Signature]
- [Signature]

BYSAAK

Madiba en Mfundisi

In dié huldeblyk kyk FAAN PISTOR na die verhouding wat daar was tussen oudpres. Nelson Mandela, wat môre sy 92ste verjaardag vier, en wyle ds. André Scheffler, wat gister 99 jaar gelede gebore is. Scheffler was die laaste wit moderator van die (swart) NG Kerk in Afrika en het byna anderhalf dekade lank op Robbeneiland diens gedoen as kapelaan vir die politieke gevangenes.

“Is my ou vriend ds. André Scheffler dalk vandag hier?” was een van die eerste dinge wat ’n pas vrygelate Nelson Mandela op 2 Februarie 1990 buite die destydse Victor Verster gevangenis in die Paarl wou weet.

Scheffler, wat toe al byna 80 jaar oud was, was reeds rustig afgetree in die Strand en daardie dag nie deel van die gewemel by die Victor Verster nie. Hy het wel ná Mandela se vrylating en met sy verkiesing tot president verskeie pogings aangewend om met hom in verbinding te tree, maar sonder welslae.

Die laaste keer dat hulle mekaar in daardie stadium gesien het, was in die laat 1970’s. Hulle het mekaar in die middel 1960’s op Robbeneiland leer ken.

In sy outobiografie, *Long Walk to Freedom*, vertel Mandela van sommige kapelane wat op Robbeneiland diens gedoen het. Leraars van verskillende kerkgenootskappe is deur die destydse gevangenisdiens as kapelane gewerf en het beurte gemaak om eredienste te hou.

Afsonderlike dienste is vir die gewone gevangenes en die politieke gevangenes gehou. Die kapelane moes dit ook doen op die streng voorwaarde dat hulle net oor geloofsake preek. Bewaarders was by alle dienste vir die politieke gevangenes teenwoordig, en as die prediker van godsdiens afgedwaal het, is hy net eenvoudig nie weer toegelaat om daar te preek nie.

Scheffler was ’n stuk of ses tale magtig waarvan drie Afrika-tale was, maar kapelane was verplig om net in Engels te preek sodat die bewaarders hul boodskappe kon monitor.

Aan die begin is die gevangenes glad nie toegelaat om hul selle te verlaat nie – selfs nie eens vir eredienste nie. Die prediker moes in die gang staan en preek vir die gevangenes in hul selle weerskante van die lang gange. Hulle kon hom dus net hoor, maar nie sien nie.

Volgens Mandela was min van die politieke gevangenes gelowig. Die bywoning van die eredienste was ook nie verpligtend nie. Hoewel daar in enige gegewe stadium honderde politieke gevangenes op die eiland was, was daar nooit meer as sestig op ’n keer in die eredienste nie.

Party gevangenes het verkies om net dienste van hul eie kerkgenootskap by te woon. Hoewel hy ’n Metodis is, het Mandela al die verskillende genootskappe se dienste bygewoon.

Hy het Scheffler leer ken as ’n saaklike, behoudende ou wat vir die gewone gevangenes dienste gehou het. Hoe dit gebeur het, was dat Scheffler een Sondag by Mandela-hulle se afdeling ingeloer het. Hulle het al van Scheffler gehoor en vra hom toe waarom hy dan nie ook vir hulle kom dienste hou nie.

“Julle manne dink julle is vryheidsvegters,” het Scheffler, met sy droë sin vir humor, gemaak ernstig geskerts. “Julle was seker dronk of deur dagga bedweim toe julle in hegtenis geneem is. Vryheidsvegters se voet!”

Net daar het hulle Scheffler uitgedaag om vir hulle dienste te kom hou, wat hy dan ook gedoen het. Sy vrou, Rina, en kinders het hom dikwels soontoe vergesel.



Scheffler het deernis vir sy nuwe eilandgemeente getoon. Hy het altyd ’n warm hart vir die noodlydendes gehad, veral vir die kwesbaarstes onder die armstes van die armes. Hy het na die gestremdes, dowses, blindes, werkloos, broodloos en dakloos in die swart gemeenskappe uitgereik.

Agesien van verskeie gemeentes wat hy oor die land heen gestig het en waar kerke en skole gebou is, was hy ook die stigter of medestigter van die Efata-skool vir blindes en dowses in die Transkei, die Vukuhambe-skool vir fisiek gestremde kinders in Oos-Londen, die Christelike bemagtigingsorganisasie Mfesane en die Nolutshando-instituut vir dowe kinders in Khayelitsha.

Met baie van sy projekte is hy teengestaan of het mense aan hom probeer voorskryf.

“In daardie dae was manne soos Koot Vorster (destyds moderator van die wit NG Kerk) en ander erg dominerend. Ek onthou ook die direkte aanvalle wat Andries Treurnicht as redakteur van *Die Kerkbode* op ons gedoen het,” vertel Scheffler in die boek *André Scheffler – ’n Dankbare Dienskring*.

Op Robbeneiland het hy ook na



Pres. Nelson Mandela op 3 Junie 1998 saam met ds. André en mev. Rina Scheffler by die inwyding van die Nolutshando-instituut vir dowses in Khayelitsha, Kaapstad. FOTO’S: SCHEFFLER-VERSAMELING

die politieke gevangenes uitgereik. Danksy Scheffler se bemiddeling het die owerhede die gevangenes toegelaat om hul selle nou elke dag vir ’n halfuur te verlaat om oefening te doen. Ook is eredienste voortaan in die binnehof gehou sodat die teenwoordiges mekaar en die prediker kon sien.

Op versoek van Scheffler is ’n interkomstelsel mettertyd na al die selle aangelê en het die gelowiges Bybels en liedboeke in hul eie tale gekry.

Mandela het elke diens van Scheffler bygewoon, behalwe wanneer hy siek was. Volgens hom was daar een kenmerk van Scheffler se benadering tot godsdiens waarvan hy baie gehou het: Scheffler het godsdiens wetenskaplik benader.

“Baie mense gebruik die wetenskap om godsdiens neer te skiet, maar hy het die wetenskap ingespan om sy geloofsoutings te ondersteun,” het Mandela oor sy eertydse kapelaan geskryf.

“Ek onthou een preek waarin hy gepraat het oor die drie wyse manne uit die Ooste wat ’n ster gevolg het wat hulle na Betlehem

gelei het. ‘Dit is nie net bygelooft of ’n mite nie,’ het hy gesê en toe sterrekundiges aangehaal wat vasgestel het dat daar op daardie tyd in die geskiedenis ’n komeet verskyn het wat die roete gevolg het wat in die Bybel genoem word.”



Een naweek in die laat 1970’s is Scheffler deur die gevangenis-owerhede telefonies versoek om nie die Sondag eiland toe te gaan nie “omdat daar te veel besoekers is”. Scheffler was glad nie gediend daarmee nie en het besluit hy gaan eiland toe.

Wanneer Mandela ongesteld was, het hy altyd by Scheffler verskoning laat maak. Daardie Sondagoggend was Mandela nie wel nie en het hy Scheffler daarvan laat weet.

Scheffler het dié dag gepreek oor vryheid in Christus en het verwys na Moses wat sy volk na vryheid gelei het. Ná die diens het hy gevra om na Mandela se sel gemeen te word. Daar het hy Mandela beterskap toegewens en vir hom gebid.

Dié Sondag het elke politieke

gevangene as nagereg – die enigste van die week – ’n koejawel gekry. Mandela het uit dankbaarheid vir Mfundisi (eerwaarde), soos hy hom aangespreek het, sy koejawel gegee omdat hy niks anders gehad het om te gee nie. In die teenwoordigheid van ’n bewaarder sé Mandela toe: “Gee dit asseblief vir jou vrou en sé aan haar dankie dat sy jou Sondag vir ons leen om dienste te kom hou.”

Die bewaarder het die voorval by die bevelvoerder aangemeld omdat dit beskou is as ’n aanduiding dat die kapelaan en die politieke gevangenes te goed bevriend na die owerhede se sin geword het.

Op die boot op pad terug na die vasteland het Scheffler agtergekom sy vooraf opgestelde aantekeninge oor sy preek het uit sy tas verdwyn. ’n Tydjie daarna is hy deur die gevangenisdiens in kennis gestel dat sy dienste nie meer benodig word nie. Geen rede is verstrekkend nie.

Scheffler het toe begin vermoed sy preek is verkeerd vertolk en die aantekeninge daarvoor is doelbewus verwyder en aan die gevangenisowerhede gegee as “bewysstuk”. Hy was so ontstel oor die beëindiging van sy bediening op Robbeneiland dat hy die destydse minister van gevangenis, Jimmy Krüger, in Pretoria daarvoor wou gaan spreek. Krüger het geweier om hom te woorl te staan en die saak as afgehandel beskou.

Enkele maande ná sy inhuulding as president het Mandela in ’n onderhoud met Media24 se koerante vertel van sy vriendskap met sy eilandkapelaan. Hy het op die vraag of hulle ná sy vrylating weer kontak met mekaar gehad het, geantwoord hy dink sy vriend is al oorlede.

Danksy bergewing en verskeie oproepe deur Jeanne Els namens *Die Burger* is Madiba en Mfundisi toe weer met mekaar in verbinding geplaas en is die mooi vriendskap hervat. Ten spyte van Mandela se wêreldrom en die feit dat hy as president die hoogste pos in die land beklee het, was Mandela vir Scheffler steeds dieselfde waardige en nederige mens wat hy op Robbeneiland leer ken het.

Selfs ná Scheffler se dood op 23 November 2001 in die rype ouderdom van 90 het Mandela sy ou eilandkapelaan se familie gebel en sy diepe meegevoel met hulle betuig.

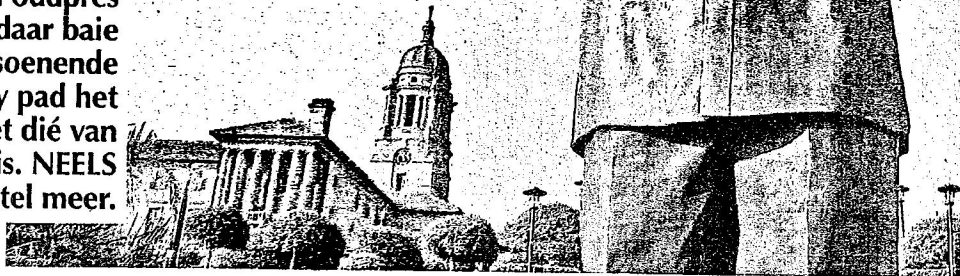
Scheffler en Mandela het uit heel verskillende werelde gekom. Daarby was die een wit en is die ander swart. Geloof was die brug wat hulle by mekaar laat uitkom het. Albei het versoening nagestreef en na selfs die geringstes uitgereik en só ’n navolgenswaardige voorbeeld gestel.

* Faan Pistor is die stigter-voorsitter van die internasionale Historiese Genootskap Robbeneiland.

Die nuwe standbeeld van mnr Nelson Mandela voor die Uniegebou in Pretoria. Foto: Neels Jackson

Madiba en die NG Kerk

Met die dood van oudpres Nelson Mandela is daar baie gesê oor sy versoenende rol in die land. Sy pad het meermale ook met dié van die NG Kerk gekruis. NEELS JACKSON vertel meer.



'Madiba, is jy 'n Christen?'

Voordat hy president van Suid-Afrika geword het, het mnr Nelson Mandela moeite gedoen om uit te reik na die NG Kerk.

Prof Piet Meiring, destyds deelyds direkteur van ekumene, vertel dat Madiba veral met prof Johan Heyns 'n goeie verhouding opgebou het. Hy het Heyns en van die ander leiers in die NG Kerk meermale genooi om met hom te gaan gesels.

By geleentheid het hy gesê hy wil graag die breër leierskap van die kerk ontmoet. Meiring vertel hy het dit gereël en die vergadering het goed afgeleëp. Daarna het hulle saam gaan eet.

By dié geleentheid het een van die kerkleiers vir Madiba na sy geloof gevra. Is hy 'n Christen? Het hy die Here Jesus as sy persoonlike Verlosser aanvaar?

Meiring vertel dat Madiba sy mes en vurk neergesit en baie vriendelik geantwoord het.

Ja, hy weet baie mense wonder daaroor. Daarom is dit dalk goed dat hy die vraag nou beantwoord, het Madiba gesê.

Ja, hy is 'n Christen. Jesus Christus is sy Verlosser. Maar hy het hom lank tevore, op Robbeneiland al, voorgeneem om nooit daarvan 'n politieke spelel te maak nie, het hy gesê.

Meiring vertel dat biskop Mvume Dandala, destyds leier van die Metodistekerk, vertel het dat hy Mandela as lidmaat van die Metodistekerk besoek het. Hy het vir Mandela gesê hy kan nie maar in die algemeen lidmaat van die kerk wees nie. Hy moet tot 'n gemeente behoort.

Mandela het gesê dit is goed so. Hulle kan hom maar as lidmaat van 'n gemeente inskryf.

Toe Dandala sê hy het dit reeds gedoen, wou Mandela weet by watter gemeente hy ingeskryf is. Toe hy hoor dit is in Qunu, was hy tevrede.

Die eerste staatshoof by 'n algemene sinode

In Oktober 1994 het pres Nelson Mandela die eerste staatshoof geword wat die algemene sinode van die NG Kerk besoek en toegesprek het.

Daarin is opsigself 'n stukkie ironie, gesien teen die agtergrond daarvan dat die NG Kerk vroeër soms as "die Nasionale Party in gebed" bestempel is.

In 'n toespraak wat hy volledig in Afrikaans gehou het, het Mandela 'n hand van versoening na die NG Kerk uitgesteek. Dié kerk het 'n spesiale rol in die opbou van 'n regverdige en vreedsame samelewing, het hy gesê.

Hy het gesê die kerk moenie 'n slaafse navolger van 'n politieke party se filosofie word nie. Die NG Kerk se eie geskiedenis van steun vir apartheid wys hoe skadelik dit vir die land was.

Dat die NG Kerk se leiers hulle lidmate voor die verkiesing gemaak het teen rassisme en geweld, maak dié kerk egter deel van die wonderwerk van 'n vreedsame politieke oorgang.

Mandela het nie doekies omgedraai oor sy stening van apartheid nie. Dit was 'n verskroeiende-aarde-beleid en teen die menswaardigheid van die meeste Suid-Afrikanners. Dit was fundamenteel verkeerd en dit was sonde, het hy gesê.

Hy het egter ook verwys na die NG Kerk se wegdraai daarvan in sy beleidstuk Kerk en Samelewing en na profetiese stemme teen apartheid, wat deur die jare uit die NG Kerk opgeklink het.

Hy het gevra dat die kerk 'n aktiewe rol in die heropbou van die land speel. In die depressiejare van die 1930's het die NG Kerk 'n groot rol gespeel in opheffingsprogramme vir Afrikanners. Dit moet na alle Suid-Afrikanners uitgebrei word, het Mandela gevra.

Hy het die NG Kerk ook aangemoedig om die eenwordingsproses met ander kerke in die NG Kerkfamilie te voltooi.

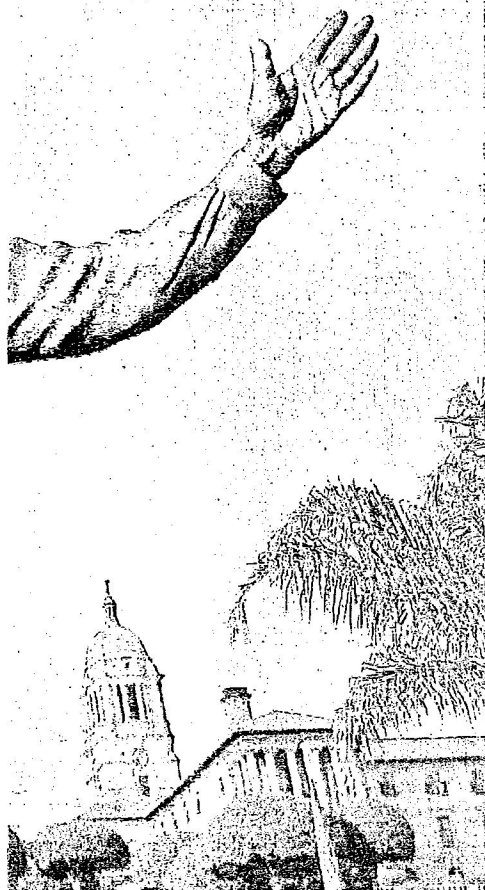
Na sy toespraak is Mandela staande toegejuig. Die sinode het ook vir hom gesing: "Laat Heer u sien op hom daal ..."

Ds Freek Swanepoel, moderator van daardie sinode, sê Mandela se styl, die respek wat hy betoon het onder meer deur Afrikaans te praat, en sy staatsmanskap het hom beïndruk. Die sinode se reaksie was 'n weerspieëling daarvan.

President Nelson Mandela se optrede by die algemene sinode was een van die sleutelgebeure wat daartoe gelei het dat die algemene sinode van 1994 as die sinode van versoening bestempel is.

Die president onderhandel met die dominee

Ds Nelis Janse van Rensburg, assessor van die sinode van Wes-en-Suid-Kaapland, vertel van 'n merkwaardige onderhandeling wat pres Nelson Mandela in 1995 met hom aangeknoop het.



aand vir Nico te bid as Van Rensburg sal belooft om te bid vir die saak wat Mandela die volgende dag moes hanteer.

Dié ooreenkoms is net daar op die sypaadjie beklank.

Mandela: iets baie betekenisvol uit Stellenbosch

Op 25 Oktober 1996 het pres Nelson Mandela 'n eredoctorsgraad van die Universiteit Stellenbosch ontvang. In sy toespraak, volledig in Afrikaans, het hy só na die NG Kerk verwys:

"Verlede week het daar iets baie betekenisvol hier vanuit Stellenbosch plaasgevind. Dit was toe die Stellenbosse ring van die NG Kerk voor die Waarheid-en-Versoeningskommissie 'n kollektiewe aandeel in die stelselmatige onreg van ons verlede bely het. Die boodskap wat daardeur uitgestuur is, en die effek wat dit op die proses van versoening sal hê, kan nie onderskat word nie.

"Die indruk wat daar by vele bestaan dat die Afrikaner-gemeenskap eensydig ontvangend staan teenoor die proses van versoening, sal kragtig aangespreek word deur optredes soos dié van die Stellenbosse ring. 'n Mens wil die wens uitspreek dat Afrikaners oor 'n wyer front op hierdie wyse in versoenende gespreke sal tree met mede-Suid-Afrikaners.

"Niemand vra vir die verguising van Afrikaners nie; niemand verlang dat Afrikaners hulleself kollektief in die openbaar moet verneder nie. Wat niemand egter kan ontken nie, is dat apartheid 'n verskriklike onreg aan hierdie land en sy inwoners gepleeg het; en dat Afrikaners 'n sentrale en wesenlike rol daarin gespeel het.

"Wat die Stellenbosse ring gedoen het, was om in nederigheid – nie vernederdheid nie! – 'n grootheid van gees aan die dag te lê. Dit is daardie ootmoedigheid en ruimheid van gees wat ons oopstel aan ons gesamentlike menslikheid, en ons in staat stel om hande te vat en die toekoms tegemoet te gaan, bewus van ons feilbaarheid en daarom oorgehaal om 'n herhaling van sulke onreg te vermy.

"Die optrede van die ring herinner ons ook aan 'n dun maar belangrike stroom in die geskiedenis van die Afrikaner en van hierdie universiteit wat dikwels heeltemal vergeet en verswyg word. Dit is ook uit hierdie universiteit

dat sulke dapper stemme van waarskuwing en verset teen die apartheidseleer gekom het soos dié van 'n BB Keet, Ben Marais, Johan Degenaar, André Hugo, André du Toit en andere. Dit is in die bevestiging van daardie stroom van u geskiedenis dat die grootste hoop lê, nie net vir uself nie, maar vir Suid-Afrika."

Soos Josef, soos Moses, soos Paulus

Verskeie NG predikante het in die tien dae na Madiba se dood dienste gelei waarin hulle oor hom gepraat het.

Dr André Bartlett van Excelsus, die sentrum vir bedieningsontwikkeling aan die Universiteit Pretoria, het die Donderdagaand 'n diens by die Mandela-woning in Houghton gelei. Dit was deel van 'n reeks

dienste wat elke aand gehou is en wat deur die Metodistekerk geïntendeer is. Hy is in sy hoedanigheid as voorsitter van die Gautengse Raad van Kerke genooi om die diens te lei.

Bartlett het die parallele getrek tussen Josef, die man van drome, swaarkry en wysheid, en Mandela.

Josef se benadering was dat sy broers hom wou kwaad aandoen, maar dat God dit gebruik het om iets goeds te doen. Net so het Mandela na sy vrylating uit die tronk nie met wraak nie, maar met wysheid opgetree.

Dr Louis Louw van die gemeente Pretoria-Oos het op die dag van Mandela se begrafnis 'n vergelyking getref tussen Moses en Mandela. Soos Moses was Mandela 'n gewone mens met foute wat deur die Here gebruik is om 'n buitengewone rol te speel op 'n baie kritieke tyd in die geskiedenis.

So wil God ook gewone mense wat die Here ken, gebruik om iets van die koninkryk van God in Suid-Afrika sigbaar te maak, was Louw se boodskap.

Prof Piet Meiring het in 'n huldigingsdiens aan Madiba by Tukkie's 'n verband gelê tussen Paulus wat in die tronk was en Mandela. Albei het besluit om hulle los te maak van wat agter hulle lê en uit te reik na iets beters in die toekoms.

Meiring het mense aangemoedig om in dié gees hulle te verbind tot die gebed van Franciskus van Assisi.

Dit is in die Liedboek van die Kerk opgeneem as Lied 284: Laat Heer u vrede deur my vloei...

Van Rensburg, destyds predikant van Postmasburg in die Noord-Kaap, en sy vrou, Aletta, het hulle tweejarige verstandelik gestremde seun Nico na 'n neuroloog in Houghton, Johannesburg, geneem.

Nico het lastig geraak in die spreekkamer en Van Rensburg is daar weg om te gaan koeldrank koop.

Toe hy met sy motor in die straat uittrek, was daar baie polisie in die omgewing en hy het rondgekyk om te sien wat gaan aan. 'n Polisieman kom klop toe aan sy ruit en sê die president wil met hom praat.

Dit blyk toe dat Mandela, wat daar naby gewoon het, saam met sy kleinseun gaan stap het toe hy vir Van Rensburg in sy kar opgemerk en hom laat roep het.

Van Rensburg vertel dat hy en Mandela 'n lang gesprek gehad het. Toe Mandela hoor hy is 'n NG dominee het hy vertel van sy hartseer oor die moord op prof Johan Heyns.

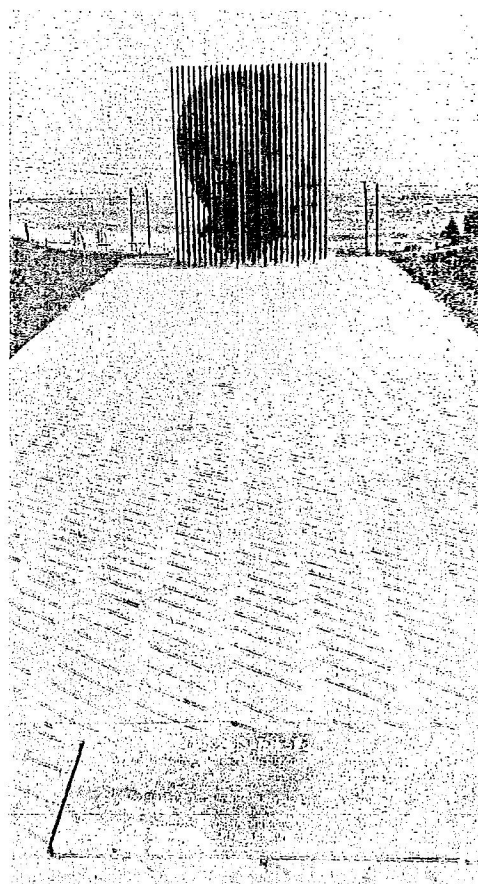
Mandela het ook vertel van sy eie agtergrond in die Metodistekerk en gesê dit is waar hy al sy waardes geleer het. As president, het hy gesê, kan hy nie sy persoonlike geloof in die openbaar bely nie, want hy is die president van die hele land. Hy leef dit egter uit, het hy gesê.

Hy wou weet wat die NG Kerk in Postmasburg doen oor versoening en het vertel dat hy self die volgende dag 'n baie delikate internasionale kwessie moes hanteer.

Die president wou weet wat doen Van Rensburg in Houghton en toe hy van Nico hoor, het hy met baie belangstelling uitgevra oor hom.

Aan die einde van die gesprek het Mandela sy arm op Van Rensburg se skouer gesit en gesê hy is 'n politikus en wil met hom onderhandel. Hy belooft om dié

"Ek sal vir jou seun bid as jy vir my sal bid."



Die beeld van Nelson Mandela buite Howick in KwaZulu-Natal waar hy in 1963 in hegtenis geneem is.

Foto: Neels Jackson

eerbiedig en handhaaf soos deur die Kerk toegepas.

- (b) Die Kerk sal die verpligtings en dissipline van departementsweë erken en eerbiedig.
(c) Kapelane aldus beroep sal nie deur die Departement afgedank word sonder oorlegpleging en goedkeuring van die Breë Moderatuur nie.

5.11.3 Bearbeiding Gevangenes

VERSLAG VAN DIE KAPELAAN-GENERAAL, DEPARTEMENT VAN JUSTISIE, SA GEVANGENISDIENS, OOR DIE GEESTELIKE VERSORGING VAN GEVANGENES

5.11.3.1 Inleidend

5.11.3.1.1 Dit is met opregte dankbaarheid teenoor die Koning van die Kerk in die eerste plek dat vordering berig kan word met betrekking tot die geestelike versorging van gevangenes. Dank is verder ook verskuldig aan die Minister en die Kommissaris van Gevangenisne sowel as aan elke lid van die Gevangenisdiens vir die hulp en bystand wat aan die Kerk in die algemeen verleen is om sy lewensnoodsaaklike taak aan lidmate in die 250 gevangenis wat oor die hele Republiek versprei is, te verrig. 'n Besondere woord van dank aan die Nederduitse Gereformeerde Kerk wat predikante, evangeliste, ouderlinge, diakens en lidmate in staat stel om aan lidmate in die gevangenis 'n gespesialiseerde pastoraat te verrig. Dank is ook verskuldig aan diegene wat met groot opoffering getrou is in hul taak van geestelike versorging in belang van aangeklaagde- en gevonnise wetsoortreders.

5.11.3.1.2 Vordering kan berig word as gevolg van die implimentering van nuwe beleidsrigtings. Hierdie arbeid vereis spesialisering en die uitbou van nuwe bane waarin die pastoraat en versorging inslaan.

5.11.3.2 Personeel

5.11.3.2.1 Aanvanklik, en tot aan die einde van 1974, was die Kapelaan-Generaal die enigste predikant aan die Gevangenisdiens verbonde.

5.11.3.2.2 Hoofkantoorpersoneel

5.11.3.2.2.1 Kapelaan-Generaal: ds AC Sephton (Ned Geref Kerk)

5.11.3.2.2.2 Administratiewe Beheerkapelane: ds JFF Bezuidenhout (Ned Geref Kerk), ds IC Scott (Metodiste Kerk), dr FJ Ollewagen (Ned Geref Kerk).

5.11.3.2.3 Streekkapelane

Ds PJ Pretorius, Kroonstad (Ned Geref Kerk)

Ds WJ Pretorius, Pretoria (Ned Geref Kerk)

Ds TJ Voges, Pollsmoor/Robbeneiland (Ned Geref Kerk)

Ds S van Musschenbroek, Leeuwkop/Johannesburg (Anglikaanse Kerk)

Past CJ van Wyk, Modderbee (Apostoliese Geloofsending)

Ds HB Pieters, Port Elizabeth (Ned Geref Kerk)

Ds GP Greeff, Bloemfontein/Kimberley (Ned Geref Kerk)

Ds PW van Deventer, Victor Verster/Allandale (Ned Geref Kerk)

Ds R van der Wall, Goedemoed (Ned Geref Kerk)

Ds F Fourie, Oos-Londen (Ned Geref Kerk)

Ds DJ Brand, Brandvlei/Worcester (Ned Geref Kerk)

Vr AJ Hahn, Durban (Rooms Katolieke Kerk)

Ds JP Steyl, George (Ned Geref Kerk)

Ds DM Kotzé, Baviaanspoort (Ned Geref Kerk)

Ds J Kruger, Pietermaritzburg (Metodiste Kerk)

Ds KA Janse van Rensburg, Klerksdorp/Groenpunt (Gereformeerde Kerk)

Ds Claassen, Sitbank/Bethal/Barberton (Ned Herv Kerk)

Ds BJ Piek, Zonderwater (Ned Geref Kerk)

5.11.3.2.4 Vakatures het die werk gestrem, maar tans is al die poste gevul, behalwe een pos waarvoor met die Ned Geref Sendingkerk reeds in onderhandeling gegaan is.

5.11.3.2.5 Vir die oriëntering, inlywing en opleiding van Streekkapelane word 'n indiensopleidingsprogram en gereelde samesprekings georganiseer.

5.11.3.2.6 Die kapelaanskorps is so verteenwoordigend moontlik van die kerke wat lidmate in die gevangenis het, en betrokke is by geestelike versorgingswerk.

5.11.3.3 Ooreenkoms Breë Moderatuur

5.11.3.3.1 Ten einde kapelane op die vaste diensstaat van Gevangenisdiens te kan aanstel, is 'n ooreenkoms met die Breë Moderatuur aangegaan ten einde oor onder andere die volgende te reël:

diensvoorwaardes, behoud van status, inskakeling by 'n gemeente, toesig.

5.11.3.3.2 Die Kapelaanskommissie van die Breë Moderatuur bepaal die groslys met die oog op die beroeping en inskakeling van kapelane.

5.11.3.4 Godsdienstige werkers

5.11.3.4.1 Tans is daár 2 Blanke en 3 Swart predikante wat deur hulle onderskeie kerke afgesonder is om geestelike versorgings werk op 'n heelydse basis te doen en te organiseer. Hiervan is twee predikante van die Ned Geref Kerk, twee van die Metodiste Kerk en een van die Ned Geref Kerk in Afrika.

5.11.3.4.2 Benewens die voltydse geestelike werkers, was daar op 30 Junie 1981 in totaal 1 491 deelydse aangestelde geestelike werkers van al die kerke. Van hierdie getal was 615 uit die Ned Geref kerke en verteenwoordig 267 geordende predikante, 57 evangeliste en 291 lidmate. 394 Geestelike werkers is Blankes, 47 is Bruin, 174 is Swart.

5.11.3.4.3 Tans is daar by slegs 10 gevangenisne geen geestelike werker van die Ned Geref Kerk aangestel nie. Dit is te wyte aan een of meer van verskillende redes, onder andere dat daar moontlik 'n vakature was by die gemeente binne wie se grense die plaaslike gevangenis val; dat sommige gevangenisne (byvoorbeeld gevangenisplase) nie naby woonbuurtes geleë is nie; dat alle kerke nie altyd 'n plaaslike leraar het by plekke waar gevangenisne geleë is nie; dat 'n oorvol gemeentelike program van leraars veroorsaak dat dié arbeid nie op die program geplaas word nie; dat sommige kerke 'n werklike tekort aan leraars landswyd beleef.

5.11.3.4.4 Streekkapelane, Administratiewe Beheerkapelane, Bevelvoerende Offisiere en Hoofde van Gevangenis doen baie moeite om kerke te motiveer om geestelike werkers aan te stel waar behoeftes ontstaan, of waar 'n kerk nie genoegsame geestelike werkers het om die lidmaatgetalle te kan hanteer nie.

5.11.3.4.5 Die oriëntering, inlywing en opleiding van en voorligting aan geestelike werkers geskied hoofsaaklik deur middel van 'n kwartaalblad, konferensies landswyd op kommandementsvlak deur streekkapelane en die Kapelaan-Generaal se kantoor. 'n Paar kerke, waaronder Sinodes van Noord- en Oos-Transvaal bied tans op 'n jaarlikse basis 'n konferensie aan en beoog ook 'n kursus aan aangestelde geestelike werkers.

5.11.3.5 Sessie- en Reiskostevergoeding

5.11.3.5.1 Daar is begin van 1981 'n aanvang gemaak met 'n reiskostevergoeding vir die reise wat geestelike werkers na en van 'n gevangenis maak ten behoeve van geestelike versorging. Die vergoeding is volgens staatarief.

5.11.3.5.2 'n Sessiefooi word aan geestelike werkers uitbetaal vir elke uur in die gevangenis aan gevangenespastoraat bestee. Die aantal sessies word bepaal deur die getal lidmate in aanhouding op 30 Junie van elke jaar.

5.11.3.5.3 Bogenoemde vergoeding is nie bedoel om aangestelde geestelike werkers te vergoed vir die werk wat gedoen word nie — dit sal nie moontlik wees nie! Maar die bedoeling is om die reiskoste te dra gesien die geweldige uitgawe aan vervoer en steeds stygende tendens daarvan. Die sessiefooi is 'n waarderingsgebaar van die kant van die Gevangenisdiens vir dienste wat gelewer word.

5.11.3.6 Verhoudinge Kerk — Gevangenisdiens

5.11.3.6.1 Voortgesette aandag is gegee aan die skepping en onderhouding van goeie verhoudinge met die verskillende kerke. Verskeie geleenthede is gebruik om kerklike vergaderinge op die vlak van kerkraad, ring, sinode, konferensies en sendingnaweke by te woon.

5.11.3.6.2 Die volgende kerke is so besoek:

Gereformeerde Kerk; Nederduitsch Hervormde Kerk; Nederduitse Gereformeerde Kerk; Nederduitse Gereformeerde Sending kerk; Nederduitse Gereformeerde Kerk in Afrika; Anglikaanse Kerk; Metodiste kerk; Apostoliese Geloofsending; Volle Evangelie Kerk; Presbeteriaanse Kerk; Kongregasionaliste Kerk.

5.11.3.6.3 Daar is ook met verteenwoordigers van twee groepe kerke samesprekings gevoer oor samewerkingsooreenkomste — met een groep is reeds so 'n ooreenkoms gesluit en die ander is redelik ver gevorder.

5.11.3.6.4 Van oral is die hartlikste samewerking verkry. Dit is duidelik dat daar groot welwillendheid bestaan vir die saak. Hierdie goeie gesindheid is baie belangrik in 'n tyd waarin spanning tussen Kerk en Staat op vele ander terreine besig is om hoog te loop.

5.11.3.7 Openbare optrede

5.11.3.7.1 Die kapelane was beskikbaar en het met dankbaarheid gebruik ge-

maak van geleenthede om by gemeentes, kerklike verenigings, konferensies- en ander byeenkomste te kon optree.

5.11.3.7.2 Talle spreekbeurte is waargeneem. By byeenkomste is inligting verskaf ten opsigte van die geestelike versorging van gevangenes, die verantwoordelikheid van die kerk in hierdie verband, misdaadvoorkoming, en die plek en rol van die kerk in die lewe van die oud-gevangene. Letterlik duisende mense is uit die twee hooftaalgroepe sowel as sommige van die Swart taalgroepe bereik.

5.11.3.7.3 Daar is ook by verskillende geleenthede opgetree voor die teologiese studente van die Teologiese Fakulteite van die Universiteite van Stellenbosch, Pretoria en Rhodes.

5.11.3.8 Konferensies Geestelike Werkers

5.11.3.8.1 Daar word jaarliks konferensies op kommandementsvlak met aangestelde geestelike werkers van al die kerke gehou op koste van die Staat. Die oogmerk met die konferensies is om gemeenskaplike probleme te bespreek, voorligting te verskaf en in 'n sekere mate geleentheid vir opleiding te bied.

5.11.3.8.2 Bevelvoerende Offisiere, Hoofde van Gevangenis, Maatskaplike Werkers, Sielkundiges en Opvoedkundiges van die Gevangenisdiens woon hierdie konferensies sover as moontlik by.

5.11.3.8.3 Te oordeel aan die bywoning van die konferensies, sowel as aan die versoeke en navrae om die stukke te bekom, is heirdie poging baie gewild by Geestelike Werkers en lede van die gevangenisdiens.

5.11.3.8.4 Die volgende onderwerpe is gedurende die afgelope vier jaar hanteer:

- Skuld en Skuldgevoelens by Gevangenes.
- Groepsielorg in die Gevangenis.
- Die Evangelie aan die Ongeletterde in die Gevangenis.
- Kerklike Nasorg aan die Ontslane Gevangene.

5.11.3.8.5 Die lesings wat aangebied is het beslis opleidingswaarde gehad en die konferensies verskaf motivering vir gevangenespastoraat, bevorder goeie gesindhede sowel as die moontlikhede van 'n spanbenadering met die ander dissiplines wat by die werk betrokke is. Maar dit dra die verdere bonus dat kommunikasiekanale geopen en gebruik word.

5.11.3.9 Inspeksiebesoeke

5.11.3.9.1 Streekkapelane doen jaarliks by elke gevangenis aan om navraag te doen oor dié aspekte met betrekking tot geestelike versorging wat meetbaar is.

5.11.3.9.2 Hierdie besoeke het die gevolg dat:

- lede beter begrip vir die noodsaaklikheid van die werk verkry;
- kerke en geestelike werkers beter begrip verkry vir die taak van die Gevangenisdiens en dus goeie samewerking verleen;
- meer aanstelling van geestelike werkers;
- gereelder dienste deur geestelike werkers;
- oplossing en uitskakeling van probleme;
- beter voorsiening van Bybels, Skrifdele en geestelike lektuur asook benutting daarvan.

5.11.3.10 Kwartaalblad: Geestelike Versorging/Spiritual Care

5.11.3.10.1 'n Kwartaalblad word deur die kantoor van die Kapelaan-Generaal uitgegee en word gestuur aan alle geestelike werkers, kerkbeheerliggame, Bevelvoerende Offisiere, Hoofde van Gevangenis, lede van die Generale Staf, Streekkommissarisse en offisiere in administratiewe beheerposte.

5.11.3.10.2 'n Oplaag van 1 800 per uitgawe word gedruk. Dit is 'n waardevolle medium om kontak met, opleiding vir en voorligting aan geestelike werkers te verskaf.

5.11.3.10.3 Behalwe preekstof, is onderwerpe wat die afgelope tyd hanteer was, die volgende:

Die Homoseksueel in die Gevangenis;

Skuldbelydenis;

Metodes van Bybelstudie en Groepwerk;

Kerksang in die Gevangenisbearbeiding;

Dwelmmiddels;

Die Opbou van 'n Vertrouensverhouding;

Die Gevangene en die Geestelike Werker – Verantwoordelikheid en die Bybel;

Bybelse Fundering van Gevangenispastoraat;

Verspreiding van Godsdienstige Lektuur aan gevangenes;

Die Jeugdige Oortreder; en ander.

5.11.3.11 Bybelvoorsiening en Godsdienstige Literatuur

5.11.3.11.1 Die eerste stelsel van Bybelvoorsiening tans in swang is dat die Gevangenisdiens Bybels aankoop ten einde vanuit staatsfondse een Bybel per 10 gevangenes beskikbaar te hê.

5.11.3.11.2 Volgens die tweede bron van voorsiening lewer die Bybelgenootskap van Suid-Afrika uit fondse vir die doel ontvang, aan die geestelike werker Bybels, Skrifdele, Nuwe Testamente, Evangelies vir oorhandiging aan die gevangene. Die Bybel-lektuur word dan die persoonlike eiendom van die gevangene. Die Bybelgenootskap van Suid-Afrika lewer hier 'n diens van onskatbare waarde.

5.11.3.12 Bybelkorrespondensiekursusse

5.11.3.12.1 Die verskillende kerke het Bybelkorrespondensiekursusse wat aan lidmate en aanhangers verskaf word. Ten einde hierdie materiaal sinvol te gebruik, sou dit verkies word dat aangestelde geestelike werkers dit hanteer, en selfs korrigeer met die oog op hantering van probleemareas in die gevangene se persoonlike geestelike lewe. Die waarde wat dit het vir die gevangene om met die Bybel besig te wees, kan moeilik oorskat word. Die aanvraag vir Bybels het ook toegeneem met die gebruik van die kursusse.

5.11.3.13 Kerklike Nasorg

5.11.3.13.1 Die kerke is nie alleen aktief betrokke by voorsorg nie, maar die kerklike nasorg aan ontslane gevangenes behoort hoë prioriteit te ontvang. As die deur

van die gevangenis vir die ontslane gevangene oopgegaan het, mag hy nie by die kerke toe deure kry nie!

5.11.3.13.2 Die kerk het die lidmaat in sorg vóór gevangenisneming, versorg hom geestelik gedurende sy gevangenisskap, en ontmoet hom met oop arms na ontslag. Sommige gevangenes het hulle kerklidmaatskap nie hoog gestel nie, maar het tydens aanhouding onder die indruk gekom van die sorg van die Goeie Herder vir sy skape. So 'n persoon is 'n wins vir die Koninkryk en mag nie verwaarloos word nie.

5.11.3.13.3 Gedurende 1982 sal verdere konferensies oor hierdie tema op plaaslike vlak gehou word en word gehoop op die aktiewe betrokkenheid van die kerke op plaaslike vlak.

5.11.3.14 Gevangenisbevolking

5.11.3.14.1 Die gevangenisbevolking het vóór amnestie in Mei 1981 op net oor 100 000 gestaan, maar het afgeneem tot ongeveer 85 000, 'n getal wat min of meer konstant gedurende die afgelope aantal maande gebly het.

5.11.3.14.2 Die groep wat aan geen kerk behoort nie volgens die opgawe word deur die Streekkapelane bearbei, of reëlins word deur hulle getref vir die bearbeiding van hierdie groep.

5.11.3.15 Bearbeidingswyses

5.11.3.15.1 **Kerkdienste** is die mees algemene vorm van bearbeiding. Dit word op Sondae gehou, maar soms gedurende die week afhangende van die beskikbaarheid van geestelike werkers en gevangenes.

5.11.3.15.2 **Bidure** word waar prakties moontlik gedurende die week gehou, en soms op Sondae waar dit binne die werksprogram van die gevangenes moontlik is.

5.11.3.15.3 **Kategetiese onderrig** word aangemoedig veral by langtermynaangehoudenes, maar dit is prakties onuitvoerbaar by mense wat slegs vir 'n kort termyn aangehou word.

5.11.3.15.4 **Oggend- en Aandgodsdien** word by feitlik alle gevangenes gehou.

5.11.3.15.5 **Persoonlike Bearbeiding** word sterk aanbeveel. Geleentheid word geskep om dit te doen, maar is ongelukkig nie altyd moontlik nie as gevolg van die druk van geestelike werkers se eie programme.

5.11.3.15.6 **Bybelstudie** word gehou deur geestelike werkers en het 'n baie positiewe resultaat.

5.11.3.15.7 **Groepbespreking** word al meer na dienste gehou of ook gedurende die week gereël.

5.11.3.15.8 **Kore** is op sommige plekke gevorm en dienste word daardeur met groter entoesiasme bygewoon. Dit het ook groter meeleving in die diens tot gevolg.

5.11.3.15.9 **Oudio-visuele hulpmiddels** word op talle plekke reeds gebruik. Van Mema-bande en ander bande waarop preke vooraf opgeneem is, sowel as bande met sang, is in gebruik. Verder is flennieborde, tekskaarte, film- en skyfieprojektors, trupprojektors en blaaihorde ook in gebruik.

5.11.3.15.10 **Interkommunikasiestelsels** is by die nuwe gevangenes installeer,

by die ouer gevangenis word dit op 'n prioriteitslys op begroting geplaas. Dit neem egter baie lank om, as daar byvoorbeeld elke jaar vyf gevangenis voorsien word, uiteindelik by almal uit te kom. Gevolglik het kerke en groepe inisiatief geneem en so 'n installasie aan gevangenis geskenk. 'n Baie groot diens word so gelewer en die Gevangensidiens is dankbaar daarvoor.

5.11.3.16 Slotopmerkings

5.11.3.16.1 Die Afdeling: Geestelike Versorging se personeel vervul 'n baie groot rol deur die skepping en onderhouding van goeie betrekkinge tussen die Gevangensidiens aan die een kant en aan die ander kant die kerke, kerkgroepe en gelowe wat die verskeidenheid van teologiese-godsdienstige strominge en rigtings verteenwoordig, sowel as die kerkbevolking van die verskillende volkere in die Republiek van Suid-Afrika en die geestelike werkers.

5.11.3.16.2 Al die jare van voorbereiding en motivering lewer tans die vrug daarop en dien as bevestiging van die korrekte oogmerke van die rigting wat ingeslaan is.

5.11.3.17 Vir Goedkeuring

5.11.3.17.1 Die vergadering word kortliks toegesprek deur die Kapelaan-generaal met betrekking tot die jongste ontwikkeling van kerklike nasorgwerkzaamhede wat ten nouste gemoeid is met gevangenispastoraat.

5.11.3.17.2 Dank

Die vergadering boekstaaf sy opregte waardering teenoor Sy Edele Minister JC Coetsee, Minister van Justisie, vir volgehoue onderskraging van en persoonlike betrokkenheid by die bevordering van die Evangelie onder alle kategorieë persone in Suid-Afrikaanse Gevangenisrigtings. Sy ondubbelsinnige en beginselvaste koersaanduidings in dié verband is inderdaad 'n aangename getuienis van die gees en oortuiging waarin 'n uiters verantwoordelike portefeulje in 'n baie moeilike tyd hanteer word. Die vergadering verseker hom van voortdurende voorbidding en meeleving ter wille van die geestelike heil nie net van gevangenes nie, maar ook veral vir homself en die personeel van sy Departement.

(get.) AC SEPHTON (Generaal-majoor)

Kapelaan-Generaal

5.11.4 Die Kapelaanskommissie

5.11.4.1 Personeel — reeds vermeld by 1.2.6

5.11.4.2 Werkzaamhede

Hierdie kommissie het vergader wanneer dit werklik nodig was en andersins sy sake per omskrywe afgehandel. Belangrike sake wat herhaaldelik voorgekom het, is die kerkregtelike posisie van kapelane en proponente wat diensplig verrig en die driejaar bepaling. Oor laasgenoemde is daar steeds knelpunte wat egter deur die Algemene Regskommissie voor die Sinode gebring word. Die Breë Moderatuur het na 'n indringende samespreking met

die Kapelaan-Generaal goedgekeur dat die diensplig van proponente na twee jaar verleng word.

Die Breë Moderatuur het waardering betuig vir die reëlings dat die proponente hul diens gemeentegebonde verrig en die hoop uitgespreek dat die proponente aan die een kant steeds betekenisvol gebruik word, en dat hulle aan die ander kant steeds betekenisvol besig sal bly.

Die Kapelaanskommissie het in 'n noue en 'n hartlike samespreking met die Kapelaan-Generaals sy werk verrig.

AANBEVELING:

5.11.4.2.1 Die Algemene Sinode verseker die Kapelaan-Generaals JA van Zyl, C Colyn en AC Sephton van sy waardering vir die gesindheid en offervaardigheid waarmee hulle hul taak volbring.

5.12 Kerklike Buro vir Arbeid en Arbeidsverhoudinge

Staan oor tot by die verslag van die ASSK.

5.13 Kommunikasie en Inligting

Heel vroeg in die reses is 'n vergunning van die Breë Moderatuur ontvang dat die Algemene Kommissie vir Inligtingsdienste en die Kommissie vir Kommunikasie gesamentlik mag vergader aangesien werksaamhede oorvleuel en daar ook nie vir beide kommissies apart begroot is nie.

Hierdie vergunning het meegebring dat die kommissie 'n besondere groot personeel bekom het.

Die Breë Moderatuur het 'n sub-kommissie vir die koördinering van inligtings- en kommunikasiedienste aangewys, aangesien hul werksaamhede in 'n groot mate dieselfde terrein dek.

Die Breë Moderatuur het aan die afbakening van terreine indringende aandag gegee (sien 2.1). Klem is laat val op die nodige koördinasie met eerbiediging van die terreine van die Algemene Sinode en die Sinodes. Die Breë Moderatuur het die aangeleentheid afgehandel.

AANBEVELINGS:

5.13.1 Aangesien die reglement van die Hoof-uitvoerende Amptenaar alle inligting van die Algemene Sinode aan sy kantoor met verantwoording aan die Breë Moderatuur opdra, besluit die Algemene Sinode om die bestaan van die Algemene Kommissie vir Inligting en Kommunikasie op te hef.

5.13.2 Die Algemene Sinode erken die goeie reg van sinodes om hul eie inligtingsburo's in stand te hou.

5.14 NG Kerk-Boekhandel en NG Kerk-Uitgewers

Die Breë Moderatuur gee voortdurend aan hierdie saak aandag.

5.15 Ontvanklikheid van stukke by Breë Moderatuur en Kommissies van die Algemene Sinode

Na raadpleging van die Algemene Regskommissie het die Breë Moderatuur besluit:



LYS VAN GEESTELIKE WERKERS

<u>Titel</u>	<u>Naam</u>	<u>Adres</u>	<u>Tel No</u>	<u>Kerk</u>	<u>Permit N</u>
Rev	B N Walsh	[REDACTED]	861397	CP SA	C7807
Rev	J L Kuiper	[REDACTED]	724076	CP SA	C4346
Imam	A Bassier	[REDACTED]	432823	Muselim	C4047
Rev	C J Chambers	[REDACTED]	824062	Assembly of God	C5833
Father	S G Naidoo	[REDACTED]	674107	Roman Catholic	C3737
Rev	A L M Brünke	[REDACTED]	46527	Luthers	C5724
Rev	B Long	[REDACTED]	672435	Roman Catholic	C5696
	G F Baillie-Stewart	[REDACTED]	712102	Methodist	C6978
Mnr	H E Rauh	[REDACTED]		Methodist	12821
Mnr	J Riddel	[REDACTED]		Methodist	C08070
Mnr	W Neuwirth	[REDACTED]		Evangelical Lutheran	C08073
Ds	J J F Mettler	[REDACTED]	940745	N G Kerk in Afrika	C5689

Father RC Hickley

Roman Catholic

Rev
 REPORTEUR VAN GEWAKTE
 INSPEKTOR OF POLICE
 25/04/07



AFDELING : GODSDIENSTIGE VERSORGING

LêER : 7.2.1

GODSDIENSTIGE VERSORGING INSPEKSIE

STREEKKAPELAAN

STREEKKOMMISSARIS

BEVELVOERENDE OFFISIER ROBBENEILANDKOMMANDEMENT

KOMMANDEMENT'S KAPELAAN

HOOF VAN GEVANGENIS : ROBBENEILAND MAKSIMUMGEVANGENIS

INSPEKSIE BESOEK BY ROBBENEILAND MAKSIMUMGEVANGENIS : ROBBENEILAND-
GEVANGENISKOMMANDEMENT

1. Hierdie gevangenis is op 7 Julie 1983 besoek.
2. Die vraelys, volledig voltooi was voor keerdatum teruggestuur.
3. Die hoof van die gevangenis was teenwoordig en het sy volle samewerking gegee.
4. Die register van Godsdienstige werkers is nagegaan en die volgende veranderings moet aangebring word.
 - 4.1 By die Register van die gevangenis moet die volgende name wegge-
laat word :

4.1.1	P R Loewenstein	Bedank	82-10-01
4.1.2	N P Grobler	Bedank	83-01-03
 - 4.2 By die Register van streekkapelaan moet die volgende bygevoeg
word :
 - 4.2.1 Rew. B N Walsh
 - 4.2.2 Imam A Bassier
- 5.1 Daar is voldoende geestelike werkers by hierdie gevangenis aan-
gestel. Die kerke wat nie verteenwoordig word nie, het baie
klein getalle lidmate.
- 5.2 Daar is aangestelde geestelike werkers wat feitlik nooit die
gevangenis besoek nie.
- 5.3 Daar is gedurende die twaalf maande 101 dienste gehou.
6. BYBELS
 - 6.1 Daar is 247 gevangenes in die gevangenis en volgens die verhou-
ding Bybel(1) per 10 gevangenes is daar voldoende Bybels.
 - 6.2 Die Bybels is alles in goeie toestand.

6.3

TAAL VAN BYBELS
 UNIVERSITEIT VAN PRETORIA
 UNIVERSITY OF PRETORIA
 YUNIBESITHI YA PRETORIA

<u>TAAL</u>	<u>IN VOORRAAD</u>	<u>IN GOEIE TOESTAND</u>	<u>TE BESTEL</u>
Afrikaans	0		Geen
Engels	10	10	Geen
Suid Sotho	15	15	Geen
Tsonga	4	4	Geen
Xhosa	15	15	Geen
Venda	15	15	Geen
Zulu	5	5	Geen
Kwanyana	10	10	Geen.

6.4 Die volgende getalle gratis Bybels is beskikbaar : Afrikaans 16, Engels 10.

7. GEESTELIKE LEKTUUR

Daar is ongeveer 20 Godsdienstige boeke in die gevangenisbiblio- teek. Geestelike werkers verskaf ook geestelike leesstof.

8. Sake wat by die vorige besoek bespreek was, is afgehandel.

9. Al aangeleenthede wat bespreek is, het gehandel oor die toela- ting van kerklike blaai.

10. Die geestelike versorging kan seker tot n mate verbeter word. Die dienste op Sondae word gereeld gehou, behalwe as die weers- toestande dit nie toelaat nie. Die probleem in verband met die dienste is dat die geestelike werkers die hele oggend van sy eie gemeente weg is, of miskien ook vir die hele dag, omdat hy ge- bonde is aan die vervoer van die boot.

Die gevangenes wat versoeke rig om geestelike werker te sien wil oor alles behalwe geestelike werk praat.

Die program vir die dienste is so ingedeel dat daar twee kerke per Sondag Robbeneiland besoek. Die program is as volg :

1ste Sondag : Anglikane en Assembly of God

2de Sondag : Methodiste en Presbiteriane

3de Sondag : Anglikane en Presbeteriane

4de Sondag : N G Kerk en Lutherse Kerk.

Waar daar n vyfde Sondag is, word die program van eerste Sondag herhaal.

11. ALGEMEEN

Daar is geen besondere opdragte aan die Hoof nie. Die lede stel belang in die geestelike versorging en doen van hulle kant wat van hulle verwag word.

83-08-15

T. J. Voges
 T J VOGES
 KOMMANDEMENTSKAPELAAN

ROBBENEILAND KOMMANDEMENT

INSPEKSI (FORMEEL/INFORMEEL)
INSPECTION REPORT * (FORMAL/INFORMAL)

(Skrap wat nie van toepassing)
(Delete whichever is not applicable)



SA GEVANGENISDIENS
SA PRISONS SERVICE

7/2/1 - *Reji*
Bladsy/Page... *1* ... van/of... *1* ...

AAN/TO: *Hoof op.d. gevangenis*

BESONDERHEDE VAN INSPEKSIE/PARTICULARS OF INSPECTION:

Inspekterende Offisier Inspecting Officer <i>Kaptein H. Smit</i> Gevangenis/Prison <i>Koblenstein Parkman</i> Vertakking/Branch <i>Behandelingsdienste</i>	Afdeling/Division <i>Godsdienstige versorging</i> Onderafdeling/Sub-Division <i>4</i> Datum/Date <i>08/07/07</i>
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INSPEKSIEBEVINDINGS/FINDING OF INSPECTION

Nr./No.	BEVINDINGS/FINDINGS	NAVRAAG/QUERY — OPDRAG/INSTRUCTION
<i>1</i>	<i>Handleiding vir godsdienstige werke kan my waggeli word.</i>	<i>Bekom asb 4205 23-57 Registreer.</i>
<i>2</i>	<i>Die lys met formet na Naam ens. van geestelike werke by die werke is nie volledig nie. Sun t.o.v. Hierby.</i>	<i>Stel reg asb. ✓ Registreer.</i>

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- Interviews with the following Ex-Political Prisoners on 16/03/2016 in Cape Town:
- Jama Mbatyoti
 - Mcedisi Siswana
 - Vusumzi Mcongo
 - Tom Moses
 - Lulamile Madolo
 - Itumeleng Makwela
 - Dede Ntsoelengoe
 - Dumisani Mwandla
 - Sipho Msomi
 - Ntando Mbatha
 - Thulani Mabaso
 - Derick Basson
 - Sparks Mlilwana
 - Peter Mkhube
 - Mafoka Mothamaha
- Interviews with the following Ex-Political Prisoners on 25/03/2016 in Johannesburg:
- Gilbert Chawe

Sipho Singiswa

Interview with Christo Brand, Ex-Prison Warder, on 30/05/2016 in Cape Town

Interviews with the following Ex-Political prisoners on 10/07/2016 in Pretoria:

Isaac Mthimunye

Victor Nkabinde

Interview with E.A van Niekerk, Ex-Chaplain, on 26/07/2016 in Pretoria

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