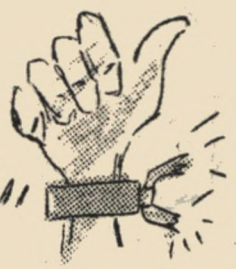


YOU WILL BE PROUD TO SAY:

"I WAS THERE!"



Will women carry passes? Will we be bundled into the pick-ups for going out without our "documents" or "reference books" - will we be searched, handled, jailed, while our children wait in vain for us to return home?

Women in Germiston - Winburg - Sophiatown - Alexandra - Bethlehem - Johannesburg - Parys have already given their answer to the authorities, plainly and clearly, in mass protests saying "WE WOMEN DON'T WANT PASSES!"

Now women have decided to go to the Prime Minister himself to tell him how they feel. On August 9th, thousands of women will go to Pretoria to show the government and all South Africa that they are not prepared to suffer the humiliations and indignities of the hated pass system.

Last year, 2,000 women startled the country when they went to Pretoria. This year, we will make the demonstration much greater, but just as dignified and disciplined. This will be the most important day of the year for women of South Africa.

YOU MUST COME TOO! ONE DAY, YOU WILL BE PROUD TO SAY: "I WAS THERE! I WAS ONE OF THOSE THOUSANDS OF WOMEN. I PLAYED MY PART IN THIS MOST VITAL STRUGGLE OF OUR TIMES!"

Fill in this form and post it today to the Secretary, Federation of South African Women, Box 10876, Johannesburg, or to the Secretary, A.N.C. Women's League, Box 9207, Johannesburg.

I want to join the Women's demonstration. Please send me information.

NAME _____

ADDRESS _____

TO PRETORIA ON AUGUST 9th!) AGAINST PASS LAWS) - FOR HUMAN RIGHTS!

U TLA IKHANTSA KA HORE:



"KE NE KE LE TENG"

Na Basali ba tla roala lipasa? Na re tla bokelloa ka hara' li-pick-up ka ho se tsamane litho tsohle, re kenngoa litorongong ha bana ba rona ba re lebeletse ka tsepo ea lefeela mahaeng a rona?

Basali koana Germiston - Winburg - Sophiatown - Bethlehem - Johannesburg le Parys, ba se ba file ba re phahametseng karabo e tletseng e totobetseng, ka liboka tse khoholali ba re: "RONA BASALI HA RE BATLE LIPASA".

Jole Basali ba ikemiselitse ho ea ho Prime Minister ho ea mo bolella maikutlo a bona. Ka khoeli ea August ha ele li -9 likete-kete tsa Basali li tla phuthehela Pretoria e le ho bontsa Maburu, 'Muso le lefatse lohle hore ha ba ikemisetse ho khokofala ke tlas'a khathello e tlongtlollang ea mola oona o hlohileng haholo oa lipasa.

Lemo se fetileng, likete tse peli tsa Basali li ile tsa makatse lohle ka ho ea Pretoria. Lemong sena, re tla etsa hore phutheho eo e be eo kholo ka ho fetisisa, empa e tla 'ne e hlomphele 'me e be le mola. Tsatsi leo e tla la bohlokoa ho Basali bohle mona fatseng la South Africa.

U TLAMEHILE HO TLA LE UENA'. KA LE LENG LA MATSATSI U TLA IKHANTSA KA HORE: "KE NE KE LE TENG, KE NE KE LE E MONG OA LIKETE TSEO TSA BASALI. KE ENTSE OAKA MOSEBETSI NTOENG ENA E MATLA EA MEHLENG EA RONA.

Tlatsa serapananya sena u se pose ka jeno u se romele ho: Secretary, Federation of South African Women, P. O. Box 10876, Johannesburg, kapa ho: African National Congress Women's League, P. O. Box 9207, Johannesburg.

Ke rata ho ea le Basali Pretoria. Nthomelle tsohle tse batlahaleng.

LEBITSO _____

ADRESS _____

HE RE EENG PRETORIA KA LI -9AUGUST'-LOANTSANG LIPASA-- BATLANG LITOKELO TSA BOTHO'.

THE DEMAND OF THE WOMEN OF SOUTH AFRICA FOR THE WITHDRAWAL OF PASSES FOR WOMEN AND THE REPEAL OF THE PASS LAWS

We, the women of South Africa, have come here today. We represent and we speak on behalf of hundreds of thousands of women who could not be with us. But all over the country, at this moment, women are watching and thinking of us. Their hearts are with us.

We are women from every part of South Africa. We are women of every race, we come from the cities and the towns, from the reserves and the villages. We come as women united in our purpose to save the African women from the degradation of passes.

For hundreds of years the African people have suffered under the most bitter law of all - the pass law which has brought untold suffering to every African family.

Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trial, forced farm labour - this is what the pass laws have brought to African men. Punishment and misery - not for a crime, but for the lack of a pass.

We African women know too well the effect of this law upon our homes, our children. We, who are not African women, know how our sisters suffer.

Your Government proclaims aloud at home and abroad that the pass laws have been abolished, but we women know this is not true, for our husbands, our brothers, our sons are still being arrested, thousands very day, under these very pass laws. It is only the name that has changed. The "reference book" and the pass are one.

In March 1952, your Minister of Native Affairs denied in Parliament that a law would be introduced which would force African women to carry passes. But in 1956 your Government is attempting to force passes upon the African women, and we are here today to protest against this insult to all women. For to us an insult to African women is an insult to all women.

We want to tell you what the pass would mean to an African woman, and we want you to know that whether you call it a reference book, an identity book, or by any other disguising name, to us it is a PASS. And it means just this:-

- . That homes will be broken up when women are arrested under pass laws
- .. That children will be left uncared for, helpless, and mothers will be torn from their babies for failure to produce a pass
- . That women and young girls will be exposed to humiliation and degradation at the hands of pass-searching policemen
- . That women will lose their right to move freely from one place to another.

In the name of women of South Africa, we say to you, each one of us, African, European, Indian, Coloured, that we are opposed to the pass system.

We, voters and voteless, call upon your Government not to issue passes to African women.

We shall not rest until ALL pass laws and all forms of permits restricting our freedom have been abolished.

We shall not rest until we have won for our children their fundamental rights of freedom, justice, and security.

NAME _____ ADDRESS _____

AREA _____

PRESENTED TO THE PRIME MINISTER -
AUGUST 9th 1956

Dupl

TABULO EA MAFUMAHALI A SOUTH AFRICA EA HORE LIPASA TSA
BASALI LI BOLAOE, LE HORE MELAO EOHLE EA LIPASA E FELISOE:

Rona basali ba South Africa re tllile mona kajeno, re tlo buella likete-kete tsa basali bohle, ba sitiloeng ho finyella, bao pelo tsa bona le maikutlo a bona anang le rona mona ka nako ea Joale.

Re basali ba hlahang tulong tsohle, ba 'mala eohle, ba tsoang metseng le metsaneng, ba kopaneng ka ho thusa basale ba ma-Afrika tlontlolong ea lipasa.

Ka makholo-khelo a lilemo ma-Afrika a phetse ka bothata ka tla'sa molao oa lipasa, molao o kentseng matsoenyeho malapeng a mangata.

Matsoenyeho a ho tsoarca, a ho lahlehela ko ncutso, a ho emisoa nako e telele moleng oa pass-office, a ho emisoa libeke pele motho a isoa molaong, a ho isoa ka khang mapolasing. Kahlolo tsena kaofela li etsetsoa motho ea hlohang letlakala la pass.

Rona basali ba ma-Afrika re tseba khatatso tsa lipasa tsena mahaeng a rona. Rona, bao re seng ma-Africa, retseba ka botlalo ka moo likhaitsele tsa rona li phelang ka teng. 'Muso oa lona o phatlalatsa ka hohle hore lipasa li felisitsoe, empa rona basali re tseba hore ke maka, hobane banna ba rona, bana ba rona le likhaitsele tsa rona li tsoaroa ka mehla eohle.

Ka khoeli ea March 1952, Tona-Khelo ea tsa ba batso koana Parliament-cng e hanne hore ho tla ba le molao oa ho roesa basali lipasa. Empa lemong sena sa 1956, 'Muso o leka ho neha basali ba ma-Afrika lipasa. Re mona ho hanetsana le thlapha eo, hoba thohako eo basaling ba ma-Afrika, ke thohako basaling bohle.

Re rata ho u joetsa seo pasa eleng sona mabapi le mosali oa mo-Afrika, hape ho rona leha u ka e bitsa pasa kapa bukanyana ea bopaki, kapa ka le leng lebitsonyana la ho e pata, ke pasa 'me e bolela tsena:

Malapa a tla thubeha ha basali ba tsoarelola lipasa.

Bana ba tla hlola ka ntle ho batsoali ba bona, batsoetse ba tla tlosoa ho mascea a bona ka ho hloleha ho ntsa pasa.

Basali le likharcbe ba tla phela ka masoabi a ho thenthoha le ho phaphathoa 'mele ea bona ke mapolosa ha a batla lipasa.

Basali ba tla lahlehela ke toka ea ho tsamaea ka moo ba ratang ha ba jere pasa.

Lebitsong la basali ba South Afrika, le ka bongoe ba rona re le ma-Afrika, le Ba-'mala, ma-India le Makhooa ha re batle lipasa.

Rona ba nang le ho khetha, le ba senang hona ho khetha re bolella 'Muso oa hau hore o seke oa neha basali ba ma-Afrika lipasa.

RE KE KE RA PHOMOLA HO FIHLELA RE FUMANELA BANA BA RONA
LETSOANELO TSA BONA TSA TOKELO KA THLAHO.

KUFANELEKILE YINI UKUTHI AMAKHOSIKAZI ATHWALE AMAPASI? SITHI QHA!

Akukhathalekile noma ubani uthini - enibasebenzelayo, awosomizi, amaphoyisa, noma ngubani; akukabi yisibopho ukuba amakhosikazi athwale amapasi.

Okwamanje akukabi yicala ukwala ukuthatha "ibukwana lepassi", kungeze kwaba yicala kufikela ungqongqoshe ka ndabazabantu ememezela ephepheni lika Hulumeni usuku lokuthathwa kwamapasi lawo. Ngalokhoke akukho muntu onganicinde la ukuthatha amapasi lawo manje.

BAZONIGEBENGA. Kwezinye izindawo ubugebengu busetshenziwe kwenzelwa ukuthi amakhosikazi athambeke ukuthatha amapasi. eLichtenburg kuthe nxa amakhosikazi eyohlawala amarente noma eyothatha amaphemiti otshwala, asetshelwa ukuthi mawathathe amapasi kuqala. eBalfour amakhosikazi atshelwe ukuthi o dokotela bakhona abanakonga izingane neziguli zawo uma bengathathi amapasi. Kwezinye izindawo abaqashi babasebenzi (obasi) bathe besuka bebaletsa amakhosikazi abasebenzelayo ukuba bayo thatha amapasi.

Nizokhohliswa ngokuthi bonke abantu abansundu nabamhlophe nabo bazothwala amakhadi afanayo. Nokuthike akuyi kubakho na mehluko phakathi kwalawo makhadi kanye nazothwalwa ngabamhlophe.

AKUSILO IQINISO LELO. Umthetho wamapasi ovimbela ukuhamba kwenu ukusuka kwenya indawo kukya kwenye; onibopha ukuthi nifanele nakhephi; oxosha abantu emathawini ubaphonse emapulazini ohlukanisa indoda nomkayo; udilize imizi. Lemithetho enje isebenza kuphela kubantu abansundu icindezelwa yikuthwala amadom-pasi lawa. Ngokuncindezela ukuthi nithwale lamabuku uhulumeni uyonibeka nina makhosikazi ebunzimeni obufana nobuthwele ngamadoda ama-Afrika. Nizogijinyiswa nizogijinyiswa ngamaphoyisa; niphonselwe kokhwelakhwela nasemajele.

MUSANI UKWESABA. Kulolonke lomzansi amakhosikazi azidelele ukuthi enqabe umthetho ozondekile wamapasi. Simi sonke sihlangene ukulwela inkululeko kanye nobudlelwane nenhlalakahle yezingane zethu kunkathezayo.

Zwakalisa izwi lakho kanye nezinkulungwane ezithi :
"We! Strydom uthinta gafazi wathint' imbokodo. Abafazi ngeke bavathwale amapasi".

MUST WOMEN CARRY PASSES? WE SAY NO

No matter what anyone - your employers, location superintendents, police or anyone - may tell you, women do not have to carry passes yet.

At the present time it is not an offence to refuse to take out a "reference book", and will not be until the Minister of Native Affairs announces a final date in the Government Gazette. Therefore no-one can make you take one now.

THEY WILL TRY TRICKS. In some areas tricks have been used to try to persuade women to accept their passes. In Lichtenburg when women went to pay their rent or get their beer permits they were told to get their books first. In Balfour women have been told that doctors will not come to their sick children if they do not take passes.

You may be told that everyone - White and Black - will carry the same kind of identity card, and yours will be no different from that carried by European women.

This is not true. The pass laws which restrict your movement from one place to another, which control where you live, endorse people from the towns and send them to the farms, keep husbands and wives apart and break up families. These laws apply only to Africans, are enforced through the pass (or reference) books. By making you carry such a book the Government will put you women in the same position as African men: chased by the police, thrown into pick-up vans and jails.

DO NOT BE AFRAID

Do not be misled and do not be afraid. All over the country women have pledged themselves to oppose these hated laws.

Add your voice to the thousands who are saying:
"Strydom, you have struck a rock - women will never carry passes".

MAKHOSIKAZI MAKHOSIKAZI - YAZINI AMALUNGELO WENU.

Kunyanzelekile na ukuba niphathe amapasi? SITHI HAYI!

Akukhathaleki noko kuba ngubani othini - noko kuba ngaba niqeshileyo, oozibonda beelokishi, amapolisa nobanina ke omnye - onokunixelela, amakhosikazi akukhonto ithi mabaphathe amapasi okwangoku.

Ngendlela umthetho omingayo ngoku asilotyala ukwala ukuthabatha i "reference book", ingasokubatyala de umphathiswa-ndaba zabantsundu abengeze kwi phepha lika Rulumente ilanga lokugqibela ekwaku thi emvakwalo kunyanzeleke. Ngoko ke akukho mntu unoku kunyanzela ukuba ulithabathe ngoku.

BAZA KUZAMA AMAQINGA. Kwezinye iindawo kwenziwe amaqinga oko kuba amakhosikazi athaba the amapasi. E-Lichtenburg xa amakhosikazi aye yo ku batala irente kungenjalo beyo ku thabatha incwadi zotywala, kwathiwa mabathabathe amapasi kuqala. E-Balfour kwathiwa abantwana abagulayo abasayi kuxilongwa ngoo-Gqira de amakhosikazi athabathe amapasi. Kwezinye iindawo abaqeshi ba thabathe amakhosikazi asebenza kubo bawasa ukuba ayo ku thabatha amapasi. Kungenjalo niza kuxelelwa ukuba wonke umntu - omhlophe nomnyama - baza ku phatha amapasi afanayo, nawenu akazukwa - hluka kula aphathwa nga makhosikazi abelungu.

Lento asiyo nyaniso. Umthetho wa mapasi lo wenza ukuba ungabi nakuya apo uthanda khona, ophathwa nguwo apho uhlala khona, okhupha abantu ezidolophini ubase emaphandleni, owa hlukanisa indoda nomfazi nocitha imizi. Lemithetho isetyenziswa kuma Afrika kuphela kwaye inyanzelwa ngamapasi la. Ngoku nenza ukuba niphathe amapasi nina makhosikazi u-Rulumente ufuna ukuni faka kulengxingwa afake kuyo amadoda amaAfrika! Nizingelwe ngamapolisa, nigityiselwe ezi pikapini niyo kulahlwa ezintolongweni.

NINGOYIKI. Ningavumi ukulahlekiswa kwaye ningoyikiswa. Kulo lonke eli lizwe amakhosikazi afungile ukuba aya kuyilwa lemithetho mibi. Sonke sime kunye singalwelinje inkululeko nemithetho emihle, sikwalwela nekamva labantwana bethu. Yongeza elakho ilizwe kumawaka-waka amazwi athi:

"Strydom, uthinte imbokothwe - amakhosikazi akasokuze aliphathe i-pasi".

NA BASALI BE LOKELA HORE BA JARE LIPASA? RONA RE RE CHE!

Ha ho khathalehe hore na mang kapa mang a ka reng; e ka ba motho ea u hireleng, mokameli oa baka seo u lulang ho sona (Location Superintendent) le ha e le ona mapolesa hore na a ka o bolella eng, re re basali ha ba ea lokela hore ba jare lipasa, ka motsotso oa joale.

Ka motsotso oa joale ha se tlolo ea molao ha motho a ka hana ho hlahisa pasa ea hae, 'me e ke ke ea eba tlolo ea molao hofihlela Tona ea Litaba tsa Babats'o a bolele letsatsi ka molao leo ka mor'a lona e tla ba ke tlolo ea molao ho hana ho hlahisa pasa. 'Me ha ho le joalo, ha ho motho ea ka etsang hore o nke pasa hona joale.

BA TLA LEKA HORE BA LE JELEFETSE. Bakeng tse ling ba 'Musu ba se ba ile be leka ho sebelisa mano a mang a itseng hore basali ba jare lipasa. Bakeng tse kang bo Lichtenburg, e ne re ha basali ba isitse bana ngakeng, kapa ba ilo nka lengolo la tumello ea ho ritela joala, ba ile ba bolelloa hore ba ts'oanela hore ba eo nka lipasa pele. Motseng oa Balfour teng basali ba Ma-Afrika ba ile ba bolelloa hore lingaka tsa makhooa li ke ke tsa phekoa bana ba bona haeba ba hana ho jara lipasa, kapa le eona permit.

Ho ka 'na ha etsoa leqheka la hore basali ba thetsoe ka ho ba bolelloa hore batho bohle ba bats'o le bona ba basoeu ba jara lipasa kapa magolonyana a bontsang hore na ke batho ba mofuta o feng na le hore le lona basali ba Ma-Afrika le tla jara mangolonyana a joalo a ts'oanang le a basali ba makhooa.

NTHO EO LE E HLOKOMELE HA SE 'NETE. Lipasa li tla le thibela hore le tsamae ka moo le ratang ka teng, le hore le se ke la ea moo lona le ratang ka nako e ratoang ke lona, li tla etsa hore mapolesa a le romele hore le eo sebetsa lipolasing, le hore a le arohanye le banna le bana ba lona. Melao ena e mebe e hatella batho ba bats'o fela, 'me ntho e 'ngoe e etsang hore melao ena e atlehe - ke pasa. Ha fela basali ba Ma-Afrika ba ka ba lithoto hore ba jalletsoe ho jara lipasa, mathata ao ba tle shebana le ona ha ana ho fapana le ao banna ba bona ba a shebileng ka baka la pasa. Le bona ba tla lelekisoa ke mapolesa a ba potise motse ka pick-up van, 'me qetellong ba eo fella teronkong kaofela.

SE KENG LA KENAOA KE LETSOALO. Se ka etsa hore u lumele ho thetsoa. thetsoa. Etsa hore o se lumele ho kenoa ke letsoalo. Lefats'eng kaofela basali ba ikemiselitse ho ema le lona ntoeng ena ea khatello ea lipasa.

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FEDERATION OF SOUTH AFRICAN WOMEN 1954-1963

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