

In a mass multiracial Demonstration against unjust laws, 20,000 women descended on Pretoria to present their protest to the Prime Minister.

Pretoria has never seen anything like this. It was yet another warning to the Nationalist Government that African women do not want passes. The 9th August 1956 will be recorded in our history. Women from the four Provinces demonstrated their solidarity against the pass - no matter what it was called.

Prior to the Historic march, local protests, demonstrations were staged in many parts of the Transvaal and beyond our borders. Native Commissioners and local location Superintendents and their officials were besieged by thousands of women who demonstrated their opposition to the extension of passes to African women. Women also resented very strongly the open and callous raping of the education of the African child. The fight goes on. After these demonstrations at some centres women were arrested and charged for staging illegal procession in Ermelo Mrs V. Hache was issued with a banishment order in Roodepoort, Messers Rampai, Mofokeng, Ngwenya and Mkwanzazi in Natalspriut are also issued with banishments.

In Kleksdorp women men and children and old women were clubbed by the municipal police. This was the result of the attitude of the municipality of Klerksdorp. This council is noted for its notority in oppressing the Africans.

We note the cruel and the inhuman banishment of Mr Duma a member of the organisation by the same Klerksdorp Council. Then followed Mrs Sophi Moremi and many others have been threatened. Members will note that it is the same council which was quoted when Parliament was busy criticising the African with its prohibition of interdicts Bill - now an Act. The organisation now, more than ever must intensify its campaign by contacting every other African, by implementing the M plan. Every house, factory, farm and reserve must be mobilised. It is the duty of every congress member to go out to the people.

E V A T O N.

Another centre of sharp activities was Evaton. We have on record a boycott of Buses by the residents against the increment of fares. This was one of the longest in the history of any bus botcott. This boycott was won by the consistent sustained solidarity of the residents. We regret also to note the loss of eight lives. It was tragic. After a year when a settlement is reached what do we see? The members of the police attacked the leaders of the boycotters by framing charges of murder against them. However their case continues.

The Executive was also entrusted with the powers by the 1st Conference to investigate and settle the Alexandre dispute. The Executive in endeavouring to bring the two parties together was hampered by the unco-operative attitude of a group led by Mr. Madzunya. Two unsuccessful meetings were subsequently called at the office of the Province failed. And in following up the matter the Executive sent three members to Alexandra to try and bring the two together. But on two occasions the Madzunya group refused to recognise all the meetings called by the Provincial Executive. Every attempt having failed, the Executive had no alternative but to zone the whole area of Alexandre into 6 branches under a regional Committee. The branches are now functioning except branch No.3., but there is a working Committee set up in that zone.

It is our humble submission that we did what to our knowledge was the best by dividing up the area, though the then chairman ran a wild and vicious propoganda in the "Bantu World", the Executive did not at any time debar the Madzunya group any representation when ever they wished to meet our Executive.

M A S S R E M O V A L S.

Going far into the country we still note with regret the open day-light robbery of people's lands by the Nationalist Government -

the following.....

the following areas were pounced upon, e.g. Mamahlolo tribe and Mmetjhe tribe, Tzaneen, many others are taking place others are threatened.

Places where African own titled properties, the "nationalists" have made it their business to grab these places, because, it has always been the policy of the white Governments of this land to disown Africans of land, as such, the African is landless, moneyless, hungry, naked and infertile slaves in their land of birth. Today, the people of Sophiatown, New Clare, Lady Selborne and Evaton are the victims of this gangsterism, old people will be driven into farms and our sons and daughters will be deprived of all things that are good and essential in life.

The appeal to members is to organise and organise until every force in this land replaces the present Government with a Government of the people.

In Brakpan there is also a bus boycott, in spite of all the foul methods applied to foil the boycott, the people of Brakpan have proved by their solid stand that a united people can always achieve their needs. Here again the Council has brought in the Native Urban Areas Amendment Act to banish the people's leaders hence, some are already the victims of this Act, namely Mr. Ncala who has been ejected and Mr. Thuthau who is also awaiting his fate. These banishments have gone on almost in most of the Urban and Rural Areas, the victims been the chiefs and Congress members.

Places like Venterspost, Albertynsville, Hamenskraal, Rustenburg Bushbuckridge etc. etc. have received their fatal blow.

One would go on indefinitely, for also, mention must be made of the new attack made on places where Africans enjoyed the Freedom movement. The introduction of the permit system is one mean Act the Government has introduced in places like the Western Areas, Alexandra and very recently Evaton. Leaders like Mr. Tyiki of Sophiatown and other Congress members and also Mr Moses Kotane of Alexandra were made targets of this vicious and barbarous system. In any event we can be certain that the progressive world is on our side for a new world is unfolding before us.

MAYIBUYE!

I-AFRIKA!

FREEDOM DURING OUR LIFETIME!

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OUR CULTURAL CLUBS.

In this paper I propose to deal with all matters pertaining to the advent, development, decline, and perhaps the future of the "Cultural Clubs". Save for a few congress officials here and there, the majority of delegates gathered at this conference, have very little or no knowledge about the cultural clubs, how they came about; what they are supposed to achieve; the problems confronting them; and the organisations sponsoring and guiding them; etc etc, for the benefit of such delegates then; it is my intention, to outline, although briefly, the historical background of the establishment of the "Cultural Clubs".

The Cultural Clubs are an offspring of the A.N.C. they came into existence as a result of the 1954 Durban National Conference resolution, which advocated the withdrawal of the African children from the Bantu Education Schools, as from the date upon which, the N.A.B. would take over control of all african primary schools. This resolution was again later confirmed by the N.E.C. which convened a special conference of all organisations and individuals opposed to the Bantu Education Act, on the 9th and 10th April, 1955, at which it was resolved that a national Education Council should be established, to draw up plans for educational and cultural activities for african children, the immediate task being to cater for children withdrawn from Bantu Education schools, and for children not attending any schools. Thus was born the "African Education Movement", whose activities, since its inception, I shall refer to later in this discussion.

When the time of the withdrawal of children from Bantu education schools came, it was discovered that not all congress branches in the Transvaal, had conducted effective campaigns in the preceding four months before the withdrawal date, as directed, and the result was that just a few areas responded to the boycott call. Nevertheless the few areas that participated in the boycott, deserve this house's congratulations for the magnificently successful and militant manner in which they carried out that campaign, inspite of tense opposition, obstruction and intimidation.

By the end of May 1955 records reflect that there were no less than 6,000 children out of the Bantu education schools in the East and West Rand. There were probably more than that in the Eastern Cape (unfortunately I have no records of the Cape during this period) there was no doubt then that the spirit or the seed of the boycott as such, was sown on receptive and fertile soil, and like any plant that germinates and grows, does so in stages, until maturity or adult stage is reached depending of course on the nourishment and care it receives. The boycott was going to spread although gradually and slowly until the whole country would be infected therewith. Unfortunately however, that spirit of resistance; "that spirit which refuses to submit to tyranny" (to quote the Chief) had nothing to encourage, nurture, or nourish it, it was choked and strangled at infancy not only by Dr. Verwoerd and his bootlickers, but strangely enough, and to the utter horror, disgust and bitter disappointment of many boycott participants, it was stifled directly and indirectly by very prominent and high ranking congress officials, to elaborate on this accusation I need only mention (1) The harmful confusion issued in press statements, openly discrediting and disowning leaders of the boycott movement. (2) The statement that the boycott as such had been postponed to a date to be fixed later by the President General, to this day no such date has yet been fixed: many there might still be who are waiting for it. In addition to this, there was the bad press publicity generally, notably the "Bantu World" which condemned in concurrence with certain ministers and others like them attacking the whole boycott; arguing that, "Half a loaf is better than no bread" Dr. Verwoerd issued an ultimatum intimidating parents and children, who had boycotted, and demanded local authorities and his native puppets to force the children back to his soul destroying schools, despite all these pressures, no less than 106 on the reef alone lost their posts at this time because there were no african children

for them to poison. Increasing vicious pressure from the I.A.D. eventually succeeded in wateringdown, and weakening the militant determination of the masses, and slowly the numbers of the boycotters began to drop, everywhere.

Be that as it may! There were areas, which had taken part in the boycott, which never turned back, nor went hat-in-hand-on their knees to beg for mercy and forgiveness from Dr. Verwoerd, to re-admit the boycott children like other areas did. These areas refused. Come what may! to be intimidated by anybody; not all the children obeyed Verwoerd's ultimatum they refused to be condemned to bantu education they have refused to participate or to operate the machinery created to speed-up their spiritual, mental, and consequently physical enslavement, they have refused and rejected bantu education to this day. There have been arrests, deportations, but still the people have refused, they are daily and actively and openly demonstrating their refusal and rejection of Bantu Education.

In Benoni for instance, I know of elderly church manyano women who had never been congressites, and were in fact if anything anti-congress before the boycott, they told me "for the first time in our lives, at this age, we have had to sleep in the prison cells for some days, with our children; for our children; in answer to the call of Congress", and while these were composed "Khethe yakho ngob' indlela zimbili" which has become a popular organising liberatory song.

Congress shall live up to its great name, strive to hold its high prestige, and win the confidence and faith of the masses, within and without the liberatory movement.

Having so stubbornly resisted Verwoerd's onslaughts without flinching, it became immediately imperative to the people that something shall be done for, and with the children who refused and permanently rejected Bantu education, the need for an alternative and perhaps superior educational system became a most pressing demand. without which further or longer resistance would have been futile.

AFRICAN EDUCATION MOVEMENT.

It was from this stage onwards that the African Education Movement began to play its praiseworthy part fully. I must mention right here that the A.E.M. does not in any way as an organisation concern itself with matters of political policy of the A.N.C. In other words it does not discuss the wisdom or otherwise of the boycott issues and other incidental matters there-to; it merely assists children who are out of the Verwoerd schools. The following is a summary of their contributions to the general struggle against Bantu Education :-

- (1) The A.E.M. co-ordinates and plans the activities of those organisations and individuals opposed to Bantu Education. Any organisation or group of people opposed to Bantu Education may apply for advice and assistance. It assists the Clubs by employing a full time organiser for the assistance of the parents and the club leaders. It draws up and makes available continuous programme notes for the use of Club Leaders. It runs regular conferences for club leaders, regular collections of equipment and materials suitable for use in the clubs are made and distributed to the clubs. It holds monthly meetings at which affiliated organisations send representatives. It publishes a monthly news bulletin. It has arranged for a panel of attorneys and advocates to defend leaders and club members in court actions and in most cases pro deo. Working jointly with the A.N.C. provincial executive rules and regulations were drawn up setting out how cultural club parents committees are to be set up; their powers, functions, and relationship between themselves and the local A.N.C. executive committees. Copies of these are available (gratis)

During the 1½ years of the cultural clubs existence long and protracted prosecutions have been brought against leaders of several cultural clubs, on allegations that clubs are illegal schools but no convictions were secured, except at one centre, whose case is still on appeal. So much have the enemies of the clubs been disappointed that since April this year there have been no further interference on the clubs by the police.

There are today 1,515 children in our cultural clubs and 21 leaders spread out as follows :- Brakpan: 735 children, 10 leaders; Germiston: 250 children 4 leaders; Natalspruit 178 children 2 leaders; Benoni 150 children 3 leaders; Moroka 106 children 1 leader; Alex 64 children 1 leader; Albertynville 34 children 1 leader.

There is a general deterioration in the Clubs today, in fact a crisis which needs immediate attention, if the Clubs are to be saved. The burning issue which has resulted in fights, disputes, frictions and antagonisms, is "FINANCE" to pay the Club Leaders. Many Club Leaders left the Clubs for lack of salary; the few remaining are also following suit, perhaps by the end of this year. The children will do likewise, as many have done already. How is Congress going to face this situation? There is also the matter of leading Congressites whose children are at the Bantu Education schools, who nevertheless demand to have a say and a final say in the affairs of the Cultural Club Committees. The agitation against Bantu Education has dried up. The enthusiasm for the boycott has evaporated: there is a general lull, slackness and negligence in the whole campaign against Bantu Education. Just a few people are left to strain every nerve, to persevere, whilst suffering persecution, to sacrifice for no recognition, no reward for their services, to face all forms of tribulation in compliance with Congress objectives, whilst Congress maintains a sickening vigil of silence. Either Congress devises means and methods of raising sufficient funds for the leaders or this phase of the struggle will disappear on its own, to the doom and shame of all of us in the struggle.

I should like to get back to the Club Leaders, the children and their parents with a clear and tangible undertaking by this Conference.

I conclude by saying that, except for this financial problem, the Cultural Clubs are the best weapons, the only answer today against Bantu Education. Shall we strengthen them, encourage them and establish more throughout the country, or shall we surrender unconditionally to Verwoerd? That is the question I put before this Conference.

I am sorry I cannot give details of what actually goes on inside the Clubs for certain obvious reasons, lest the sleeping awake. Someone once said: "The great thing in this world is not so much where we stand, as the direction in which we are moving; to reach the port of heaven we must sail sometimes with the wind, sometimes against it, but we must sail and not drift, nor lie at anchor".

RESOLUTIONS PASSED AT THE TRANSVAAL ANNUAL CONFERENCE.
 AT THE BANTU HALL LADY SELBORNE PRETORIA, on the 3rd & 4th Nov 1956.

1. This Conference of the African National Congress (Tvl), reiterates its condemnation of the Suppression of Communism Act, as an instrument designed to suppress the liberties and legitimate organisations of the people of South Africa. Conference notes that the A.N.C. supported by the entire liberatory movement opposed the passing of this Act in 1950, and warned the country that such measures would be used to ban the most experienced leadership of the people in the liberatory movement, the Trade Unions and other organisations.

2. Realising that the banning of the Communist Party of South Africa in 1950, was the first instalment of the broad plan calculated to ban all democratic organisations, Conference hereby condemns with disdain the threat by the Minister of Native Affairs Dr. Verwoerd to ban the African National Congress and calls upon all democratic organisations to mobilise all their forces in the fight for the repeal of the Suppression of Communism Act, Criminal Laws Amendment Act, The Rioters Assemblies Act and Public Safety Act, and for opposition against the evil intentions of the Nationalist Government to remove any democratic organisation which hampers them from transforming this country into a police State and a Herenvolk Republic.

3. This Conference having fully examined and surveyed the situation in the country in the manner the African people are persecuted by the Government, under the pass laws in particular Section 10, have arrived at the conclusion that broad anti-pass committees be set up for a specific purpose of struggling against passes in conjunction with the Memorandum submitted by the National Consultative Committee on the anti-pass campaign. Conference further entrusts the incoming Executive to urge branches and regions to vigorously launch demonstrations and protests of men and women to their local Authorities against the vicious attacks on their liberties.

4. This Conference supports the militant and uncompromising stand taken by the Egyptian people in defence of their Sovereign rights against colonialism and Anglo-French Imperialism.

5. This Conference resolves that the incoming Executive Committee of the African National Congress Transvaal, to appoint a planning Committee in relation to the fight against:-

- (a), Bantu Education.
- (b), The establishment of Bantu-Universities with constituted Colledges based on Ethnic Groupings.
- (c), Apartheid in Universities and further resolves that this committees explores ways and means of raising funds for the purpose of assisting the Cultural Clubs.

6. This Conference opposes and rejects the proposed increases of rentals by the City Council and the Government. As such increases will further impoverish the down troden people, therefore, Conference demands that the existing rentals should be reduced by one third; and urges those Authorities to withdraw their proposed increament of rentals in the Locations. Conference urges all branches of the A.N.C. to work with all other organisations to campaign against this unjust increaments, and fundamentally, the African National Congress reiterates its stand on the F R E E D O M C H A R T E R.

THE LAND SHALL BE SHARED AMONGST THOSE WHO WORK IT.

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Collection Number: AD1812

RECORDS RELATING TO THE 'TREASON TRIAL' (REGINA vs F. ADAMS AND OTHERS ON CHARGE OF HIGH TREASON, ETC.), 1956 1961

TREASON TRIAL, 1956 1961

PUBLISHER:

Publisher:- Historical Papers, University of the Witwatersrand

Location:- Johannesburg

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