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1

IN THE SUPREME COURT OF SOUTH AFRICA
(Transvaal Provincial Division)

The Attorney General of the province Transvaal, who as such prosecutes for and on behalf of the State, presents and informs the Court that:-

- (1) SATHASIVAN COOPER, an Indian male;
- (2) JUSTICE EDMUND LINDANE MYEZA, a Black male;
- (3) MOSIOUA GERARD PATRICK LEKOTA, a Black male;
- (4) MAITSHE NCHAUPE AUBREY MOKOAPE, a Black male;
- (5) NKWENKE VINCENT NKOMO, a Black male;
- (6) PANDELANI JEREMIAH NEFOLOVHODWE, a Black male;
- (7) GILBERT KABORANE SEDIBE, a Black male;
- (8) RUBIN HARE, a Coloured male;
- (9) STRINIVASA RAJOO MOODLEY, an Indian male;
- (10) SADECQUE VARIAVA, an Indian male;
- (11) ABSOLOM ZITULELE CINDI, a Black male;
- (12) SULAYMAN AHMED ISMAIL, an Indian male; and
- (13) SIVALINGAM MOODLEY, an Indian male;

(hereinafter referred to as the accused) are guilty of the offence of participation in Terroristic Activities in contravention of Section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955

ALTERNATIVELY

- (i) That accused numbers (1), (2), (8), (9), (10), (11), (12) and (13) are guilty of the offence of participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955;

AND

- (ii) That accused number 8 is guilty of the offences of:-

- (a) participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955; and

(b) participation/...

1

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- (4) MAITSHE NCHAUPE AUBREY MOKOAPE, a Black male;
- (5) NKWENKE VINCENT NKOMO, a Black male;
- (6) PANDELANI JEREMIAH NEFOLOVHODWE, a Black male;
- (7) GILBERT KABORANE SEDIBE, a Black male;
- (8) RUBIN HARE, a Coloured male;
- (9) STRINIVASA RAJOO MOODLEY, an Indian male;
- (10) SADECQUE VARIAVA, an Indian male;
- (11) ABSOLOM ZITULELE CINDI, a Black male;
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- (a) participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955; and

(b) participation/...

- (b) participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967;

AND

- (iii) That accused numbers (1), (2), (3), (4), (5), (6) and (7) are guilty of the offence of participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955;

AND

- (iv) That accused numbers (1) and (4) are guilty of the offence of participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with section 263 bis of Act No. 56 of 1955;

ALTERNATIVELY

That accused number (1) is guilty of the offence of participation in terroristic activities in contravention of section 2(1)(a) read with sections 2(2), 2(3), 4, 5 and 8 of Act No. 83 of 1967, and read further with sections 263 bis, 381(7), 381(8) and 381(9) of Act No. 56 of 1955.

MAIN COUNT

IN THAT during the period 1st December 1968 to 31st October 1974, and in the Republic, the accused, at all relevant times members and/or active supporters of the South African Students Organization (hereinafter referred to as S.A.S.O.) and/or the Black Peoples Convention (hereinafter referred to as B.P.C.) and/or the Peoples Experimental Theatre (hereinafter referred to as P.E.T.) and/or the Theatre Council of Natal (hereinafter referred to as T.E.C.O.N.) and/or the Students Representative

Council/...

Council of the University of the North (hereinafter referred to as Turfloop S.R.C.), did wrongfully, unlawfully, and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, conspire with one another and/or with one or more or all of the aforesaid organizations and/or their members or active supporters and/or others, to commit one or more or all of the following acts, to wit:-

- (1) to transform the State by unconstitutional, revolutionary and/or violent means;

and/or

- (2) to condition the Bantu, Indian and Coloured population groups of the Republic (hereinafter referred to as the Blacks) for violent revolution;

and/or

- (3) to create and foster feelings of racial hatred, hostility and antipathy by the Blacks towards the White population group of the Republic (hereinafter referred to as the Whites) and/or the State;

and/or

- (4) to denigrate the Whites and to represent them as inhuman oppressors of the Blacks, and to induce, persuade and pressurize the Blacks to totally reject the White man and his way of life, and to defy him;

and/or

- (5) to/...

- (5) to eulogise and encourage emulation of persons who have been convicted in the Republic of the crimes of terrorism, subversion, sabotage and of offences under the Suppression of Communism Act No. 44 of 1950;

and/or

- (6) to portray historical events in such a way as to cause, encourage or further feelings of hostility, resentment or hatred by the Blacks towards the Whites;

and/or

- (7) to make, produce, publish or distribute subversive and anti-White utterances, writings, poems, plays and/or dramas;

and/or

- (8) to organize and hold subversive and anti-White rallies and/or gatherings;

and/or

- (9) to discourage, hamper, deter or prevent foreign investment in the economy of the Republic, and to call upon foreign investors to disengage themselves from the said economy or sections of the said economy;

and/or

- (10) to discourage, hamper and/or deter foreign organization and/or Governments from recognising and/or co-operating with the Republic;

AND/...

AND

the commission of such acts had or was likely to have had, in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967.

ALTERNATIVELY

- (i) Against Accused numbers (1), (2), (8), (9), (10), (11), (12) and (13)

IN THAT upon or about the date or during the period mentioned in column 1 of schedule A attached hereto (hereinafter referred to as schedule A), and at or near the place mentioned in column 2 of schedule A, the accused mentioned in column 3 of schedule A, at all relevant times members and/or active supporters of the South African Students Organization (hereinafter referred to as S.A.S.O.) and/or the Black Peoples Convention (hereinafter referred to as B.P.C.) and/or the Peoples Experimental Theatre (hereinafter referred to as P.E.T.) and/or the Theatre Council of Natal (hereinafter referred to as T.E.C.O.N.), acting either in furtherance of the aforementioned conspiracy or on their own or in concert with one or more of the other persons and/or organizations or associations of persons referred to in the indictment, did wrongfully, unlawfully, and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, commit or incite, instigate, command, aid, advise, encourage or procure various other persons to commit one or more of the following acts, to wit:-

(a) write, /...

(a) write, prepare, compile, copy, print, publish, edit, issue, distribute, disseminate, read, recite and/or sell inflammatory, provocative, anti-White, racialistic and/or subversive material referred to in column 4 of schedule A.

and/or

(b) propose, second, support and/or adopt inflammatory, provocative, anti-White, racialistic and/or subversive motions or resolutions referred to in column 4 of schedule A;

and/or

(c) stage, present, produce, and/or participate in inflammatory, provocative, anti-White, racialistic, subversive and/or revolutionary plays or dramas referred to in column 4 of schedule A;

AND

the commission of such acts had or was likely to have had, in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967.

AND

(ii) Against...

(ii) Against Accused number (8)

THAT accused number (8) (hereinafter referred to as the accused), at all relevant times a member and/or active supporter of the South African Students Organization (hereinafter referred to as S.A.S.O.) and/or the Black Peoples Convention (hereinafter referred to as B.P.C.), acting either in furtherance of the aforementioned conspiracy or on his own or in concert with one or more of the other persons and/or organizations or associations of persons referred to in the indictment, did commit the following acts, to wit:-

- (a) Upon or about the 21st September 1974, and at or near the University of the North at Turfloop, in the Republic, the accused did wrongfully, unlawfully and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, incite, instigate, command, advise and/or encourage S.A.S.O. and/or its members and/or active supporters to resort to an armed struggle against the State;

AND

- (b) Upon or about the 22nd September 1974, and at or near Western Coloured Township, Johannesburg, in the Republic, the accused did wrongfully, unlawfully and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, incite, instigate, command, advise and/or encourage Coloured persons to attack, assault and/or kill the White persons living in the vicinity;

AND/...

AND

the commission of such acts had or was likely to have had, in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967.

AND

(iii) Against Accused numbers (1), (2), (3), (4), (5), (6) and (7)

IN THAT during or about the period 15-25th September 1974, and at or near Durban and/or Turfloop in the Republic, accused numbers 1, 2, 3, 4, 5, 6 and 7, at all relevant times members and/or active supporters of the South African Student Organization (hereinafter referred to as S.A.S.O) and/or of Black Peoples Convention (hereinafter referred to as B.P.C.) acting either in furtherance of the aforementioned conspiracy or on their own or in concert with one or more of the other persons and/or organizations and/or associations of persons referred to in the indictment, did wrongfully, unlawfully and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, commit or did incite, instigate, command, aid, advise, encourage or procure various other persons to commit one or more of the following acts to wit:

(a) organize/...

- (a) organize, arrange, advertise and/or hold so-called pro-fralimo Rallies at Durban and/or Turfloop and/or Johannesburg and/or Cape Town and/or Port Elizabeth;

and/or

- (b) demonstrate and/or propagate enmity and hatred for and vilify the white population of the Republic;

and/or

- (c) demonstrate and/or propagate hostility and opposition to the State;

and/or

- (d) confront, assail or set at defiance the authority of the State, the Police and others established to maintain law and order;

and/or

- (e) provoke the Police to use violence;

and/or

- (f) advertise, make known or suggest the efficacy of an armed struggle to transform the State and/or bring about political, social, industrial and/or economic change in the Republic;

and/or

(g) to/...

(g) to condition the Black, Indian and/or Coloured population groups of the Republic for violent revolution against the State;

and

the commission of such acts had or was likely to have had, in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967.

AND

(iv) Against Accused numbers (1) and (4)

IN THAT upon or about the 16th-17th December 1972, and at or near Hammanskraal, in the Republic, accused numbers (1) and (4), at all relevant times members and/or active supporters of the Black Peoples Convention (hereinafter referred to as B.P.C.), did wrongfully, unlawfully, and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, conspire with one another and/or with other members and/or active supporters of B.P.C. to discourage, hamper, deter and/or prevent foreign investment in the economy of the Republic;

AND

the commission of such acts had or was likely to have had in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967.

ALTERNATIVELY/...


ALTERNATIVELY

In that WHEREAS one Sipho Buthelezi, at all relevant times a member of the Executive Committee of an association of persons other than a corporate body to wit the Black Peoples Convention (hereinafter referred to as B.P.C.), in carrying on the business or affairs of the said association or in furthering or endeavouring to further its interests, did, upon or about the 31st January 1973, and at or near Johannesburg, in the Republic, wrongfully, unlawfully and with intent to endanger the maintenance of law and order in the Republic or any portion thereof, write or cause to be written, letters to the persons and/or companies or organizations mentioned in schedule "B" attached hereto, and thereby did, or did attempt to, discourage, hamper, deter and/or prevent foreign investment in the economy of the Republic;

AND WHEREAS the commission of such acts had or was likely to have had, in the Republic or any portion thereof, any one or more of the consequences mentioned in section 2(2) of Act No. 83 of 1967;

AND WHEREAS accused number (1) was at all relevant times a member of the said Executive Committee;

NOW THEREFORE, by virtue of the provisions of section 381(7) of Act No. 56 of 1955, Accused number (1) is guilty of the offence of participation in terroristic activities.


P. YUTAR
ATTORNEY GENERAL

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SCHEDULE "A"

COLUMN 1

COLUMN 2

COLUMN 3

COLUMN 4

DATE	PLACE	ACCUSED	MATERIAL PRODUCED ETC.
(1) Sept. 1971	Durban	9	An article: "I write what I like" (annexure 1)
(2) Sept./Oct. 1972	Durban	9	An article: "FOCUS" (annexure 2)
(3) 7th July 1974 - 31st October 1974	Durban	8	An article: "Unity and Dedication" (annexure 3)
(4) 30th June 1974 - 6th July 1974	Roodepoort	2	Resolution No. 46/74 (annexure 4)
(5) March 1973	Johannesburg	1	A document: B.P.C. - Black Peoples Convention: "Information Brochure No. 1 1973" (annexure 5)
(6) November 1972	Johannesburg	1	Documents: Black Peoples Convention: "Brothers and Sisters of Chatsworth" (annexure 6)
(7) Sept. 1973 22 Nov. 1973 23 Nov. 1973 24 Nov. 1973 29 Nov. 1973 15 Dec. 1973	Lenasia Tembisa Orlando Western Col'd. T/ship Atteridgeville Hammankraal	10,11,12	(a) A poem: "Black Nana Avenge! Arise!" (annexure 7) (b) A play: "Shanti" (annexure 8)
(8) Sept./Oct. 1973	Johannesburg	10,11,12	A publication: "P.E.T. NEWSLETTER VOL. 1 No. 1 sept.-oct." (annexure 9)
(9) 7 July 1972 21 Sept. 1973	Durban Lenasia	1, 9 10,12	A play: "Requiem for Brother X" (annexure 10)
(10) 8 June 1973	Cape Town	8	Document: "What a Friend we have in Vorster" (annexure 11)
(11) 10 Oct. 1973 11 Oct. 1973 12 Oct. 1973 15 Oct. 1973 16 Oct. 1973	Durban	9, 13	A drama "Black Images" (annexure 12)

SCHEDULE "B"

- (1) Frank and Hirsch (Pty) Ltd.
- (2) I.B.M. South Africa.
- (3) Anglo American Corporation of S.A. Ltd.
- (4) Siemens (Pty) Ltd.
- (5) National Cash Register Comp. S.A. (Pty) Ltd.
- (6) Blackheath Motors (Pty) Ltd.
- (7) Unilever S.A. (Pty) Ltd.
- (8) Burroughs.
- (9) South African Philips (Pty) Ltd.
- (10) Kodak South Africa (Pty) Ltd.
- (11) Mobil Oil S.A. (Pty) Ltd.
- (12) Gillette South Africa Ltd.
- (13) Pepsi Cola Africa (Pty) Ltd.
- (14) Coca Cola Export Corporation, Southern Africa Area.
- (15) Reckitt and Colman Products (Pty) Ltd.

UNITY AND DEDICATION

an cursory examination of any successful liberatory struggle will instantly drive home to us two vital qualities displayed by those who initiated change. These qualities are Unity and Dedication.

us, as a student organisation, falls the great and noble task of voicing the opinions, frustrations hopes and aspirations of voiceless millions, the Black majority in Azania. To try and evade this responsibility would be to sin against charity and justice, as well as common sense. Before we can do this then, it is essential, any operative for us to display Unity and Dedication, in our quest for humanity.

white man, in his pervertedness, has managed in 322 years to ingratiate our pride, our humanness, our culture, in essence, our very life. This very same monster has seen it fit to fragmentise and divide us. Unfortunately by deft manipulation and false logic disguised under specious phraseology, they had succeeded in playing tricks of against each other. —This was—so until we, in embracing Blackness, started spreading our emancipatory gospel of Black consciousness. The iniquitude on the part of the foreigners oppress-us in our land grew steadily, (as Black people in Azania rallied together), and resulted in them finally losing their nerve. They ed, killed and maimed left right and centre. We remember. ^{the 6th G.S.C.} ~~the 6th G.S.C.~~ ^{we remember.} ~~we remember.~~

the 6th G.S.C. held at St. Ansgars, it was manifested so forcefully that the 'system' had failed. They had failed miserably to lift our spirits, and that of the Black world. They had failed to strip off our Blackness by their Draconian actions. They had failed to 'non-white' us again. By their atrocious deeds, their inhumane behaviour, by their very effrontery they had only made us determined to spit (and very soon too) on the entrails of their system.

Before Black brothers and sisters, let us be united in our fight against racism. We have our ^{own} differences, we cannot all be the same. Let us be like a hand; each finger is distinctly separate from the other, but all five combine to make the BLACK FIST. When we raise our hand in a Power salute, let it be a public testimony to our refusal to be divided. Let our unity be an indictment against those who dared to tamper with great things and leave,

the foolish men-ashiver at

the other quality we must acquire is dedication. Dedication to the Black cause. Recent events in Mocambique show clearly what the fruits of dedication are. The dedication shown by our brothers here over the last 13 years has today catapulted them in a position of power, the only position from which any meaningful bargaining can be done. We must cease to be arm-chair philosophers or hebeen parlour know-alls. We must be able to ask ourselves constantly. 'What have I done for the Black cause today? If we are in any way serious, when we talk about liberation, we cannot afford to be 50 per centers, 100 per cent commitment is demanded from us, lest the day of liberation remains some nebullous and euphoric pipe dream.

Let us be disciplined, let us shun loose talk and licentious behaviour. Let unity and dedication to our struggle be our password, let us embrace our effulgent Blackness and sure as Black is Black, the long march to freedom will be considerably shortened.

power!!

. Hare.

(cc - President)

The Bantustan leaders as propagators of the ideology of the
white fascist regime,
that we shall not be deterred from this policy,
that these leaders still have the audacity and arrogance of
claiming, to the outside world, to be the true representatives
of Blacks in South Africa,

BEFORE RESOLVES

to stand firm on our policy of dissociation from the stand
taken by these puppets of Pretoria,
to condemn, with no reservations, these measures of selling
Black Blood,

to stand united with and congratulate the students of the
University of Addis Ababa for exposing these Pretoria emi-
ssaries

to communicate the contents of this resolution to the All
Africa Students' Union

MOBA

UNITN

4

this GSC noting
with grave concern and disgust the display of naked terrorism
by the S.A. government by the inhuman eviction of Black People
in the land of their own i.e. Doornkop
that these Black people bought this land and have lawfully
occupied it for generations,

the brutality of the violent white S.A. system could not be
more elicited in that it chose winter time to perpetrate their
heinous act of injustice,
that this is the time the Black Community is brought into grips
and full realisation of the outrageous capitalist regime in the
decadent S.A. Society,

FURTHER NOTING

that it accords some officials of the system ecstasy to witness
the rape of black humanity and they go out of their way to
express smoothness of this callous removal,

the fascist non-representative regime of S.A. perpetrates
these monstrous acts indiscriminately on the Black Commu-
nity recurringly as in the unpardonable instances of Lime-
hill, Dimbaza, White Sea, Rooigrond, Vrygrond, Tin-town,
George Goch, to mention a few in very light terms,

FURTHER NOTING,

the typical response of a man who is bent on selling out
22 15/ Black people.....

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Black people as per 'Dr' Phatudi 'I have nothing to think:

2. that these people collaborating in the perpetual persecution of Black people retard the progress of the liberation of Black people

THEREFORE RESOLVES

1. to condemn in no uncertain terms the savage atrocities the moribund organisation called the S.A. government perpetrates,
2. to express the unsurpassed concern and solidarity with the people so affected,
3. to impress on the Black community, especially those undergoing this direct terrorism that the day of reckoning is nigh and that time and truth are on our side.
4. to communicate the contents of this motion to the so called Bantustan leaders, mass media, International Organisations and other relevant Black Bodies,

MYEZA
 MAJEKE UNAN

16/74

That this GSC noting

1. the confusing tactics of the white 'tribal' Universities particularly the SRC of the University of Free State, designed to frustrate the cause and mission of Black students' Solidarity as evidenced by hypocritical visits under the cloak of 'exchange programme' with the University of Zululand,

THEREFORE RESOLVES

1. to strongly condemn this gross arrogance on their part and accordingly advise Black campuses to slum and refuse to meet these misdirected adolescent white students who are out to destroy solidarity
2. Urges SASO members at the affected campuses to openly oppose and dissociate themselves with such proposed exchange visits,
3. Contents be communicated to all Black campuses,

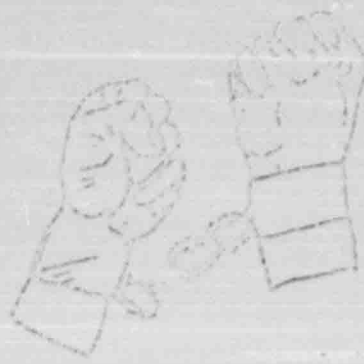
MINTSHOBA
 MAJEKA UNAN

17/74

That this GSC noting with concern

1. the unfortunate engagement of the University of Zululand SRC in Rag,

BPC



BLACK PEOPLES' CONVENTION

INFORMATION BROCHURE

NO. I, 1973.

(Published for the occasion of the Commemoration
of Sharpeville Day & Solidarity with our eight
Black Brothers who were banned and house-arrested)

Thirteen years ago today 12 Blacks were shot dead and over 240 were wounded by the guns of the white mob at Sharpeville, Langa and Vanderbiil Park while peacefully demonstrating against the insulting "pass laws". At least 85 Blacks were killed and 365 injured between that tragic day in our history and the 19th April, 1960.

OTHER DELIBERATE ATTACKS ON BLACKS:

Cowardly and unprovoked attacks like those upon our people are not uncommon. Let us recall with unmitigated anger and contempt such atrocities:

IN MAY 1921, the most horrific single event in recent South African history took place at Babianga near Queenstown. 800 armed agents of the system opened fire on a Black Religious Sect that refused to evacuate the area in which they were squatting. With hardly a warning shot being fired General Smuts was killed 163 Blacks and wounded 129.

IN MAY 1922, bomber planes, machine guns and steel guns were used by the white army to massacre over a 100 men, women and children belonging to a tribe of Bondelswarts Hottentots living in Namibia who refused to pay a dog tax in the inland sea. Number were wounded.

IN DECEMBER 1922, 51 soldiers with fire arms killed 14 Blacks employed by the Portoven Municipality and wounded 111 trapped in a yard with a narrow exit while protesting against low wages.

IN AUGUST 1911, police gun fire killed 5 Reef miners and wounded 6, while 9 were blinded in a stampede. Police had earlier baton-charged the miners in an attempt to force them back to work.

IN MAY 1959, at least 13 Blacks were killed and 24 wounded during May Day demonstrations on the Rand.

IN SEPTEMBER 1959, 9 Blacks lost their lives during a liquor raid by police at the Manor, Durban and 9 policemen died. 65 Blacks were committed for trial: 30 were released, 1 died, 27 were charged with murder and the rest with public violence.

IN JANUARY 1962, 7 Blacks were injured by police gun fire during festivities at the Mielie Community Centre in Cape Town.

ACCIDENTS AND UNPREMEDITATED ATTACKS ON BLACKS.

attacks
Reinously, the protectors of the white fascist system have almost exclusively been directed against defenceless Blacks. Many more "accidents" have peculiarly befallen unsuspecting Blacks - train accidents, mining disasters, police brutality.

The frequency of such incidents is so common that we unfortunately tend to turn a blind eye or a deaf ear to the systematic and premeditated white-plot for the annihilation of Blacks.

These bloody attacks become just another event in our lives which we quickly shun to the furthest depths of our minds. We have all too quickly become accustomed to bearing white insult and to turning the other cheek.

CHANGE IN SOUTH AFRICA

Neither the lessons of history nor the law of averages are going to effect any change in our sad racist situation. If change must come it has to be through our own doing. Oppressors have never been in the habit of handing out freedom to a subjugated people, especially in the form of a "separate state". The apparent indifference with which we view our position as an oppressed people can easily be gauged by our seeming unwillingness in accepting in our midst the presence of a white-minority government.

DIVISION OF LAND

Although Blacks constitute about 90% of South Africa's population, only 15% of mostly barren land (with over 125,000 Black families have been affected by the "Group Areas Act") is set aside for these fraudulent "states" created by the white rulers for the express purpose of deceiving us, keeping us quiet and giving us toy "governments" with meagre budgets.

DEFENSE AND SECURITY

Yet, in the white government's Budget for 1972/73 almost R400 million was set aside for "Defence" and "Security Services Special Account."⁽³⁾

One cannot imagine the vast number of informers and paid boot licking lackeys employed by the system to spy on Black Mothers and Fathers and Children.

PASS OFFENCES.

Daily about 2000 people are prosecuted under the "Pass Laws"⁽⁴⁾ representing almost one quarter of all cases sent for trial.

INMATES DURING DETENTION.

Since 1969 at least 17 Blacks detained under "Security Laws" have died while in police custody. In 1971, 43 persons died in detention.⁽⁵⁾

POLITICAL OFFENCES.

About 500 Blacks are serving sentences under four main "Security Laws,"⁽⁶⁾ and about 250 Blacks are banned or banished in South Africa.

THE FINE BLACK LEADERS.

Included in this number are our eight leaders who were restricted and those arrested for five years by Petrus Cornelius Pelser and his agents in terms of the "Suppression of Communism Act" on the 26th February of this year. These fighters for Black Liberty are:

STEVE BING: First SASO President. Pre-medical student and S R C President of Natal University Medical Faculty. Married with one child. Research officer of Black Community Programmes. Restricted to King Williamstown.

SATHS COOPER: (22) Public Relations Officer of the B P C. Director of South African Black Theatre Union, editor of Black Gold Publications, Organiser of Black Arts Studio. Restricted to Jomo.

DRAKE KOKA: Founder member of B P C and first secretary general, organising secretary of Black Allied Workers' Union. Lay preacher, married with five children. Restricted to Johannesburg.

BOWME MAFUNA: Former journalist. Field Officer with late Mtuli Shezi of Black Workers' Project. Convenor of Black Press Commission. Married with one child. Restricted to Johannesburg.

GERRY MODISANE: (21) SASO President. Formerly attended Fort Hare. Studying law through UNISA. Restricted to Kimberley.

STRINE MOODLIE: (26) President of SAKU, executive member of TECON, associate editor of Black Gold Publications. Full time employee of SASO. Married, wife expecting child.

3.

HARRY MANGWENHULU: (26) Permanent Organiser of S.A.S.O. Final year LL.B. with UNISA. Nearly "endorsed out" of Johannesburg as "an undesirable Bantu" by the white system last year. Restricted to Sibasa.

BARNEY PITZYANA: (26) Secretary-General of S.A.S.O and former President. Married with one child. Final year law with UNISA. Restricted to Port Elizabeth.

THE RECENT STRIKES.

The stupid belief that the signs are becoming increasingly clear that things are changing for the better is in for a shattering. The recent strikes, more than anything else, proved this beyond any lingering doubt.

Many striking workers are still being paid pre-strike wages. The white employers simply don't care. They can never understand "the rash, brash attitude of an emerging people" who display an "emptiness of mentality." (11)

The Natal Employers Association advised member firms not to negotiate with strikers until they return to work, and not to pay them for the time they were off work. (12)

The president of the Chamber of Mines, R.C.J. Goode, defended the payment of Black wages below the poverty datum line by S.A. gold mines. And, the general secretary of the white mine workers union, A. Paulis, declared, "The Mine Workers Union will fight to safeguard the welfare of white mine workers." But, white mine workers earn about 1000% (a conservative estimate) more than Black mine workers. And the average wage earned by Blacks in all sectors of South Africa's economy is still one sixth that of the average white wage. (13)

On the more enlightened front - Helen Suzman, the Progressive Party's only M.P., pays the Blacks workers at her Pretoria hotel dismally low wages; workers at the University of Natal at Durban and Pietermaritzburg earn R38 a month; and the Chancellor of the University of Cape Town, Harry Oppenheimer, is the biggest single exploiter of Black workers. (14)

While in the Transkei (the first state within a state or "bantustan" or homeland - call it what you will, it still remains an ethnic guinea pig - sty) there are at least 20,000 jobless Blacks. (15)

SOME RESULTS.

Some of the toll of the strikes are recorded below. This is by no means thorough, as the white press has cunningly failed to report some of the after effects. Perhaps to perpetuate the claim that no one was victimised and that the situation was handled with extreme "cool".

- 57 drivers employed by African Bus Service of Pretoria arrested. (16)
- over 100 tea workers paid off by T.W. Beckitt & Co. of Durban. (17)
- 275 drivers sacked by Motorvia of Pinetown. (18)
- 11 laboratory assistants dismissed by Colgate Palmolive. (19)
- over 2600 workers of Consolidated Textile Mills in Jacobs, Durban paid off. (20)
- over 200 workers attacked by police in Durban's Umgeni Road on the 6/2/73. (21)
- 102 men convicted of creating a disturbance in Alice Str.

- and fined R30 (or 30 days).⁽²⁶⁾
- 16,000 Durban Corporation workers given ultimatum "Go back to work or be fired." ⁽²⁷⁾
 - 140 Construction workers refused bail in Durban magistrate's court on charges under "Bantu Labour Settlement Of Disputes Act" and "Riotous Assemblies Act." ⁽²⁸⁾
 - 300 workers sacked by National Containers in Durban. ⁽²⁹⁾
 - 400 workers fired at Plascon Evans Paints in Durban. ⁽³⁰⁾
 - 3 employees of Clover Dairies in Westville fined R10 (or twenty days) under "Riotous Assemblies Act!"
 - 52 workers paid off by Durban City Council. ⁽³¹⁾
 - 134 employees of L T A Construction in Durban fined R50 (or fifty days) under "Bantu Labour Settlement of Disputes Act!"

BLACK PEOPLES' CONVENTION.

The B P C was formed last year after twelve years of silence and inactivity in organised politics. Since the banning of the effective movements and the imprisonment or banning of their leaders early in the sixties, there has been a vacuum in our political life. The B P C was formed to fill this vacuum with a meaningful movement that would articulate the needs of Black people and represent Blacks nationally and internationally.

It is the inalienable birthright of any community to organise itself into a political movement for effective translation of its needs, aspirations, ideals and goals into reality. The B P C realises that it is essential and necessary for Blacks in South Africa to unite and consolidate ourselves into a political movement if our need, aspirations, ideals and goals are to be actualised. And, there is a crying need for us to reassert our pride, human dignity, group identity and solidarity through a political movement which would operate outside the white government created systems, structures and institutions and would NOT seek election into these.

PRINCIPLES AND AIMS:

1. To unite and solidify the Black people of South Africa with a view to liberating and emancipating them from both physical and psychological oppression.
2. To preach, popularise and implement the philosophy of Black Consciousness and Black Solidarity.
3. To formulate and implement an educational policy of Blacks, by Blacks and for Blacks.
4. Create and maintain an egalitarian society where justice is meted equally to all.
5. To formulate, apply and implement the principles and philosophy of Black Communalism - the philosophy of sharing.
6. To create and maintain an equitable economic system based on the principles and philosophy of Black Communalism.

7. To co-operate with existing agencies to re-orientate the theological system with a view to making religion relevant to the needs, aspirations, ideals and goals of the Black people.

MEMBERSHIP:

Membership is open to all Black-South Africans over the age of seventeen. Each member is required to declare that:

1. I shall at all times uphold the intrinsic values of a Black Man.
2. I shall always believe in the equality of all Men.
3. I shall at all times owe my undivided loyalty to my Black Community.
4. I shall never be party to any exploitation or oppression of my fellow Black Men.
5. I shall work relentlessly for the upliftment towards self identity, self love and self pride of all Blacks.
6. I shall work tirelessly for the liberation of all Blacks from all existing and potential oppressive forces.
7. I shall take pride in Black creativity.
8. I shall adhere to Black Consciousness and Black Solidarity as pronounced by B P C .
9. Finally, I shall undertake to shoulder my task of making the world a worthwhile place to live in.

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**BLACK PEOPLES'
CONVENTION**

B P C

Brothers and Sisters of Chatsworth,

The BPC congratulates you on your firm and heroic stand — refusing to use the trains and demanding your right to use the buses.

We applaud the forthright and clear manner in which you reject men who have been "made" our "leaders" by those who are attempting to control our destiny from Pretoria.

We truly admire you, Brothers and Sisters, for kicking them out at recent meetings, which were held not to demand what is rightfully ours but to beg the White man and to please him. He never pleases us! Why should we always be pleasing him?

We must also beware of snakes among us who are two-tongued and who will never hesitate to **SELL US OUT** at every turn — as they did when the Group Areas affected us.

We had something before. Now we have nothing. But **THEY** have everything — everything which is ours by right and which has been taken from us.

It is time, Brothers and Sisters, that we got together as **OPPRESSED** people — Africans, Coloureds and Indians — who are affected by **APARTHEID, GROUP AREAS, JOB RESERVATION** . . . the injustices are endless. Our suffering is the same. **WE ARE ALL BLACK PEOPLE.** And, in the eyes of the White oppressor we are "Kaffirs, Coolies, Hotnets, etc." **WE** must stand united when our homes are taken away, when our buses are taken away, when our children are hungry, when **THEY** refuse us jobs.

**JHALI KARO — AYE DHORA WARA APNE MAL LAK ME !
NAAM IPO YEZHUNTHURUPOM — ILLA VITTAL
VELLAYAN KONRU VIDUVAAN !**

**THE BPC IS IN COMPLETE AGREEMENT WITH AND
SUPPORT OF YOUR STAND !**

Leader Press, 102 Queen Street, Durban

BPPG



BLACK PEOPLES' CONVENTION

BROTHERS AND SISTERS OF CHATSWORTH

... is a feature of our oppressed South African way of life!
Atrocities are committed against us everyday in the name of White
... and White domination. First, the daylight robbery of our homes by the
... actions of the White Group Areas Board and the herding of masses of our
... Black brethren like so many cattle, against their will, into murky ghettos
Chatsworth. Now the Nazi-like banning of the Chatsworth bus service and the
... denial of a freedom of choice of transport of the politically awakened people
Chatsworth.

... important to remember at a time like this, that these acts of racism against
... are not isolated. They are part of a master plan by the White man to keep us
... in a perpetual servitude and to seal the shackles that bind us in bondage. It was
... a while ago that our brethren and sisters in Selousdale, Port Elizabeth, were
... similarly by transport hurdles imposed by the White man. The people of
... Selousdale preferred to walk to Port Elizabeth and back rather than sell their
... souls to the sub-optimal price of the White man.

... do not forget that the Government is not here to please us at all. The
... Government is out on a deliberate campaign to destroy us physically and spiritually.
... Government is definitely not on our side. We should begin to take full stock of
... the situation - especially now when the White man is making footballs of us, to be
... around whenever he feels the urge. He has proved this by extending the bus
... ban till the end of October. White people never suffer like the Africans,
... Malays and Indians - ALL BLACK PEOPLE - have suffered and will continue to
... suffer, as long as we let this suffering continue. It is within our power to stop
... the man from insulting us further. But, instead, we play games with him.
... that he has devised and which he is teaching our so-called "leaders" to
... play. The White man has never understood us. Why should he understand us now?
... our "leaders", who get fat charges every month from Pretoria to play the
... White game, without upsetting the referee. And, while our "leaders" play
... with the White man we go on suffering.

... brothers and sisters, let us now unite against the evils that face us everyday.
... and let us be led by people who are prepared to act on our behalf, and to fill

RPCC



BLACK PEOPLES' CONVENTION

BROTHERS AND SISTERS (CHATSWORTH),
 BLACK PEOPLES' CONVENTION APPEALS TO THE OUTRIGHT WAY
 YOU HAVE STOOD BY YOUR DEMANDS FOR EQUAL RIGHTS IN
 A HOLE CALLED CHATSWORTH, WHICH IS SIMILAR TO SLAVE
 THROUGHT-OUT THIS COUNTRY WHICH IS RIGHTFULLY OURS,
 SUPPORT YOU COMPLETELY IN YOUR REJECTION OF
 NIGHT STORIES WHO RECEIVE PAY CHECKS EVERY MONTH
 REPRESENT US BUT THEM TO REPRESENT THE EXIST
 GOVERNMENT IN APOSTROPY, WHEN OUR PEOPLE ARE ONLY BOUND
 BY JOB CREATION, GROUP AREAS, APARTHEID, AND ALL
 THE INJUSTICES WE ARE SUBJECTED TO, THE RACIAL GOVERNMENT
 BY NOTHING, THEY CANNOT, BECAUSE THEY ARE THE VOICES OF
 MASTERS THEY CONTINUE TO RECEIVE THEIR PAY CHECKS
 WHILE WE SUFFER AND WE SHALL ALWAYS SUFFER UNLESS
 SOMETHING ABOUT IT.

WHAT THE WHITE MAN IS MAKING AFRICANS, COLONIZED, AND
 ALL BLACK PEOPLE - MORE DEPENDENT ON THEM FOR OUR
 EXISTENCE, THEY HAVE STOLEN OUR LAND AND GIVEN US
 BOX CARS AS HOMES, THEY HAVE STOPPED OUR BUSES AND
 FORCED US TO USE THEIR TOXINS. THEY HAVE DONE NOTHING
 TO US AND FOR US THAT WE THINK WE CANNOT DO SOMETHING
 OURSELVES.

CANNOT ALLOW THEM TO IMPROVE AND RESTRICT US
 WE MUST NOW COME TOGETHER AS OPPRESSED PEOPLE -
 IS, COLONIZED AND INDIANS - PEOPLE WITH A COMMON PROBLEM
 IS THE WHITE MAN AND HIS ATOMICS. WE ARE THE
 TO THIS PROBLEM, FOR OUR FREEDOM LIES IN OUR HANDS

power and solidarity Brothers and Sisters
 yours truly,

Receper

BLACK PEOPLES' CONVENTION

BLACK NANA AVENGE! ARISE!

WHORE! WHORE!
The rough voice echoed through the air
WHORE! WHORE! ... WHORE!
It still stands in the sky
You Black Devil!
Her jerking knees began trembling
The Devil! You Black Devil
She trembled, fear and agony entered her heart
Master ... Master ... Master ... Here I stand
The big stomach seemed to grow stronger
He may be born at any moment, Please ...!
Her words choked her tiny voice
I don't want it! No Black devils for me
He neared the oor lass in anger
Devil, Devil ... Take the devil out!
His eyes were red, They showed red anger
I need him, I want him! I need him
She stood in fear, and the fear gave her
confidence
He is coming, the world needs him, here he
comes ...
She opened her legs and made a short squat
No ... No ... BLACK DEVIL NO!
His hands now had a panga
Bring the Black Devil, bring him here!
In his strides death was written.
In death you stand, Black woman
She now looked relieved, she needed ...
The hour has come, death have me!
Comfort got into her, she was calm
Have him! The devil must die!
The panga flickered with the skies
And he dies! Powerful death, die ...!
Thunder and flicker, the moan, agony!
There it goes; The devil is dead
Strodes of blood, filthy water ran her thighs
down
The great womanhood wall was torn open
The blood increased, it ran ... It ran ...
And ran
The foetus dangled, it was swinging
The womb sparkling white! Carried the baby
She fell, and when She fell, She fell
Chained to the umbilical chord he was there
THE BLACK BITCH IS DEAD!
BLACK BLOOD! FLOW ... BLACK BLOOD!
THE MOTHER IS DEAD, BUTCHERED!
RAPED!
The roots grow, BLACK NANA grow
Your ivory is white, your body is BLACK
Grow, son, NANA grow, Grow!
Nana ... Nana we want our mama Back!

Mama the pig is pink
The pink pig is white
Mama why is a white pig?
The pig, white pink pig
Honkie did you kill my mama?
Honkie did you rape my sister?
Honkie what happened to BLACK mama?
If death sounds there is always a knell
When your soul is troubled you cry
If your body is wounded there is always pain
When death arrives there is no escape
BLACK NANA Save Me!
If a man wants to live he must fight
Black Nana spare me!
You must live, to live you must die
I will never grin to a white pig,
I shall never give my eye to a white pig
When I clench my fist, beware white pig
BLACK Nana hates Whiteman
ARISE ... ARISE IF YOU CAN
SPIT THEM WITH BLACK VENOM
RAPE THEM, FUCK THEM, SPOIL THEM
IF YOU WILL
BLACK ARISE, ARISE BLACK

The white god is out of my heart
Never will I hug him and say master
I shall never speak to you white pig
My Black back is turned against you
Raise your BLACK FIST
PUT it high, I BLACK NANA
BLACK man you are on your OWN
Power, Might, Love, Solidarity!
I am the BLACK NANA!
ARISE! BLACK NANA ARISE!
THERE IS A CRY FOR YOU
ARISE! BLACK NANA ARISE!
I AM THE BLACK NANA!

Glenn Masokoane

SHANTI SHANTI.

ACT 1 SCENE (i)

The scene opens with a lady kneeling down (extreme left), and leaning on a chair, behind her a fallen white dust coat, and in front of her, on the floor, an OPEN letter. The lady is sobbing, apparently in sorrow.

BACK STAGE: Singing of ZIXOLISE. As they hum a voice is heard saying....

VOICE: How long shall it be Lord
How long must we carry this burden,
How long must we yield?
Will this pain ever cease
Will we ever be free.
Will we ever enjoy life?
How long must we bear this pain,
How long must we bear this suffering,
How long must we kneel in prayer?
Do our prayers know the way
Are we praying and working,
Are we working and praying.
Are we sweating?
But how long will this pain last,
HOW LONG HOW LONG HOW LONG????

SCENE (II)

In the street walking side by side engaged in an argument.

SHANTI: Thabo, stop living in a dream!
You know we will never make it .
Your parents cannot accept an Indian bride.

THABO: Do not be unfair Shanti your parents do not want an African son-in-law either.

SHANTI: Its not your being African, Thabo, its your religion.

THABO: Stop it Shanti, we have discussed this many times now, and we always arrive at the same point of the circle; RELIGION!

(Aside) Still it is not true that we are being tortured by Religion. Shanti is aware of the truth, but she dare not face it. Religion has never been an obstacle. We have seen Jews marry Christians, Moslems marry Christians And so on, but they've always hit it.

(To Shanti) Darling, tell me, why must we torture ourselves thus?

SHANTI: Thabo you know how much I feel about you,
You know how much I love you,
But still we must not hide behind a smoke screen:
We belong to a sick society.
Africans believe they are not facing the same odds as Indians,
and so do the Indians.
Coloureds too think alike, yes all these black groups.
Are refusing to define the problem and tackle it together.
I am not a sociologist nor am I a politician.
But a lay man, faced by the problem in terms of self.
As a representative of a myopic component of the tirty million Blacks,
and so are you.

That is/...

THABO: That is well said darling, but how do we

SHANTI: Excuse me Thabo, its 7.30 now, time for my evening radio club.

THABO: O.K. darling, see you tomorrow.

EXIT THABO

SHANTI: But why did I have to lie to him, for the first time in ten months, we almost broke the ice, we almost faced the truth. Or I almost put the truth and challenge before him. He will surely find out I lied to Him. The radio record club was never on Mondays. Ag, but what does it matter, my excuse was also good for him.

ENTER KOOS

KOOS: I said hallo Shanti! Are you trying to imitate Hamlet? It was never good for a lady, kid, drop it.

SHANTI: Teasing again Koos. How I wish I were you, always wearing a smile in the face of adversity. Did you make it this time? How did you go with the

KOOS: Reclassification you mean? Bad kid, really bad. I am still classified as the "Other Coloured".

SHANTI: And what do you do now?

KOOS: Nothing.

SHANTI: Nothing?

KOOS: Yes I mean no, the Coloured Affairs Department has advised me to bring the following:
My father's Identity Card.
My mother's I.D.
My brother's and sisters' I.D.'s,
My birth Certificate, and my

SHANTI: Baptismal Certificate.

KOOS: Exactly, as my J.C. school books.

SHANTI: And what do you do now?

KOOS: Write a letter to heaven, I suppose.

SHANTI: KOOS.

KOOS: Yes, kid, what else can I do. Number one - You know that my mother is Sotho speaking, And she carries no I.D.
Number two: You know that my father is rumoured to have been a White farmer, and that means I have no father.
Number three: You know that I couldn't have been born in hospital because my mother feared prosecution for contravening the Immorality Act: and that means I have no Birth Certificate.

SHANTI: But you do have a Baptismal Certificate and academic documents of proof.

3/ You are/...

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State v S Cooper and 8 others.

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