

The factories look different. Everywhere you turn there are blackboards with local and overseas news written on them, wall newspapers, large wall charts, photographs and pictures. The pictures are of the factory workers themselves: the best or model workers, and those who have set new records for production or devised new working methods. The charts are the individual records the workers have set themselves: the pledges they have undertaken not to spoil the material, or come late for work, or leave their machines dirty at the end of the day. Above some of the machines in the workshops are large pink or red paper flowers, and when you see one of these you know that the worker at that bench is a "Labour Hero", one who has been rewarded by his fellow-workers for outstanding production.

Attached to the factories are meeting rooms and concert halls with stages where plays can be performed; courtyards with ping-pong and chess tables; creches and nursery schools where women workers may leave their young babies; schools and training centres for young or unskilled workers.

All these are signs of the changed order in China. No longer are the factories privately owned and operated for the profit of a minority. The workers' efforts benefit not the bosses, but the country as a whole and the workers know that their hard work and increased effort will raise their own living standards.

The people's living standards are going up and up; prices are coming down; housing is improving; life is getting richer every year. So there is a new attitude to work and for the first time the workers can draw on their own initiative and inventiveness.

It is not the foreman with a watch in his hand, or the fear of losing his job, that drives the worker on, but the knowledge that he and his fellow-workers are now masters of their country.

Outstandingly good workers are labour-heroes. Their pictures appear in the newspapers; their names are on the lips of thousands, and their work techniques are carried to other workers in other factories. Skilled workers teach the apprentices and pass on their experience; model workers are sent to the People's Universities, and in many factories the section heads, engineers, directors, and managers have risen from the ranks

of the ordinary workers.

Everywhere in China's factories one is struck by the workers' pride in the labour and their sense of ownership. The days of sweated labour are over; there is no unemployment - China has a system of full labour insurance for the first time; and with a new incentive to spur them on, China's workers are improving and increasing many-fold the production of her factories.

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BROOM AND BRUSH WORKERS AFFILIATE TO SACTU

Among this month's affiliations to SACTU is the Transvaal Broom & Brush Workers' Union. This Union is now recovering from the severe organisational setback it has had during the past two years. Intensive organisation is being undertaken with good results!

Members of the Executive Committee are now making regular visits to other factories, to assist with organising. A great response is being shown among African Workers.

In the interim, the reclassification problem is showing its vicious teeth among the coloured members of the Union.

Some have been deemed African, with the usual result. Immediately this happens, such people lose their rights under the Unemployment Benefit Fund.

Realising that the skill gained by these workers during years of service, and the effect that their loss would have on production, one of the largest firms in the industry has been compelled to notify the Native Affairs Department that no changes are being made in their employment.

Another blow to the Fascists!

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**PASS THIS COPY OF
workers UNITY
ON TO YOUR FELLOW WORKER**

THE WORLD FEDERATION OF TRADE UNIONS.

By S.V.

● "WORKERS SHALL HAVE THE RIGHT to form trade unions, to join existing trade unions and to take part in any trade union actively without the authorisation or control by the public authorities or by employers.

● WORKERS SHALL HAVE THE RIGHT at all places of work and elsewhere, to meet, discuss, and express their opinion freely on all questions affecting them, to read the press of their choice, to distribute the trade union working class press and publications and to conduct trade union propaganda.

● WORKERS SHALL HAVE THE RIGHT to take part in any action in defence of their interests, whether it be a strike, demonstration or any other form of trade union activity.

● TRADE UNIONS SHALL HAVE THE RIGHT to defend the interests of any worker, to examine, express opinions, and act on all questions affecting the workers' interests.

● THEY SHALL REPRESENT the individual or collective interests of the workers on all bodies concerned with matters affecting them particularly with wages, labour safety, vocational training, hiring or engagement, conditions of employment and dismissal".

(Quotations from the Charter of Trade Union Rights, adopted by the General Council of the World Federation of Trade Unions - December, 1954.

The history of mankind covers many thousands of years. The history of the oppression and exploitation of man by man and race by race covers a great part of the history of mankind.

A few thousand years ago, during the Slave economic system of society the masters brutally oppressed the slaves. Later, under the Feudal system, the lords rules the serfs with a rod of iron.

Under the present economic system - the Capitalist system - the working

class suffer terrific exploitation at the hands of the capitalist employing class. Many nations suffer oppression by other nations, particularly the non-white people of the colonial and semi-colonial countries who are oppressed and exploited by the employing class and colonial governments of the Western nations.

The history of trade unionism - 150 years or so - is only a very small part of the long history of mankind. It is part of the history

of Capitalism which itself began about 400 years ago.

Capitalist industry based on exploitation of workers by capitalists made its first appearance in England and spread to other countries. From small beginnings, from isolated factories and simple machines, it has grown into modern industry as we know it to-day.

During the last century the British workers, who suffered brutal exploitation in factories, learned that as individuals they were powerless and could do nothing to improve their terrible conditions. They and their children worked 14 to 16 hours a day for miserably low wages. The policy of the employers and Governments was - as it is to-day - to divide and exploit them to the full.

After great suffering the workers learned that only by uniting could they improve their conditions. As a result of a long and bitter struggle they formed Trade Unions. They fought for - and won - improvements.

As the industrial age spread from Britain to other countries, the workers in those countries, learning from their own experience and that of the workers of Britain, also formed themselves into trade unions.

In this Century, the 20th Century, industrial production has spread to the colonial and semi-colonial countries such as Africa. The workers of these countries, who have long suffered low wages, long hours and inhuman treatment, are at present struggling to build up their trade unions and to fight as a United working class for freedom and improvements in their conditions.

In the world to-day, we have a picture of millions upon millions of workers of different races, colours and creeds, living in different parts of the world - some organised in powerful trade unions, others being organised - all exploited by a capitalist class which is linked by international cartels and monopolies; owning the factories and sources of raw materials, both in the imperialist and colonial and semi-colonial countries. Very often, opposing cartels and monopolies and individual employers struggle against each other in their competition for markets and profits. But the one thing they have in common is the utmost exploitation of the workers.

The policy of the international capitalist class is to play the workers of one country against the workers of another. They say that because wages in other countries are lower, they cannot compete in world markets. They say that if workers demand higher wages and do not work harder, then the employers will be unable to sell their goods, with the result that there will be unemployment. This is an old trick - they think that workers will accept wage cuts, longer hours of work and speed-up, whilst they (the employers) keep on making their super-profits and piling up more and more armaments to start another war which will bring them even bigger profits.

Unfortunately, in the capitalist world, many Right-wing Trade Union leaders, to their undying shame, support the bad policies of the employing class and attempt to get the workers to accept them. These very same right-wing trade

unionists support the employers and governments in policies of exploitation in colonial countries. They do so because they are aware that they share in the fruits of such exploitation.

The reply of the workers and Trade Unions is that in place of armaments, the factories should produce the many consumer goods required by the people, and sell them to the workers at low prices. The workers should be paid higher wages so that they can buy back the goods they produce. They should work a shorter working week to enable them to have more leisure to enjoy life and more time for cultural activities. The workers say that the money wasted on armaments could be better used on free medical services, decent pensions and better housing for the workers. Higher wages means more purchasing power among the people, and more purchasing power with controlled prices means bigger markets for the goods produced in the factories.

What were the workers to do in the face of the attacks on their living standards by the worlds' employing class? In this situation, it became quite clear to the Trade Unions that a World Trade Union organisation should be formed to unite the workers of the world in their struggle to defend their hard won Trade Union rights, and to fight in a united manner for higher wages, better working conditions, for peace and a better world.

From the day of its formation the W.F.T.U. has called on the workers of the world to struggle against colonial oppression, and workers everywhere to struggle for unity, peace, freedom and social advance.

After world-wide discussion by millions of workers, the W.F.T.U. laid down a basis for action in its momentuous "CHARTER OF TRADE UNION RIGHTS", adopted in December 1954.

The workers of the world got together, and in 1945 the WORLD FEDERATION OF TRADE UNIONS (W.F.T.U.) was formed. This powerful international Trade Union organisation included within its ranks not only Trade Unions from capitalist countries like Britain, France, Italy and the U.S., but also from the Soviet Union, and other countries where the working people rule, such as Poland, Rumania and Czechoslovakia. Further, it included Trade Unions from imperialist countries such as Britain and France as well as from colonial countries such as Malaya, Jamaica and Trinidad and from the French colonies. In its ranks too, were the Unions of China, Korea, Viet-Nam, Indonesia, India, Burma, Ceylon, Japan and the Phillippines; trade Unions of the Latin American Countries, (South America), the Middle East, of Australia, New Zealand, South Africa, Canada, France, Italy and other countries of Western Europe.

Thus the overwhelming majority of organised workers of the world: of all colours, races and religions were embraced by the World Federation of Trade Unions (W.F.T.U.) whose declared policy, from the outset was one of moral and material help to workers in the imperialist countries and colonies, the opposition to every form of capitalist exploitation and imperialist oppression.

The existence of the W.F.T.U.; its constant protests against the violation of Trade Union rights in imperialist countries and the colonies; the continual publicity in its journal "World Trade Union Movement" of the oppressive activities of the imperialists in the colonies, and its consistent championing of the cause of the colonial people, proved a major obstacle to the Imperialist powers.

As a result of the formation and the activities of the W.F.T.U., the imperialist powers tried to disrupt and destroy the W.F.T.U. by making use of the right-wing Trade Union leaders in the U.S.A., Great Britain and France. These disruptive Trade Union leaders walked out of the W.F.T.U. and set up a new body, the "International Confederation of "Free" Trade Unions", (I.C.F.T.U.), which is opposed to independence for the colonial people, and works in the interests of the employers and the imperialist governments.

This walk out by the right-wing leaders of the I.C.F.T.U. will not last long. The W.F.T.U. has on many occasions appealed to them for unity. Moves are already being made by powerful groups of workers in Great Britain, the U.S.A. and other countries to bring about unity, on a policy acceptable to workers of all countries.

The W.F.T.U. consistently raises its powerful voice (the voice of 80 million members) in support of the struggle of workers fighting for trade union rights, fighting to defend their hard won rights, and in support of workers everywhere fighting for higher wages and better working conditions. Whenever and wherever possible, it gives workers moral and financial support

and calls on its millions of members to do the same for struggling workers.

It has established Trade Union Internationals of Engineering, Mining, Transport, Textile and other Industries. These Trade Union Internationals convene International Conferences of workers employed in their particular industries. At these conferences workers of all colours, from the imperialist and colonial countries meet, exchange experiences, formulate international Trade Union policies, and develop greater unity.

On every colonial issue - whether it concerns the persecution of a single trade unionist, or whether it concerns the struggle of a whole industry, such as the strike of 37,000 African copper miners in Northern Rhodesia, or the oppression of a whole people such as the African, Coloured and Indian peoples in South Africa - the stand of the W.F.T.U. is clear and unequivocal. Its voice is raised on the side of the oppressed colonial people against the imperialist oppressors. There are no reservations. No ifs and buts. No excuses or pretences. On every colonial issue in whatever way is open to it, the W.F.T.U. fulfills its international duty and sides with the oppressed people against the imperialist oppressors.

The W.F.T.U. has on many occasions sent messages of support to South African Trade Unions. Recently, it sent greetings of solidarity to the Congress of the People. It has also exposed to the world the terrible living conditions and low wages of the African, Coloured

and Indian workers, and supports them in their struggle for higher wages and improved working conditions.

That the workers in the colonial countries are determined to play their full part in the international Trade Union movement was proved at the great Third World Trade Union Conference, held in Vienna, from the 10th to the 21st October, 1953. The Conference was convened by the W.F.T.U. and extraordinary efforts were made by the Governments of the imperialist countries to prevent the delegates from the colonies attending. Every conceivable step was taken to deny the colonial workers the possibility of establishing contact with fellow workers in other lands, and to expose before the bar of the world Trade Union opinion the appalling exploitation and oppression which is every day experience to workers in colonial and semi-colonial countries.

Despite intimidation, interference, refusal to issue passports or visas, interference with normal travelling facilities, intercepting of letters and cables, no less than 339 of the 819 delegates, observers and guests who attended the Third World Trade Union Congress, came from colonial and semi-colonial countries.

Delegates representing South Africa attended this Congress.

In his closing speech to the Congress, G. di Vittorio, President of the W.F.T.U., expressed the warm sympathy and understanding of the W.F.T.U. towards the colonial people, and solemnly pledged every possible aid to them, in their bitter struggles: The following is an extract from his speech:-

"Brothers in the colonial and semi-colonial countries, you who represent the workers of those countries whose sufferings are greatest and towards whom we have an additional duty of solidarity. Excuse a short personal digression. In my childhood, I suffered a great deal from poverty, and I know the depth of pain in a mother's heart when she cannot give her child a crust of bread. When I think of the conditions of poverty, exploitation and humiliation which hold sway in your countries, I picture all the agony of those mothers in the colonial, semi-colonial and underdeveloped countries.

We, the W.F.T.U. will do everything humanly possible and more, to help you free yourselves to win better living conditions, liberty and respect for the human individual, to do away with colonialism and win national independence."

THUS SPEAKS THE VOICE OF THE WORLD FEDERATION OF TRADE UNIONS'.

LONG LIVE THE WORLD FEDERATION OF TRADE UNIONS - LONG LIVE THE UNITY OF THE WORKERS OF THE WORLD. SOUTH AFRICAN WORKERS - ORGANISE YOURSELVES IN YOUR TRADE UNIONS! PLAY YOUR PART IN THE STRUGGLE OF WORKERS EVERYWHERE FOR PEACE, FREEDOM AND A BETTER WORLD FOR ALL PEOPLE TO LIVE IN!

SPEED UP THE MARCH OF HISTORY FOR A BETTER WORLD.

ON FACTORY COMMITTEES

BY LESLIE MASINA.

ALL TRADE UNIONS IN OUR COUNTRY SHOULD SEE TO IT THAT FACTORY COMMITTEES ARE STRENGTHENED AND MORE ATTENTION PAID TO THEM, PARTICULARLY IN THESE DAYS when the Nationalist Government is prepared to smash the Trade Union Movements.

It should be the duty of Trade Union officials to encourage workers in the

factories to elect FACTORY COMMITTEES.

The work of these committees is to provide the workers with an opportunity of discussing all matters affecting them, and after arriving at a decision, to approach the management to put forward the workers point of view.

One very important point for all workers to remember, and particularly FACTORY COMMITTEE members, is that whenever the management is approached by the Factory Committee to discuss the grievances of the workers, the FACTORY COMMITTEE MUST CALL A MEETING of all the workers, in order to give a report.

The Workers must be allowed to discuss this report, and then decide on what is to be done if the report is not in their favour. BUT before any action is taken by the workers, they must report on the matter to their TRADE UNION.

If it is necessary, the Trade Union official should accompany the FACTORY COMMITTEE members to discuss the matter with the management. Under NO CIRCUMSTANCES should the trade Union official discuss the grievances of the workers WITHOUT THE FACTORY COMMITTEE concerned.

Each trade Union should make it its duty to call a meeting of all factory committees once per month, in order to discuss trade union problems, as well as educate members. These committee members must be told that the time has passed for trade unions to function from the office only, and it should be stressed that the Unions' strength lies at the place of work, where our struggle is.

The Union office is a place where we keep our records and also where we meet now and then to discuss how best we can recruit all the workers into the Trade Union. IT MUST BE MADE CLEAR THAT THE WORKERS THEMSELVES ARE THE TRADE UNION!

There are many laws affecting the workers of our country, e.g. Pass Laws, Bantu Education, the Native Labour (Settlement of Disputes Act), etc.

These laws must be explained to all workers. How can we get workers to know them? All local Committees of the South African Congress of Trade Unions, should call factory committee conferences of all industries in order to discuss laws affecting the workers

AND

Members of the FACTORY COMMITTEES must go back and report to their fellow workers on what they have learned.

It is up to all the congresses to spread the message of trade unions and FACTORY COMMITTEES to the workers in the villages, Townships and in the reserves.



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LETTERS

**TO THE
EDITOR**

WORKERS & UNITY

The people of Port Elizabeth are well known for their militancy in their struggle against unjust and oppressive laws. They have shown this during the Defiance Campaign.

But I believe that this militancy should not be allowed to idle. They should do this in their factories, places of work, etc.

Unity that has no foundation always vanishes into the air. Workers should build the foundation of unity in their places of work. The UNITY will grow and will last for ever.

E.W.
Port Elizabeth.

SIDINGA U SACTU

Ngokubana kwami,
Umuzi wakithi e Ngungundlo vu,
ufile magondana nezinhlangano.
Ikakhulu izinlangano zo basebenzi. Loku ngikusho ngoba umuzi lona ubukeka wandelwa zindawo zemisebenzi. Ngoko kusobala ukuthi ukuncelwa kwegazi labansundu, kuzodlanga Mina ngokwami be ngingacala inhloko yebandla labasebenzi, isinoedise ngabagqu gquzeli, ngalasono kosizikbala ngisho nabandla elilwela inkulu-leko.

u. Ntathela,
P.mburg.

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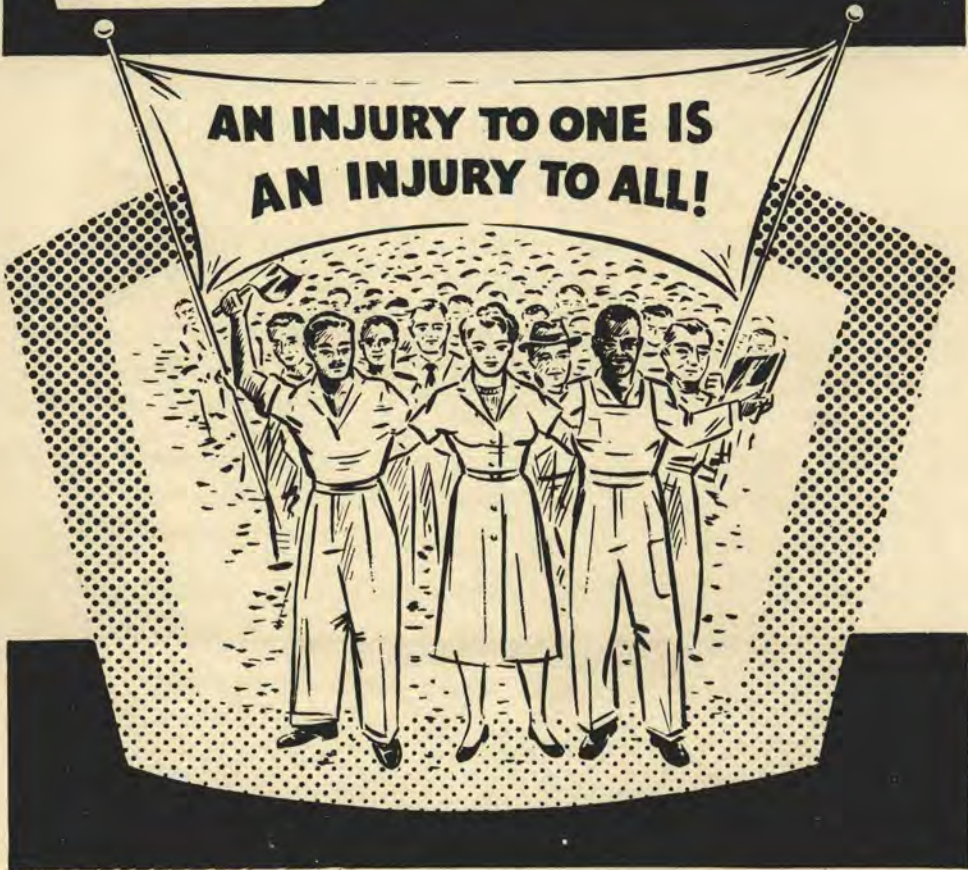
WORKERS

BULLETIN OF THE
S.A. CONGRESS OF
TRADE UNIONS
DECEMBER
Vol. 1 No. 8

UNITY



**AN INJURY TO ONE IS
AN INJURY TO ALL!**



PRICE 4d

1.

EDITORIAL

A CALL TO ACTION

At an emergency Management Committee Meeting of the South African Congress of Trade Unions a detailed plan of action against the proposal of the Government to introduce the Industrial Conciliation Amendment Bill was adopted. The plan includes a petition campaign which thousands of workers are asked to sign as a mark of their protest against this measure.

The seriousness of the Bill is well known, and its threat to every section of the working people of South Africa is one of the most dangerous that we have as yet been faced with because :-

It is an anti-Trade Union law, designed to weaken the Trade Union Movement;

It is intended to divide the Workers on racial lines and to disrupt their unity in the face of the employer;

It takes away the right of the Workers to withdraw their labour and turns the Workers into virtual serfs;

It takes away the independence of the Trade Union Movement;

It takes away the right of the Workers to Control their own funds;

It takes the control of Union affairs out of the hands of the members and places it into the hands of government officials;

In this fight the South African Congress of Trade Unions has resolved to "rally every worker, every available democrat, all who are prepared to protect the lives of the working people of South Africa, - in the fight for the defeat of the Bill.

DO NOT DELAY !

This is an important resolution, in fact, it is a call to action; it is a call to the working class of South Africa to defend their rights; to challenge the Government and demonstrate their opposition to this Nazi measure to perpetually enslave the people of South Africa.

The Management Committee has recommended to affiliated trade Unions that the conference be held in Cape Town during the Parliamentary session in February, 1956, and it is expected that there will be total agreement on this decision. If the fight is to be victorious all local committees must campaign most vigourously now against the Bill and at the same time prepare for the greatest Trade Union Conference that South Africa has ever known.

It cannot be doubted that as the governments threat to introduce the Bill grows nearer a wave of agitation and protest will sweep the country and we therefore congratulate the management committee on their decision to ensure that the opposition to the Bill will culminate in the first South African Congress of Trade Unions' conference to be held in Cape Town in February, 1956.

We cannot emphasise sufficiently the need for every responsible and class conscious worker to take this matter into his own hands and organise the greatest mass campaign which will compell the government to withdraw the Bill !

DOWN WITH THE I.C. BILL !

3

U Leslie Masina uthumela umlayeze ku Nkonfo ka kongolosi ku nkonfa yamashumi amane nantathu ka kongolosi e Bloemfontein ngomhlaka 17th & 18th December, 1955.

U LESLIE MASINA UTHUMELA UMLAYEZO OLANDELAYO

Engameni longqungquthela yezinhlangotho sezisebenzi zomZansi-Afrika, dlulisela isibingololo sothando olufudumelo kuzithunywa zizinhlangotho enkundleni yosithathu yominyaka yonke yodidiyelo lwezinhlangano zema Africa.

Kungati ingqungquthela yenu ingaba yimpumelelo enkunongqalabutho yokungoba izimpi zenkululeko ezifana nezo Mzabalazo, uKongolosi waBantu, okuyikona kulithemba lawo wonke ocindezelwe nofun'uXolo.

Inhlangotho yezisebenzi zomZansi-Afrika isentsha, inobudala bezinyanga ezisishiya-galolunye, Ukuzalwa kwayo kufudumezo izinhlangotho zeNkululeko kwanandisa izimpi zoSindiso kulabo abacindezelwe.

Umfutho wamandla ka Kongolosi udale ukuzimisela okukhulu kuno onke izinhlangotho, okuthi ngawo kusunduzo ke imigoqo yonke evimbile nako konke okuyingcindezelo okuyiyona iqhubela pambili ikuzimisela novula indlela yokungoba nelotha udumo lwobunyekwabacindezelwe.

Inkanuko yezisebenzi ngerifiso zazo igxiliswe kumbhalo omkhulu wesi Kumelwano SeNkululeko (Freedom Charter). Asibonge u Kongolosi weSizwe ngothando nangen-
tobeko ngokusikhomba indlela yokulwela inKululeko yethu. Wuye u Kongolosi oyisihlobo sezisebenzi nomsizi wazo.

Engameni lamalungu ayizinkulungwane ezingamashumi mabili nanhlanu (25,000) angaphasi kwesigungu sengqungquthela yezinhlangotho zezisebenzi zom4amsi-Afrika, kuhlangotho nezingaphandle kwalenhlangotho neza-semaPlazini, Siyanibingelela namhla ngokuqinisa ukuzihlanganisa ngobunye bobungane.

IME NJALO INKULULEKO. BUME NJALO UBULINGANI EZIZWENI
ZONKE ZOMHLABA. BUME NJALO UBUNYE BEZISEBEMZI NOKWA BANTU
ABACINDEZELWE BOMHLABA.

MAYIBUYE I AFRIKA.

4.

LAMP WORKERS PROSECUTED

On the 8th December, 78 African engineering workers employed at African Lamps, Industria, together with Mr. Nimrod Sejake, Secretary of the Transvaal Iron, Steel & Metal Workers' Union appeared in Court.

The workers were charged under the Native Labour (Settlement of Disputes) Act for taking part in an illegal strike on the 29th July, 1955, when they stopped work as a protest against the arrest of their Secretary, Mr. Sejake by the police shortly after he had submitted the grievances and demands of the workers to their employers. Mr. Sejake was charged under the same Act for inciting and instigating the strike.

The 78 workers were each fined £3 or fourteen days and Mr. Sejake was fined £50 or 25 days with a further sentence of one month suspended for 3 years on condition that he is not found guilty on a similar charge. An appeal has been noted against the sentence.

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The spontaneous stoppage of work on the 29th July is an indication of the growing solidarity of the workers for their Trade Union which is continually taking up their demands.

The result of the Court case has not disheartened the workers but on the contrary it has made them more determined than ever to assist in building up their Trade Union. This has been noticeable by the increasing amount of support coming from many other engineering factories since the

court case took place.

5.

The workers are learning that only through being united in their trade union will they gain their just demands and they are showing that they are prepared to make sacrifices to bring about Unity. The Unity which will help to create a better life for themselves, their wives and their children.

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BESEBETSI BA MOTOR INDUSTRY BA BATLA KEKELETSO EA MEPUTSO.

MEPUTSO:

Babatla kekeletso ea £1.10.0 ka beke e kopane le £1.16.0 eo ba e fumanang kajene. Ha e kepana ebe £3.6.0 ka Beke.

OVERTIME:

E lefue. Time and Half ($1\frac{1}{2}$) hotloha ka 12 noon ka Sateretaha ho ea 6 p.m. ka mora moe, ho fumanoe tefo ha beli (double time) ho tloha ka 6p.m. ho fihlela 12 midnight ka Sateretaha. Ho tloha ka 12 midnight ka Sateretaha ho fihlela ka 6 a.m. ka Sontaha tefo ebe ha beli (double time plus Ten per cent) le phakello ea 10 per cent.

SICK BENEFIT FUND:

Ho beteng Mokotla oa chelete e tla entsioang ke bo-Ramosebetsi e tla lefeoa Mosebetsi ofe le ofe, mabapi le litsenyehelo tsa Moputso le ngaka.

METSİ A CHESANG:

Hobeteng metsi a chesang ho ba sebetsi ba Panel beating le spray painting.

LE KHOTLA:

Le etsa boipiletso ho maloko le basebetsi bohle hore ba e teke ka matla ho fumana, Molao o mocha, Mokotla oa ho kula le ntho tseleng tse ntle; hobatleha hore basebetsi ba kene le khotleng.

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6. CONDITIONS ON THE SUGAR-ESTATES OF NATAL

Sugar cane was first planted in a small way by a certain Mr. Moreby in the middle 1850's.

Hence the Zulu word "Umoba" for sugar cane.

Finding that the climatic conditions of the Natal coast were suitable for the large-scale cultivation of cane, more and more colonials speculated with the idea of going in for sugar farming; but their bug bear was then, as it is now, the means of obtaining large supplies of cheap, docile labour.

Offers were made to the Natal Zulus (the Zulus of KWA - ZULU, which has since been incorporated as part of Natal) being still independent.

The Natal Zulus did not take kindly to these overtures, as the native reserves in Natal were still self supporting.

Economic conditions did not compel men to leave their homes and become contract labourers on farms and plantations then, as it does now.

In the early 1860's indentured Indian labour was brought out, and since then, sugar has been the principal product of Natal.

In fact, it made Natal rich and famous. With the passing of years however, the Indians (who laid the foundations of the highly profitable sugar industry) have drifted to the Towns, where more lucrative fields of employment are available; and, by dint of sheer hard work and thrift, have in some cases, become small shopkeepers, business men and market gardeners.

Along the Natal coast, one might say that a good many Indians are shopkeepers although some are still employed on the sugar estates as truck and tractor

drivers, overseers, time-keepers etc.

The farmers were compelled to seek another source of labour. But by this time, conditions in the native reserves, had deteriorated and they were rapidly ceasing to be self-supporting and with the introduction of poll and hut taxes, the once proud Zulu was compelled to become a contract labourer on the sugar estates. Advantage has been taken on the estates (and in all other fields of employment) of the shocking conditions of the reserves, and the African sugar workers were paid a pittance, in spite of the enormous profits derived from sugar.

They have the choice of working for sub-economic salaries or starving in the reserves. More and more Pondos are now being signed on as contract labourers, because the conditions of the Ponda reserves are even worse than the Zulu reserves and therefore they are considered more "docile". "No going on strike" nonsense about them", say the farmers.

True, the Pondas at this stage are not organised and lack leaders to win improvements in an effective manner, but I shall deal with their resentment later on in this article.

In 1950, pay had reached the "dizzy height" of £3 per month. Some farmers; in order to attract more labour and to increase efficiency, were paying their field workers £3.10.0 per month, but this was bitterly opposed by other farmers still paying £3. Those paying £3.10.0 were accused of "spoilng the native" and causing discontent amongst those workers till receiving £3.

In 1954, at a meeting of farmers, called together by the leading sugar barons, the suggestion that the contract labourers' salary be increased to £4, due to the mounting difficulty in obtaining sufficient labour, was met with approval by quite a considerable number of farmers. At least 60 per cent of the Ponda contract

labourers are children between the ages of 12 to 18 years of age.

One frequently hears farmers say "one can put a cheeky nigger youngster in his place by giving him a damn good thrashing but an adult nigger pushes off to a Lawyer if you so much as lay a hand on him."

Action is seldom taken if an African worker reports that he has been assaulted by his boss. As a matter of fact, Africans reporting such matters are usually assaulted and told to go back to work.

The accomodation provided for Africans consists of several oblong, unfurnished, shed-like buildings; in many cases, without lavatories or bathrooms.

African adults are not allowed to bring with them their wives to the farms in fact no women are allowed in the African compounds.

The result of this is that homosexuality is rife. Indian workers employed in the sugar mills are crowded into tiny corrugated iron sheds.

Sanitation is primitive and during the very hot summers, the conditions prevailing in these "housing schemes" beggars description.

Rations consisting of mealie meal porridge, a thin gruel of slightly fermented porridge called imasi, dried beans and a small weekly ration of meat, frequently offal and almost always, slightly "off" are provided free.

Forming a middle class in the sugar industry are the creoles from Mauritius.

The term "creole" on the Natal coast is not applied in the literal sense.

It is used to denote a Mauritian of mixed blood. A "coloured" in other words. Up till now the colour-

bar has not dealt so harshly with these people as it has with the other non-white sections of South Africa. Unless creole children have predominantly negroid features (and very few have) they attend European schools and to a large extent, enjoy many of the privileges of White people.

However, opportunities in employment outside the sugar belt are very slender and practically all are employed in the sugar mills as carpenters, supervisors, loco-drivers syrup boilers, gangers, handymen etc. This situation is exploited by the sugar barons and Mauritians are paid considerably less than Europeans employed in the same capacities.

Finally, the African workers method of expressing his dissatisfaction with the conditions prevailing on the sugar estates.

Sugar cane has to be cut as soon as it begins to bend. If it is cut before this, the sucrose yield is not sufficiently high and if it is left in the field too long after it begins to bend, it starts growing bushy.

The African workers who are well aware of this and during the last 5 years can fires, just before the cane is ready for cutting, have been on the increase.

I personally witnessed fires break out simultaneously in seven different places, within a radius of three miles.

As a method of improving conditions, it is unsuccessful, but is used as an expression of bitter resentment.

The task of organising these badly exploited "wage slaves" has fallen to the South African Congress of Trade Unions, who it is hoped in the near future, will further extend its influence to all agricultural workers in our country.

by R KHUMALO



SUGAR PLANTATION IN NATAL
- seen from the workers quarters.



Ena ke khoalo ea pele ea tse tla latela tsa
 - buka Ea R.K. Cape ka Motsoalle BILL
 ANDREWS e tla hlaha hang ka beke e
 'ngoe le e 'ngoe e fetoletsoeng sesothang ke
 Morena KOENA

William Henry Andrews o na
 hlahe ka khoeli ea 'Mesa tsa-
 tsing la mashome a mabeli ka
 selemo sa 1870, motseng oa
 Leiston, nahaneng ea Suffolk.
 Batho bohle ba lapa la bo ba
 ile ba tlameha, ho tloha 'a-
 llelong hoba ba hlopha sa 'ba-
 sebetsi ka baka la tsoelo-
 pele e kholo e ileng ea hla-
 ha mabapi le mesebetsi e neng
 e etsoa ka matsoho, ha e qala
 ho etsoa ka limachini tse
 neng li sa hloke batho ba ba-
 ngata (Industrial Revolution).

Ntata mohlankanyana enoa
 eo ea neng a bitsoa Francis
 Andrews eena o na ile a hla-
 hela motsanong oa Suffolk
 nahaneng ea Orford moo baho-
 lo ba hae ba neng ba sebetsa
 mo ebetsinyana o khahlehang
 o neng o batla o lefa ka
 mokhoa o motle. Bana ba loko
 lena la Andrews e ne e le
 batho ba ileng ba sebetsa
 haholo e le balokisi ba
 lioache le lieta, ba thusa
 le batho ba neng ba sebetsa
 maloaaleng a nahana e ka bo-
 chabela ea lefats'e la
 England. Qalong ea lilemo
 tse sekete, makholo a robi-
 leng meno e le 'meli a se
 nang metso (18th Century)
 le pele ho moo monna enoa

o ne a ile a 'no a tseba
 ho holisa le ho phelisa
 bana ba hae ka mokhoa o
 motle le ho khotsofatsang
 ka baka la mosebetsi oa
 hae o neng o putsa hantle.
 Rangoana mohlankanyana enoa
 William Henry Andrews ea
 neng a bitsoa Nathaniel,
 e ne ele motho ea neng a
 phela ka ho roka lieta,
 'me hangata mohlankanyana
 enoa ona atisa ho ea
 ntloaneng ea rangoanae a
 neng a sebeletsa ho eona
 ka nako ea mantsiboea,
 haholo ka nako ea kotulo
 naheng ea England, moo a
 eeng a neng a utloe bako-
 tuli ha ba bina pina tsa
 bona ha ba hlaha masimong
 ba tsoa kotula. E ne le
 mokhoa oa batho ba motsa-
 na ona ho sebetsa ka mo-
 khoa oa thabo ba bina pina
 e bitsoang "Shoemaker's
 song.

Empa ka ha limachini
 tse neng lietsa liphahlo,
 li ne ntse li nka bohato
 malebana le kotso ea
 liphahlo, batho baneng
 ba etsa liphahlo tsena ka
 matsoho malapeng a bona le
 bana ba bona, ba ile ba

'na ba lahlehelo a ke borui le tsamaiso ea mesebetsi ea bona. Ho ile ha qala ho hlaha barui bao e neng e le beng ba maloala ana a etsang masela le liphahlo tse ling tse itseng. Ho ile ha hlaha limishini tse chekang merafong ea mashaba; ho ile ha hlana limachini tse ileng tsa tabola naha ka mokhoa o lekantsoeng ka hloko le ka makhetho ho noetsa naha le ho sesisa liketsoana; ho ile ha hlaha likoloi tsa mollo tseo eneng ele tsona tse neng litsamaisa liphahlo tse hlokehang ka potlako. Motho obile mong ka nako ena ea ile a atleha ho bokelella batho ba neng ba sebetsa mosetsi oa lits'ipi le ena. Monna enoa o na a bitsoa Richard Garret oa Leiston. Ona a ile a bokella banna ba bangata ba neng ba sebetsa le ena, hammoho le lits'ipi tse ba neng ba lisebelisa, 'me ba theha mokhatlo o moholo hoo batho kaofela ba neng ba phela nahaneng eo a leng ho eona ba ile ba fuma-na mosebetsi ka tlasa mokhatlo oa hae. Ka ba la bohaufi ba motse o pela leoa-tle oa Aldeburgh, Mokhatlo

ona oa Richard Garret le bara ba hae o ile oa sebela motsana ona ka bohla-le boo qetellong motsana ona o ileng oa cela matsohong a bona, 'me eba bona ba jalang lintho tsa mesebetsi le tsa temo tse neng li etsoa ka ntle, le tseneng litloha ka hara naha ho ea linaheng tsa balichaba tse ka ntle. Liphahlo tse makatsang ka bongata li ile tsa etsoa ka taolo ea hlotsoana se na, liromeloa naheng tse kang bo German, France, le Russia, hoba naheng tsena, bo ramatlotlo ba be ba satsoa hlaha.

Hana lihlotsoana tse ling tsa barui li ile tsa hlaha, tse kang tsabo Parson le hlopha sa hae, 'me ba qala ho loantsana le ntho e bakiloeng ke borui ba bona-basebetsi. Mara ana a basebetsi a ile a hola ka mokhoa o makatsang hoba joale a ile a eketsoa ke banna ba neng ba ntse ba its'ebeletsa, ba ileng ba tlameha ha nako e ntse e etsala pele hore ba eo batla mesebetsi metseng e meholo moo

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TREASON TRIAL, 1956 1961

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