

Information on Detention

on 21 March 1960

1. After some hectic moment of searching hounded by armed Special branch services policemen and a few journalists, we were arrested at 8.0 a.m. on 21 March 1960 - at an exact fixed time for Orlando East, Mofolo Village and Dube-Soweto areas of Johannesburg. The President of the PAC - Prof. Robert Sobukwe and the National President of FOFATUSA (Federation of Free African Trade Unions of South Africa) Jacob Dumdum Nyaswe, lived in that Village for purposes of representing Area of Transvaal Political Party Headquarters of the Africanist Congress (PAC) of Azania/South Africa. However, for purposes of leading people's demonstrations starting on that fateful morning, - PAC - National Central Committee (NCC - members) had been ordered by Sobukwe, to assemble at Mofolo Square. Near Prof's house, JD spent nights at his brother's house he used for consulting with Prof, who stayed a few yards near by. For six months JD, as Prof's close adviser or confidant had moved from his house, in order to be nocturnal available for solving Sobukwe's PAC - Organisational Campaign problems. African people's lives were at stake - until the last moments of our launching masses much expected invincible PAC-FOFATUSA power struggle, aggravated, by ANC-SACTU-Congress Alliance, and the Anglican Bishop Rev. Ambrose Reeves jibes.

They had given public ANC Alliance's wrong assessment and discouraged the public from taking — the Pan Africanist Congress seriously. He used to work for the ANC openly, claiming to be speaking for it, as well as other organisations. When Bishop saw them humiliated and decisively beaten by PAC!

In expectation of possible police provocation and flying rumours that there was to be shootings at African demonstrations that following Monday — the 21 March 1960. Sobukwe ordered that P. K. Leballo, Zephania Mokoena and S. T. Mofokeng should also join him to lead the proletarian masses particularly as JD — was to wind up a Special Message Press Conference as the National President of POPATUSA (Black African Workers and African Independent Unions' Organisations) in South Africa who had pledged support.

When the above-mentioned leaders failed reporting in time at Mofolo Square, Prof ordered the task-force activists (their names reserved as the struggle is still raging) to call-up JD. To join him for leading the Meeting Prof in his chagrin asked JD, to abandon the Black Workers liberation movement Press Conference to join him begin Sharpeville Campaign. Black Workers had already declared their participation, JD and Prof left them to use their discretion — for they could realize that something went wrong and take action after hearing news that their leaders were already arrested!

JD quickly dressed up and went with the task-force to accompany Prof. I found him furious, annoyed by pressmen demanding

rightly, his media news last message the PAC, had promised to give them. As Chairman and Speaker of the Party, Prof asked me to take over the Demonstration arrangements. I told the journalists that anything might have happened to other three leaders who had not arrived - so Prof and I, cancelled the Press Conference. I reminded them that the African people of Azania/South Africa were waiting to hear that President Sobukwe and PAC leaders are already arrested. When the countrywide Sharpeville Campaign would gain the momentum for people's mass support.

There and then Sobukwe appealed to the S.B. men to walk not too close to the marches, as there were so many people for us to control. We received invaluable support from PAC local branch officials Robert Ndaba and Lancelot Mlenzi, Mlongomezulu Brothers Sifho and Knox; Raymond Mfaba, Simon Madi, George Sivira and S.T. Ngendane joined us to make up for PAC (NEC) three leaders who led the proletarian masses under the Slogan of "No Bail" "No defence" and "No fines".

At the eve of launching PAC from its own reliable sources got at advanced tip of information that there were Africanista demonstrators the police had been asked to shoot at Mafolo Sunday meeting which was to be followed by the beginning of the Campaign that Monday 21 March 1960. Rather than call off the meeting Prof, JD and Leballe were advised not to attend that meeting. Although JD, wasn't going to be there - attending the last FOFAUSA

Conference of 19 March 1960. When the Black African Workers made it known that the Pan Africanist Congress of Azania/South Africa for Overthrow of Apartheid-rule, Pass Laws Legislation and enforcement of articulated African peoples' demands that were repeated at the Regional Special High Court in Johannesburg — took the whole country and plunged law and order into a storm on a dark cloud of uncertainty from that hovering gloom to this day hereof. With the entire African black people having joined and marches to Police Stations the symbols of Pretoria-rule — the ANC — Congress Alliance of Five Organisations and Churches — awakened by the PAC/FOFATUSA Sharpeville Campaign swallowed their much vaunted derogatory idle talks and dissemination of a lie that the PAC (which was only the nine-months-old liberation movement — it had no clout to cause panic — in other words the rival ANC — had contributed in misleading South African Authorities to believe that the Sharpeville PAC/FOFATUSA (African population and African Black Workers' Pass Laws Campaign) was in ANC-Congress Alliance a non-starter.

Stalked by the domestic and international solidarity in the whole country and abroad — the ANC-Alliance — without holding any Conference of its own — issued a public statement urging the people of South Africa to unite and make arrangements for giving

black Africanists (who had been massacred by the para-military police army) on 21 March 1960 of that week. This was done by Charterists (ANC) through their President Chief. Albert J. Lutuli.

While this looked a great patriotic good deed and statesmanship - it was a harmful intervention by the rival ANC-organisations into the Campaign. The ANC - had boastfully refused join - and accordingly (with PAC - leaders imprisoned the ANC - did set-up a joint-Committee for National Burial of the the PAC/FOFATUSA massacred activists. As a result the whole mankind's sympathy and attention was influenced to think that the Mankind's decisive Action by the people of South Africa had been launched for Mankind to give Solidarity to the ANC - Alliance, who had come forward before whole mankind to bury their dead.

The world knows very little about why the ANC - Congress Alliance leaders were sent to prisons. They were sent to prison on detention because they had refused at PAC's invitation to 'stand up and be counted opposing Apartheid' as the PAC/FOFATUSA (African Black Workers) did when the bugle was blown. The political historians rightly or wrongly still believe that amongst everything else - the thing that the ANC - Alliance leaders got scared about was that those who join shall not be allowed to call in their relatives to pay bail, - engage a lawyer for defence, - nor be allowed to pay fines. However, the irony of it all - is that the credit

of South Africa's Anti-Apartheid worldwide movement and international solidarity moral and material assistance went to those who had denounced and ridiculed the PAC/FOFATOSA Action Programme for introducing worldwide opposition to white minority rule apartheid and racism.

Resident Strikers and Collective Leadership:

As soon the Conference on April 1959, had elected the PAC hierarchy - Prof said:
"Gentlemen I am no demi-God and I don't wish to be one. Hence, I invite everyone of you, to bring here in your ideas recommending before me - what you think the PAC should do. Let us be a Collective Leadership - that means we are equals in the NLC."

With the movements leadership elected on a regional basis to make the Party effectively representative - other than the (NWC) began writing to Prof - others given specific professional assignments. Here emerges Prof's greatness - he gave us freedom of mind and the privilege to contribute. The authors would have done an injustice to those few who we happen to know what they contributed - those we don't mention - we have left them out because we do not have the files in hand even though some we have of course.

It is Peter Mlotshi who popularized the phrase "The struggle continues unabated". The Constitution of the PAC, was drawn-up by Zephania Mothopeng heading his Committee. The PAC-Slogan "Let us forget" was phrased by Zama Mahome, for use on "Status Campaign" hand bills - which were posted on doors and windows of popular townships

Leading Stores in the Country in one night, and yet that "Status Campaign" was in fact a camouflage shielding the 21 March 1960 devastating Sharpeville Revolt PAC exploited. When we threatened and exuded confidence that we PAC/FOTATISA were going to change Azania/South Africa - we got pressured to say how? We then sold the idea of the Status Campaign as a mere ploy.

The real 21 March 1960 Sharpeville base was Political Revolt Campaign was contrived to its minutiae by J.D. Prof outlined it a Bloemfontein on the 9 September 1959 - and J.D. entered discussion to defend its dynamism and efficaciousness. At A.P. Mda's emotional reaction and surprise of joy he shouted: 'Tshini! Kanti li Gora wifo lonas, a simphakamie ngezandla simthwale! Goodness! So this man is a hero, let us lift him on our shoulders! Then the NEC-members sang: "He is a jolly good fellow" song to J.D. for a few minutes before Prof. asked for resumption of other business on the Agenda.

On return to Johannesburg from Bloemfontein, Prof. went to say: Goodbye, to his relatives in Graaff-Reinet. While J.D. went to bid farewell to his parents in Port Shepstone, of course, also to slaughter black bull for community feasting a traditional ritual. In PAC-honour, before returning to lead African massed Sharpeville Campaign that engendered the present day burgeoning violent resistance initiated by PAC/FOTATISA, Black African Workers resolved in fighting to overthrow the scourge of Apartheid in our motherland. The elimination of such shall usher - white and black united communities into a new "non-racial Democratic Giant Monolithic State

of Azania/South Africa."

It should be our intention to state in no uncertain terms in this book of contemporary history of Sobukwe's Young Generation, that the defaming rattling noise about the resurrected "1955-Freedom Charter" denounced and buried by the PAC/FOFATUSA Sharpeville Campaign African peoples Revolt is a foreign-backed — defiance of African peoples' entire Nation. People demonstrated African public opinion and renunciation of the ANC-policies as the Country made an unquestionable endorsement for PAC-Sobukwe's Collective leadership. Why not press for politics of freedom for South Africa's Black majority to decide?

As to which liberation Movement should dialogue with Pretoria Administration? Whether on "ANC-Freedom Charter Politics of a Multi-racial Society" for re-segregating Group interests in South Africa which had been ANC-Congresses Alliance Manifesto Kliptown Mandate, or whether the African people wish to reiterate their National Mandate Manifesto and support for PAC-to dialogue for the Negotiated "Non-racial Democratic Majority-rule Africanist Monolithic State". In which "There shall be Freedom of the individual person regardless of his or her colour of Nationality origin. If the person declares allegiance to the Republic of Azania whose "Constitution" shall be approved by consensus of a majority participating in the Dialogue of National Reconciliation and National Unity."

"The idea that there should be a "Constitutional Dialogue" between the ruling White Minority regime or — the Nationalist Party was agreed between Pretoria's regime on 21 March 1961 in Parliament at Cape Town. But when, the

PAC - delegation led by Major Phillip Kgosana arrived they were arrested, by Police Security Armed Services - as they halted to be ushered in.

In all fairness to the African people - the Pretoria regime should consider the release of PAC - Sobukwe's current successor PAC - Leader Sephania Mothopeng - who inter - alia is serving 30 years in poor health at 75. Such a gesture could facilitate R's first move for PAC to resuming a National Dialogue. Just we forget it is on record and witnesses are alive (from some) of those, who were arrested in a breach of faith on the part of South African Minorities Parliament that had seen PAC emerging to negotiate. This was on arrival by appointment with Paul Sauer, Deputy Prime Minister and MLs who pledged to negotiate with PAC liberation movement on 22 March 1960 week, says TD, Nyame. Since then PAC - President R.M. Sobukwe the first imprisoned political prisoner and popular political party (PAC) leader, Pretoria had never made any move to resume its Dialogue owed to the Pan Africanist Congress Party that as from 21 March 1960 had established worldwide proof to be the most and authentic representative to engage in the Dialogue - until such time that the Black African majority could once again determine in a fair contest as to which liberation is more representative to speak for the African people. However, in the absence of that acid test for an election, Pretoria has the PAC to summon up.

The allegedly anonymously drawn up and later adopted by Conference of four organisations to wit: a) Communist Party of South Africa (CPSA) or (S.A. Congress of Democrats during its ban (SACOD)

- b) South African Congress of Trade Unions (SACTU)
- c) South African Coloured Peoples Organisation (SACPO)

d) South African Indian Congress (SAIC)

e) African National Congress - which when they merged they (the five organisations) agreed for their convenience to retain the title name "African National Congress Alliance" to include them as one body within the framework of the Freedom Charter they adopted at Kliptown in 1955.

Immediately the African People's Majority under the PAC - backed by POFATUSA in the beginning of today's ever unfolding Shatterville Campaign - the African people had the Pan Africanist Congress (PAC) of Azania/South Africa - banned. However, as a safety measure the ANC - Congress Alliance organisations were affected by PAC - banning Order. Equally, so the other organisations affiliated with the ANC/SACTU - Congress Alliance they also became victims of the PAC liberation movement in South Africa.

In the circumstances, it would not be wrong to assert for argument's sake, that the other organisations having become banned - they lost their privilege of seeking and obtaining their constituencies constitutional mandate for the several

issues they face and political positions and principles, they adopt on the future of the territory. For instance they were caught unaware by the State of Emergency in March 1960 and the Banning Orders which banished them from activity and existence. and his Colleagues

However, President Sobukwe, as architects of the country's Liberation movement revolution - had sought, obtained, National mandate to prosecute the Anti-Apartheid struggle. Until, Independence - Self-determination - with a constitutional bill of rights franchise for every "human being person regardless of his/her colour is achieved between all interested parties in Azania/South Africa.

It should be noted that the PAC - mandate was obtained before introduction of the "Bantu Homelands" tribal divide and rule policy. For that reason the Pan Africanist Congress of Azania claims to have obtained - the most representative sole mandate to be accepted internally and internationally as the first liberation movement organisation to speak and negotiate on behalf of the African majority indigenous people of Azania - in search for National Unity and Self-determination for all - but such a move - according to President Sobukwe in his heyday's thinking was not to take precedence before negotiations for "National Reconciliation" between the entire communities who comprise the Sobukwe Africanists generation committed in dismantling all

institutions and vestiges of Apartheid Colonial rule which have divided and pitted out individual human beings and citizens against each other for over 336 years under the pretext of a civilizing mission

African People Rejected Freedom Charter in 1955

Anonymous drawn up and later presented to Kliptown Conference convened by African National Congress/SACTU and others hereby mentioned in these pages - it was condemned on 21 March 1966 in the history of African People of South Africa at Sharpeville Countrywide Demonstrations. Hence, it lost its charisma when exposed by African people in PAC Revolt. And yet to President Sobotnik's Collective Leadership - J.D Nyasse, had as a Labour Leader on 9 January 1949 denounced Apartheid Government Policy in strongest terms in Cape Town. When at the Conference of the Institute of Race Relations in South Africa - Presided by Madam Agnes Hornle, Chancellor of the University of Witwatersrand, Johannesburg. Apartheid Policy Lecture by Professors of the University of Stellenbosch, was first introduced to the International Community.

At that Conference Nyasse had been (as a Labour Leader serving in a Natal Provincial and City of Durban Council for Europeans-Coloureds-Indians and Africans Council for Social Justice Affairs) appointed by a Non-European Affairs Council whose eminent persons consisted of two

Judges to wit: Justice J. Broome, Justice Henesberg, Professor S. D. Ngwenya, A.W.G. Champion (Chairman of Natal Advisory Boards) St. P. Ngwenya (Business man member) the Mayor of the City of Durban (1949), and J. D. Nyasse (representative of African Workers and Labour Affairs) in the Council. They unanimously seconded the Chairman Justice Broome of the Natal Supreme Court in Pietermaritzburg, who suggested that for the "Official Victoria Government Lecture" he was asking the Committee agree that their delegate should be J. D. Nyasse to represent Natal Province in Cape Town. When this was approved with a vote - the Judge spoke of his experience in working with Nyasse in the Committee and he urged that he should be told that he enjoys the confidence of the Natal Non-European and Europeans Committee. And that having said that the Natal Province people (whites and blacks) give Nyasse a mandate to take whatever stand on Apartheid - the Natal South Africans shall stand by his convictions. This episode shall appear probably in Nyasse's life story if he is given a chance to tell.

What we explain here is the fact that the Worldwide Anti-Apartheid Scourge Campaign was first introduced in South Africa/Africa by one of PAC-leader: J. D. Nyasse in January 9, 1949, when Apartheid Official Policy was only nine months old,

and that in the past 39 years Nyasse didn't only author PAC-Sharpeville Anti-Apartheid Pass Laws and Anti-White Minority Demington Campaign but his Condemnation of Apartheid was raised and debated in South African (1949) Parliament. These voted upon, in White P.A. Parliament, for innovating idea that it be opposed deserves a citation recognition by mankind! As an author I would be failing by not letting International Community people in the world know, who scientifically diagnosed the harmful genocidal inherent dangers to life that Apartheid was to inflict upon (whites and blacks) and its threat to World Peace, my predictions seemed true!

At that Race Relations Institute of South Africa Conference - held at the University of Cape Town - Nyasse took the floor and routed Stellenbosch University Professors and dismissed their lecture and returned to a great welcome by the City of Durban leaders in January 1949. For the Africanists - it is clear now that the Sharpeville Anti-Apartheid Pass ^{Campaign} _{Part 2} for ^{for} col throats of institutionalized Apartheid on 21 March 1961 was approved by African Workers as a progressive move towards fulfilment of African leadership warning Nyasse had made to Pretoria regime. That his African people shall never meekly submit to harpooning scourge of Apartheid. Nyasse, has all along in his labour movement and within politics of the Pan Africanist Congress (PAC) contended - that no white leader shall abandon Apartheid and remain Head of State in South Africa / Azania as we see it today. As indigenous people we and our forebears we have tended up hostages of British Colonial rule - an

Imperial
1 British Legacy - whose suffering cannot be renounced without necessary and indomitable determination by three Nations who should have demonstrated courage to give us justice for democratic self-determination in 1902-1909 epoch. Embracing political emancipation for the three peoples - British Settlers and Boer Commandoes - Afrikaners; and the territory's Kingdom of the Zulu Royal Government had fought wars against each other with Zulus defending lands of the indigenous populations against expansions of colonialism. This does not mean asking for revival of any particular ethnic nationality to dominate others. But South Africans need not wish to create a New Non-racial Democratic Society - Federation; or call it as you wish, by avoiding historical facts, role and responsibility of the Imperial British Government and her Heirs, who should be recalled to review the Devening British Boer Treaty. For it excluded or ignored the participation of the Third Party, the Zulu Royal Government - whose military intervention on behalf of the infighting Boer Commandoes and the Imperial British Army had proved as a catalyst for ending 1902 War. UK helped urging the Zulu Royal Government to stop the European people's suicidal war in South Africa. For up to that point in history the Imperial British Government and the Afrikaner Community were still recognizing South Africa's sovereignty of the Royal Zulu Monarchy on behalf of indigenous people as a whole - who see themselves united

Zulu controlled and deployed regional Armies during that epoch, traditional ideology of nationalism as a unifying factor. The Zulu Royal Government during the era of European advent in Southern Africa - was helping, providing troops to defend indigenous people, if they were threatened by any Colonial Power in Southern Africa. But in the Bhambata War to resist Imperial British Invasion in Natal - which involved all white people of European origin fighting objectively to win a War of Military Conquest for Azania / South Africa territory as a whole, the Zulu King Dinizulu, after the Bush War had been going on for 1 year & months - went and pleaded for his Country and people at Her Majesty's British Army Headquarters in Pietermaritzburg. ~~boers are not to blame for British aggression~~

At that War of Conquest, Her Majesty's Government of Great Britain accepted King Dinizulu's surrender accepting that the South African people and their Country accept British rule and their Status of being British Colonial peoples of South Africa. And that step being taken by the Zulu Monarchy in his search for peace was the only option and the right thing to do at the given situation - for the war was not a just war between the Zulu Government speaking for all indigenous people and UK - fighting for

colonial - rule by Her Majesty's Government on behalf of all White and Black South Africans on her territory or colony.

Finally, when the Imperial British Government drew up the South Africa Act "Constitution" of 1909 - it was emphasized that if most Whites and British in England - were still opposed to the inclusion of 'uncivilized black people' in the Bill of Rights and Government Administration - "Constitution of 1909" should live them out to be taken care of by Her Majesty's Government - and that the question of indigenous African people in the affairs of their Country - shall be tackled by Decreeing Treaty Parties when the Whites of South Africa shall have been united as this is the case today. In the circumstances, those who wish a review of this British Constitutional Dilemma - they should bear in mind that the British Colonial Factor of a Constitution of Discrimination is the root cause of the South African British dilemma - It calls for emergence of a rethinking by both Blacks and Whites - without indulging in recriminations over the past betrayals - for commit-

ment to reconciliation - is all that we need. No amount of fighting can reverse the ugly past mistakes - except a determination to heal those scars of our dead. We should not lose sight of the fact that they died so that the Imperial British Constitutional dilemma can be negotiated and peace achieved - without anybody on the otherside being expected to surrender. You can surrender and later realize that to surrender does not engender peace to end causes of conflict. It is only heart to heart Dialogue which produces genuine peace.

President Sobukwe, served, suffered and sacrificed in search for peace - but he was misunderstood by many as advocating exclusive racist African Black rule with Whites - being forced or thrown into the sea if they do not assimilate. I had been President Sobukwe's righthand man party advisor. I deny that he privately or his mind he had such hatred for white South Africans that if PAC, had acquired Power, (had Providence allowed it) he would have been happy to see whites leaving the Country fleeing from 'Africanists

Nationalist Government in Azania/South
Africa.

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