

Sharpeville Massacre, Extract 1, from "I am an African"
April 06, 2018.

Sharpeville Massacre:

March 21, 1960, the Sharpeville Massacre, the turning point in South Africa's history?

Today I ask of those who supported the Charterists between 1955 and 1960, "Why did this incident not force the United Nations to remove the Nationalist Government?"

On November 1, 1958, the Africanists are forcibly removed from the ANC, the ANC now represents the people that are supportive of the Economic Democracy, phase one of the destruction of the Africanist radical and revolutionary path, has been achieved, without the intervention of Government.

On April 6, 1959, the PAC launches, during 1959 their first campaign, the Status Campaign is successful.

The Status Campaign targets the Business Sector, forcing trading stores to open their business to the African, both the Government and the Economic Sector take note of the 'black youth contingent' that is attached to the PAC.

65% of the young black Soweto youth are PAC supporters, self politicised.

In December 1959, the PAC announced that it was planning to initiate a campaign against the pass laws with the aim to free South Africa by 1963.

Linked to this anti-pass campaign, was the £1 per day demand, which would have doubled wages on many of the Africans, this would have been enough to disturb the economic sector.

January 21, 1960, nine police officers are killed in Cato Manor, not directly linked to the Africanist revolutionary, but sufficient to allow the Security forces, and all Globalization Participants, to use the deaths of the nine police officers, as a motivation for any action, they believed would be needed to remove the Africanist.

On 16 March 1960, Sobukwe wrote to the Commissioner of Police, Major General Rademeyer, stating that the PAC would be holding a five-day, non-violent, disciplined, and sustained protest campaign against pass laws, starting on 21 March.

The campaign was made known on March 18, 1960. Circulars were printed and distributed to the members of

the organisation and on the March, 21, 1960, a Monday, in obedience to a resolution they had taken, the members of the Pan Africanist Congress surrendered themselves at various police stations around the Country.

At the press conference Sobukwe emphasised that the campaign should be conducted in a spirit of absolute non-violence and that the PAC saw it as the first step in Black people's bid for total independence and freedom by 1963¹. Sobukwe subsequently announced that:

African people have entrusted their whole future to us. And we have sworn that we are leading them, not to death, but to life abundant. My instructions, therefore, are that our people must be taught now and continuously that in this campaign we are going to observe absolute non-violence.

On the morning of March 21, 1960, Robert Sobukwe left his house in Mofolo, with a groups of supporters, one of them, John Mahapa,² and began walking to the Orlando police station. Along the way small groups of people joined him.

¹ *Cape Times*

² *See page 153*

In Pretoria a small group of six people presented themselves at the Hercules police station. In addition other small groups of PAC activists presented themselves at police stations in Durban and East London. However, the police simply took down the protesters names and did not arrest anyone.

*Kaalvoet Theory*³;

The campaign is made known, on Friday 18, March, in 1960, communication links are very difficult, pamphlets are distributed over three days maximum, and thus the small turnout.

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Robert Sobukwe led the small group of supporters to Orlando Police Station, where they intended to give themselves up for arrest, hoping that his leadership will inspire other Black South Africans to do the same during the next 5 days.

When Robert Sobukwe's group reaches Orlando Police Station at 08:00, he was in the lead, and the Police took him and other leaders into the station, they were released and joined the followers outside.

At approximately 09:00 the Police arrested Robert Sobukwe and his followers, and they were charged with

³ *My theory based on analysis of information available*

sedition, Sobukwe first taken to his home to search for documents, and then to the cells.

Robert Sobukwe and his followers, including John Mahapa, were sentenced to 3 years hard labour, and the PAC executive members to 2 years.

Kaalvoet Theory;

It is 09:00 on the morning of March 21, 1960, all Robert Sobukwe has done, is to organise and lead less than 300 of his followers to present themselves at various Police Stations for arrest in a peaceful civil disobedience campaign, and he is sentenced to 3 years hard labour, for inciting people to rebel against the State.

In May 1963, at the end of the 3 years period, Sobukwe is held on Robben Island under the Sobukwe Clause for another 6 years, then, when ill, banished to Kimberley under house arrest.

As we go through the Sharpeville incident, I believe that the State structured this massacre, and therefore, Robert Sobukwe needed to be incarcerated to prevent detection of their planned action.

The Sharpeville Massacre, gave reason to permanently incarcerate Robert Sobukwe in solitary confinement.

Vaal Triangle:

Between 06:00 and 08:00 on the morning of March 21, 1960, both at Evaton and Sharpeville Police Stations, PAC anti-pass protestors presented themselves for arrest. The Police refused to arrest them, but invited them to wait for a message from a senior police officer.

In Evaton a few hundred protestors were present at 08:00, names were taken and protestors warned to leave. People heard that the Police would like to talk to the community, so far, an as yet undefined source, so a crowd moved to the Police Station, where a few Police Saracen armoured vehicles, and a contingent of armed Polices were in attendance.

The Police, and Saracen vehicles left around 10:00, and the community returned home.

The Sabre jets, reportedly flying over Sharpeville, flew over Evaton, due to the close proximity of the two Townships, by then the Evaton group had dispersed,

allowing the media to report that the Evaton group had been obedient, respectful and understanding of what was required, when responding to the aircraft message.

In Sharpeville, Isaac, a survivor tells the same story about the Police asking them to wait for a message, and they patiently waited.

The Sabre-jets swooped low, they had never seen the planes so low, they were afraid but held their position.

He describes the arrival of Police members, all carrying semi-automatic weapons, and how they were placed at intervals along the barbed-wire fencing facing the people.

8 Saracens are positioned, one by one, facing the people, Isaac recalls that they believed they were going to be shot, and they needed to motivate one another to believe it would not happen.

Isaac confirms that a large section of the community, men woman and children, started to arrive at the Police station, during the arrival of the police.

I am of the opinion that Mama Mocomary's version of the military instructing the community to report to the

Police Station and wait for a message, was so timed, to allow the entire scenario to develop.

At one stage, the Police announced that the men should gather at the sports ground, where their protest issues would be discussed, and instructed woman and children to remain behind.

The men refused to obey, understanding that they would die is separated form the woman and children.

As the Sharpeville group developed in numbers, so the Police decided that the Sharpeville crowd was large enough to find reason, that would serve their purposes, to teach them a lesson, best.

Then, a large motor car arrives, and drives into the Police grounds, a tall Police Officer alights, a military type baton tucked under his arm, he walks to the fence and looks at the people. He then moves the baton form out under his arm, and holds the baton vertical, form an outstretched arm.

He paraded down to the furtherest Police man, and slowly marched form Police man to the next, I get the impression that he was inspecting the 'guard'.

Isaac and his brother move away from the fence, looking for something to eat, and as they get a block away, the shooting starts, and they drop to the ground.

The following extract is taken from the manuscript “If you don’t like it Here, Leave” from an Interview⁴ I conducted with a Sharpeville Massacre survivor some 8 years back;

Kaalvoet Comment:

Having interviewed Dick extensively I find Joe, a Security Branch operative during the 1980s and encourage him to view the interview videos, and the make comment that I could use for the purposes of my research.

He viewed every minute of the videos, and his only comment was;

“No, this guy is lying; it was not the whole community. It was only a small group of youth, used by the communist groups. They were small and insignificant.

⁴ This interview can be viewed on You Tube <https://youtu.be/NmBFv-PIWDY>

Even their parents did not support them, we knew the people in the community, they did not support these children”.

I had no interest in any communication on camera, but my next stop was Africa Dick's mother, I needed to understand the Security Branch attitude to what they were fighting.

I met with Mama Mocomary in Evaton, she is my age, and she receives me well, after briefly discussing the initiative I was involved in, and briefly introducing Joe, I asked her if I may interview her about the period 1984 to 1994.

Mama first asked me to switch the camera off; she wished to speak to me about something else. I switched off and anxiously awaited what I thought may be a problem with the interview permission.

To my surprise Mama needed to take me back to 1960 and the Sharpeville Massacre, she was present and her father died in the massacre. We started over and I recorded her reminiscing over the massacre, and while

listening I understood just how important this event was in negatively shaping the community in the Vaal Townships. I believe it directly led to the level of violence that these Townships experienced during the 1984 to 1994 period.

You Tube Video Interview, as transcribed:

“1960 there were big fights, fighting for There were big (indicating by using her right-hand brushed down her left arm) a long reference book they call ma’lang ... now that reference book, the people. .. The PAC, they do not want that big reference book ... they want the small one..... (louder) then one day there comes the soldiers, they speak, ... they told people, go to the police station, they going to police station, ... we are going to the police station, .. The whole Sharpeville, (stretching her arms out wide, then bringing the hands towards one another and then to her chest, reflecting the entire community.)”

“But they told you to go there”.

“Yes... the whole Sharpeville... we sit there, the other they give the children milk, (indicating breast feeding,) ... other they smoke... (Using her two fingers indicating the smoking action)... they are sitting like this, (indicating that they were sitting on the floor),.... we are looking over there, (pointing with two fingers, stretching from her eyes out ahead), looking at the Police station, that they police station will bring something nice for them.” (Mama appears to relax, indicating the relaxed mode during the wait at the police station)

(Mama raises her head looking out to the left, her eyes getting bigger, she lifts her left hand). *“Eleven ‘o’clock they shoot ...DOOTH, (she makes the sound of a cannon type shot) “... they shoot ... what’s wrong now ... they shoot, they shooting peoples, ... they shoot peoples on top of their houses,”* (indicating that people were shot, either where they were on top of their houses, or by people from a raised position) *“.... people on top of their houses they fall down,”* (indicating the people dropping to the ground), *“the police the soldiers,”* (Here she repeatedly stabs towards the ground with what seems to be a rifle and bayonet, her facial expression still seeing the day before her) *“... make the people die ... they shoot*

them, they make like this,” (shaking her body to reflect those on the ground in convulsion), *“they are busy making like this,”* (then stabbing them again, showing the pain she still feels), *“making people die.”*

“But were you just sitting waiting?”

“Just sitting waiting, waiting for words that come from the police station, telling right ... we are going to get that reference book,” (Indicating by tapping her right hand on her left hand, a much smaller reference book). (Mama sits back), *“no fighting, nothing,”* (indicating her sitting position again) *“we were sitting just like this ...”* (waving both her arms indicating that they were doing nothing), *“we were doing nothing. No fighting, ... nothing, no fighting, we were just sitting,”* (then her arm indicating a throwing motion) *“no stones, nothing,* (swinging her arms in a crossing movement and down) *nothing, but they shoot the people, they shoot the people, from Sharpeville to Vukovenzelele,.... my mother, ...my mother were sitting her house like this one, that shooting from the police station,* (moving her hands and fingers to indicate machine gun fire) *they shooting in the house, ...*

other peoples house, (Moving her arms around while indicating the chaos and turmoil of the day, eyes wide open)... Peoples get out and running ... Schildren... died form that, oooooo..... (Clasping her hands to her face, and shedding a tear while I waited in silence)..... (Swinging her arms in a crossing movement and down with each comment that follows,)schildren died ... big people died, wooooooooo..... that ... day... was... hororbl (the word horrible is chocked by her tears that she is now shedding with her hands covering her face), that day was horrible, that day was horrible, oooo....”

I was left uncomfortable in the silence and ask a stupid question in order to continue. “And ... at what stage did you leave the police station, did they chase you away?”

“They don’t chase us, (her two hands showing a damping motion form face level down, and then indicating the flight motion) we run away ... we run away, ... and that thing, DOOTH, (pointing back over her shoulders to where the artillery was based, and then indicating the path of the bullets moving through them while they were fleeing), shu ‘pu’ tu. We run away, people running in the street, going this way, they shoot the people in the back. They shoot the people from the

front, they turn back ... they shoot ... they shoot ...there is a road that crosses like this, (indicating a cross-road) ... they shoot form this side ... they shoot form this side ... they shoot form this side..... The blood of the people was running like this in the street, (indicating that the blood was flowing and looking for a word to describe the gutter drain) into..... And going to the dam.”

“And they never said anything?”

“Nothing Nothing till today. No-one says anything.....”

Mama then goes through details of how the dead were treated, how they were buried, and then, most important, how this community received no support, not even the children who lost their parents.

“No support ... nothing, nothing, even today, nothing.”

Kaalvoet Theory:

I had no interest in Sharpeville when the above interview was conducted, I was surprised at her

claim that the military had called them to the Police Station.

Today I believe that they were called to the Police Station, with intent, and provide the following motivation.

- 1: Sharpeville is not far from the PAC leadership, and had the community given any indication, that the masses that did 'protest' at Sharpeville, were part of the official protest, Robert Sobukwe would have been in Sharpeville.*
- 2: Evaton reports indicate that it could have taken place in Evaton, had sufficient people turned up for the slaughter.*
- 3: Media reports link the 5000 Langa Flats protestors to the Sharpeville Massacre, to give the impression that the Sharpeville 5000 to 7000 were protestors, but the Langa protestors only gathered at the bus terminus at 17:00, in response to the Sharpeville Massacre.*
- 4: In my opinion, the Sharpeville community was led to the slaughter, to teach the Africanist a lesson, to kill Africanism, the opposition to Economic Democracy.*
- 5: In my opinion, the Afrikaner Policemen, in the position of strength, would never have felt any fear, and in 1960, the young Afrikaner,*

policeman, would possibly have shot a protestor that was irritating them, expecting the rest of the Africans to behave, which would have been a typical result.

- 6: *Only persons with financial interest, in maintaining influx control, and preventing our blacks from stumbling on the foreign nationals working on the mines, would have wanted to teach the Africanist National a lesson, and the Colonizer had ben dealing with the Africanist Nationalist in Africa, from the 1904s.*

Many people will challenge this version, with the concept that no woman and children were present and that the protestors were a threat, I therefore include a picture, taken as the crowd flee the bullets, woman and children, and no weapons visible?



A witness who supports the interview is Humphrey Tyler, the assistant editor of Drum Magazine, this is his version, first published in the London Observer, March 27, 1960, and this copy, as published in the New York Times, his version has been criticised, and I include for support of the 'peaceful protest';

Ian Berry, a Drum Magazine photographer, arrived with Humphrey Tyler, and he describes the event in a similar fashion.

The failure of Jim Bailey of Drum Magazine, to publish Humphrey Tyler's eye-witness report, is confirmation of the power of the Economic Democracy, the protection of the white economy.

This failure, contributed to the survival of white rule, when the opportunity to change, was on the table.

Humphrey Tyler, assistant editor, Drum magazine...

We went into Sharpeville the back way, behind a grey police car and three Saracens. As we drove through the fringes of the township many people shouted the Pan-Africanist slogan 'Izwe Lethu', which means 'Our Land', or gave the thumbs-up 'freedom' salute and shouted 'Afrika!'.

They were grinning, cheerful, and nobody seemed to be afraid". There were crowds in the streets as we approached the police station. There were plenty of police, too, wearing more guns and ammunition than uniforms".

An African approached" and said he was the local Pan-Africanist leader. He told (us) his organisation was against violence and that the crowd was there for a peaceful demonstration".

The crowd seemed perfectly amiable. It certainly never crossed our minds that they would attack us or anybody".

There were sudden shrill cries of 'Izwe Lethu' - women's voices it sounded - from near the police, and I could see a small section of the crowd swirl around the Saracens and hands went up in the Africanist salute. Then the shooting started. We heard the chatter of a machine gun, then another, then another. There were hundreds of women, some of them laughing. They must have thought the police were firing blanks. One woman was hit about ten yards from our car. Her companion, a young man, went back when she fell. He thought she had stumbled. Then he turned her over and saw that her chest had been shot away. He looked

at the blood on his hand and said: 'My God, she's gone!' Hundreds of kids were running, too.

One little boy had on an old blanket coat, which he held up behind his head, thinking, perhaps, that it might save him from the bullets. Some of the children, hardly as tall as the grass, were leaping like rabbits. Some were shot, too. Still the shooting went on. One of the policemen was standing on top of a Saracen, and it looked as though he was firing his gun into the crowd. He was swinging it around in a wide arc from his hip as though he were panning a movie camera. Two other officers were with him, and it looked as if they were firing pistols. Most of the bodies were strewn on the road running through the field in which we were. One man, who had been lying still, dazedly got to his feet, staggered a few yards, then fell in a heap. A woman sat with her head cupped in her hands.

One by one the guns stopped.

Before the shooting, I heard no warning to the crowd to disperse. There was no warning volley. When the shooting started it did not stop until there was no living thing in the huge compound in front of the police station. The police have claimed they were in desperate danger because the crowd was

stoning them. Yet only three policemen were reported to have been hit by stones - and more than 200 Africans were shot down. The police also have said that the crowd was armed with 'ferocious weapons', which littered the compound after they fled.

I saw no weapons, although I looked very carefully, and afterwards studied the photographs of the death scene. While I was there I saw only shoes, hats and a few bicycles left among the bodies.

The crowd gave me no reason to feel scared, though I moved among them without any distinguishing mark to protect me, quite obvious with my white skin. I think the police were scared though, and I think the crowd knew it.

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