

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

The Aftermath of Sharpeville:

South Africa's economy collapses, it is bailed out by the USA banking system.

One week later, March 30, 1960, the United Nations Security Council meets, 851st meeting, in response to a letter from the African and Asian countries to discuss the Sharpeville Massacre.

The meeting is dominated by whether the discussion should be allowed or not, many countries trying to avoid the atrocities that occurred in their own back-yard.

I extract only the minute items that are relevant to the Kaalvoet Theory.

61: The Union Government has already arranged for full judicial inquiries to be made to obtain with utmost speed, an official account of the facts. The Government is also considering the appointment of a commission, with a judge as chairman, to inquire into the contributory factors and to deal with the broader aspects of the problem. But even at this early stage, the statement about the alleged mass killing, of

“unarmed and peaceful demonstrators”, a statement on which the inclusion of this question is based, cannot go unchallenged.

62. *Because of this statement and the many mis-leading reports which have appeared abroad, I feel compelled to give the Council, for its information only, the salient features of the situation. I emphasize that I am doing this solely for purposes of information and without prejudice to the Union Government's legal position, a position to which the Union Government adheres as strongly as ever. The history of the disturbances, as it has thus far been authoritatively established, is as follows.*

63. *A splinter organization of extremists had started some time ago to organize a mass demonstration to protest against the carrying of reference books. In passing, I might mention that the reference book was instituted when the pass system — which incidentally had been in operation for over a century—was abolished in 1952. The reference book consists of: First, an identity card which, under our laws, applies to male and female of all races—not only to the Bantu; secondly, a section which makes provision for noting particulars of tax payments, influx control, etc. The latter is a measure designed to counter uncontrolled flocking of unskilled labour from the rural areas to the industrial areas,*

where, if it is not controlled, it will create tremendous social problems, housing problems and also have a depressing effect on wages.

Kaalvoet Comment;

Few South Africans appreciate that the control of black peoples movements was introduced by the English in 1902. Included was the monthly payment of taxes.

The system, and here I include the mining industry¹, has always manipulated effect on wages. The mining industry created the migrant worker principle, and brought 56% of their Total Labour Force in form outside South Africa, and for this reason, it was essential that the employment activities of the employer, was not exposed to scrutiny form hungry eyes.

In 1870, an African valued his daily rate, at £70 p.a, in 1930, the Gold Mining Industry, was still only paying £30 p.a.

This extraction of profits, using foreign nationals, would never have happened, if it was not for the control on movement by the South African blacks

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64. *The essential aims of the reference book are: (a) to afford a means of identification to people, many of*

¹ Consider the Verdict; Cedric de la Harpe

whom are unaccustomed to Western life and often illiterate; (b) to provide a ready means of identifying Bantu people from other countries and territories who flock to the Union in large numbers, mostly without any passports or identification papers whatever.

Kaalvoet Comment:

The investors in South Africa, the English and Americans, through the mining industry, implemented the pass system, and the foreign nationals, were moved in and out of South Africa by the mining industry.

65. By intimidating and threatening persons who do not belong to the group, the extremists managed to gather a crowd of approximately 20,000 people in a township, Sharpeville, in the Transvaal and a crowd of about 6,000 at Langa in the Cape Province.

Kaalvoet Comment:

The 20 000 people is grossly overstated, and must be condemned.

It is alleged that the 'splinter' group of extremists were involved, imagine how large that splinter was, if they could move 20 000 people in Sharpeville.

66. *Police were in the areas concerned to exercise normal control, if needed, as is done in all well- ordered societies all over the world when large masses of demonstrators gather. At Sharpeville some agitators immediately adopted a threatening attitude towards the police. Attempts were made to arrest some of the violators, but the crowd became more belligerent and the police were attacked with a variety of weapons: pangas, axes, iron-bars, knives, sticks and firearms.*

Kaalvoet Comment;

Over the years I have heard people say that they are embarrassed to be South African, today, I am embarrassed as a white South African for this exaggeration, this lie.

But then, then, we saw this repeat itself in Marikana.

69. *Indeed, shots were fired at the police before the police returned fire in order to defend their own lives and also to forestall what might have led to even greater and more tragic bloodshed. I need hardly say how deeply the Union Government regrets that there was this tragic loss of life.*

70. *The action that the police were forced to take must be seen against a background not known to many people outside South Africa. Not two months before the latest tragedy, a group of Nine policemen was brutally battered to death by a so-called “unarmed” peaceful group. On another occasion a party of five policemen was engaged in collecting and destroying about thirty tons of the narcotic, here known as marijuana, which had been collected in a routine inspection. While they were destroying the marijuana, they were set upon by an angry mob which had gathered, and all five policemen were killed and their bodies mutilated by a mob armed with sticks and axes.*

Kaalvoet Comment:

I repeat, the Cato Manor tragedy was not related to the pass protests, it was not the same circumstances, but was used to motivated a good reason to massacre people, as a warning to others. The Marikana Massacre some 50 years later is typically accepted by many as warranted, because of the killing of policemen.

71. *I am referring to these incidents merely to point out to members of the Council that, while it is easy, when 10.000 miles removed, to criticize the authorities for having used fire-arms on this*

occasion, it is indeed asking too much of a small group of policemen to commit suicide. to stand by idly awaiting their turn to be stoned to death. The police all over the world have a difficult and dangerous. and often a rather thankless. task to perform. Surely not only the rioters are human; the police are too, and they have an elementary right to defend their lives when threatened by mobs not amenable to the ordinary methods of control.

72. *No Government can allow hundreds of thousands of its citizens to be intimidated by extremists-as the Bantu in South Africa often are-to be threatened with the most dire consequences, if they proceed with their daily occupations and disobey the instructions of a militant group.*

73. *I have with me here a London daily newspaper which is and has been very outspoken in its criticism of the Union Government, Concerning the intimidation practised by mobs against their peaceful fellow-beings who are attempting to carry on their daily lives. the paper says that mobs of strikers roamed the ill-lit streets of African locations outside Johannesburg and rammed sharpened bicycle spokes up the nostrils of African workers riding in strike-breaking taxis. and that the strikers tore up passbooks, returning only the*

page with the owner's photograph on it-and beat up the strike-breakers who carried it.

74. *I may add that the demonstrators, far from peaceful as so many believe-and this, I think, is particularly relevant to the inclusion of this item in the agenda-in fact engaged in looting, arson destruction of property, including their own churches, schools and clinics. They cut telephone wires, set buildings on fire, murdered a coloured driver and set his car on fire and stoned civilian people*

Kaalvoet Comment;

Looting took place in Evaton, where white businesses were exposed to the protesting crowd.

The people present in Sharpeville claim that no "looting or arson destruction of property, including their own churches, schools and clinics. They cut telephone wires, set buildings on fire, murdered a coloured driver and set his car on fire and stoned civilian people" took place.

My research shows no confirmation of these allegations in Sharpeville.

As the years pass, this type of demonstration will become part of the demonstration, we must ask, 'does this type of protest, have its origins in the system, falsely attaching this actions to defending their violence'

I will leave the balance of the South African statement to the Council for comment after item 80:

75. This past Monday was ordered by the extremists to be a day of mourning. But what was it in fact? Merely a repetition of the previous violence, plundering and senseless destruction of social and educational institutions which are there for the benefit of the Bantu themselves. But the extremists do not mind what they destroy, as long as they do destroy.

76. Members of the Council may also be interested in certain pamphlets which, according to press reports, were distributed by those behind the riots in Johannesburg. One for example, and I quote it as reported;

"The present capitalistic South African State must be completely destroyed and a people's State must

be built up. Our comrades would want that we wrest the country from our oppressors with armed force and that after victory we march on to the establishment of the South African People's Republic of the world unite! "

77. *It must be clearly understood that the South African Government fully intends to discharge its duties to maintain public order and safety and to safeguard the internal security of the country, whoever may threaten it-white or non-white.*

78. *One of the most important principles involved in this matter is the question of the observance of the law of the land. The point at issue is not whether there is agreement or disagreement with any particular law. The point at issue is that the law must be enforced despite disagreement, and no Government worthy of the name. could abdicate form or share its responsibility in such enforcement. If such abdication or sharing does take place chaos will undoubtedly result and rule by the mob will take the place of rule by the Government. The Government itself is the arbiter of the measures it deems necessary to secure obedience to the law, and interference, from any source whatsoever, in this prime responsibility of any sovereign government, cannot be*

countenanced. Indeed, any such interference, or attempt at interference, could only have a most deleterious effect on the observance of the rule of law-and this applies not only to South Africa. It is equally applicable to all countries and to all the Governments of the world.

79. *Therefore, if by word or deed, or even gesture, this Council disassociates itself from this vital principle of constitutional government, namely the enforcement of the law of the land, a step will have been taken the consequences of which cannot be foreseen.*

80. *It is my Government's belief that the annual discussion of the racial problems of South Africa since 1946 has helped to inflame the situation there. It would be even more serious if the present discussion in the Council were to embolden the agitators or serve as incitement to further demonstrations and rioting in South Africa, with subsequent attacks by rioters not only on members of the police, but also the mass of peaceful citizens of all races trying to carry on a normal life. I am instructed to say that if this were to be the result the blame will rest squarely on the shoulders of the Security Council. I am sure that members of the Council would not wish to accept such a heavy*

responsibility. This question now having been placed on the Council's agenda, it is incumbent on me to report to my Government for instructions.

Kaalvoet Comment;

I started this Chapter, Sharpeville Massacre, with the following question;

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

Before we look at item 75 in the Security Council minutes, I wish to present my understanding of the impact that the split between the Charterists and the Africanists have on the Apartheid Government maintaining control of the country, beyond 1960:

The Charterists Voice;

The criticism by the Charterists of the PAC March 21, 1960, anti-pass protest, give substance to the white Government's gross misrepresentation of the facts related to Sharpeville;

I present the Charterists attitude to the protest through Nelson Mandela's version²:

² Long Walk to Freedom; Nelson Mandela 33

THE DECEMBER 1959 ANC annual conference was held in Durban during that city's dynamic antipass demonstrations. The conference unanimously voted to initiate a massive countrywide antipass campaign beginning March 31.

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The PAC at the time appeared lost; they were a leadership in search of followers, and they had yet to initiate any action that put them on the political map. They knew of the ANC's antipass campaign and had been invited to join, but instead of linking arms with the Congress movement, they sought to sabotage us. The PAC announced that it was launching its own antipass campaign on March 21, ten days before ours was to begin.

No conference had been held by them to discuss the date, no organizational work of any significance had been undertaken. It was a blatant case of opportunism. Their actions were motivated more by a desire to eclipse the ANC than to defeat the enemy.

Kaalvoet Comment;

The Charterists criticise the PAC for jumping the gun, not allowing sufficient planning to take place, almost giving the white police confirmation that they were right.

Four days before the scheduled demonstration, Sobukwe invited us to join with the PAC. Sobukwe's offer was not a gesture of unity but a tactical move to prevent the PAC from being criticized for not including us. He made the offer at the eleventh hour, and we declined to participate.

On the morning of March 21, Sobukwe and his executive walked to the Orlando police station to turn themselves in for arrest. The tens of thousands of people going to work ignored the PAC men.

In the magistrate's court, Sobukwe announced the PAC would not attempt to defend itself, in accordance with their slogan "No bail, no defense, no fine." They believed the defiers would receive sentences of a few weeks. But Sobukwe was sentenced not to three weeks' but to three years' imprisonment without the option of a fine.

The response to the PAC's call in Johannesburg was minimal. No demonstrations at all took place in Durban, Port Elizabeth, or East London.

But in Evaton, Z. B. Molete, ably assisted by Joe Molefi and Vusumuzi Make, mustered the support of the entire township as several hundred men presented themselves for arrest without passes.

Kaalvoet Comment;

The response to the PAC's call in Johannesburg was minimal. No demonstrations at all took place in Durban, Port Elizabeth, or East London.

This comment confirms that the concept that the PAC call, could never have generate 7000 protestors in Sharpeville.

In Evaton, 'mustered the support of the entire township, as several hundred men presented themselves for arrest without passes', confirms my theory.

Cape Town saw one of the biggest antipass demonstrations in the history of the city. In Langa township, outside Cape Town, some thirty thousand people, led by the young student Philip Kgosa, gathered and were spurred to rioting by a police baton-charge. Two people were killed. But the last of the areas where demonstrations took place was the most calamitous and the one whose name still echoes with tragedy: Sharpeville.

Kaalvoet Comment;

This link of the Langa protest, in most of the media reports, gives substance to the concept that the PAC succeeded in arranging the angry anti-pass protestors in Sharpeville.

The Langa protestors, maybe only 1000-5000, presented themselves in response to the Sharpeville Massacre, at 17:00 gathered at the Langa Flats bus terminus around 17h00 on 21 March 1960.

This group would have been black people protesting the massacre, not directly linked to the anti-pass protest.

Sharpeville was a small township about thirty-five miles south of Johannesburg in the grim industrial complex around Vereeniging. PAC activists had done an excellent job of organizing the area. In the early afternoon, a crowd of several thousand surrounded the police station. The demonstrators were controlled and unarmed. The police force of seventy-five was greatly outnumbered and panicky. No one heard warning shots or an order to shoot, but suddenly, the police opened fire on the crowd and continued to shoot as the demonstrators turned and ran in fear. When the area had cleared, sixty-nine Africans lay dead, most of them shot in the back as they were fleeing. All told, more than seven hundred shots had been fired into the crowd, wounding more than four hundred people, including dozens of women and children. It was a massacre, and the next day press photos displayed the savagery on front pages around the world.

On Nelson Mandela's comment on the Sharpeville Massacre, I comment as follows:

1: PAC activists had done an excellent job of organizing the area.

This comment, can only carry substance, if presented as evidence after the Langa incident, which takes place at 17:00 in response to the Sharpeville massacre.

2: a crowd of several thousand surrounded the police station;

This comment excludes the large number of woman and children that had been gathered for hours, allowing the impression that the police may have been under threat.

Item 75: This past Monday, March 28, 1960; as reflected by Nelson Mandela³;

A small group of us — Walter, Duma Nokwe, Joe Slovo, and myself — held an all-night meeting in Johannesburg to plan a response. We knew we had to acknowledge the events in some way and give the

³ Long Walk to Freedom; Nelson Mandela 33

people an outlet for their anger and grief. We conveyed our plans to Chief Luthuli, and he readily accepted them. On March 26, in Pretoria, the chief publicly burned his pass, calling on others to do the same. He announced a nationwide stay-at-home on March 28, a national Day of Mourning and protest for the atrocities at Sharpeville. In Orlando, Duma Nokwe and I then burned our passes before hundreds of people and dozens of press photographers.

Two days later, on the twenty-eighth, the country responded magnificently as several hundred thousand Africans observed the chief's call. Only a truly mass organization could coordinate such activities, and the ANC did so. In Cape Town a crowd of fifty thousand met in Langa township to protest the shootings. Rioting broke out in many areas. The government declared a State of Emergency, suspending habeas corpus and assuming sweeping powers to act against all forms of subversion. South Africa was now under martial law.

Kaalvoet Comment;

This claim by the Charterists that only a truly mass organisation could have coordinate the day of mourning, gives substance to the white governments claim that they were dealing with a

small splinter radical groups during the Sharpeville Massacre.

In my opinion, every African would participate in the day of mourning, Charterist and Africanist, no credit due to Charterist.

Had the Charterists, not wished to discredit the Africanist, and adopted a united African day of mourning, white rule would have been removed, between 1960 and 1963?

This was the time to unite the Africanist again, every Africanist would have celebrated the united Africanist movement, and even the Globalization Participants would have been trumped.

This was the time for the ANC and Nelson Mandela, to support Robert Sobukwe and the PAC's every action, and to have condemned the Sharpeville Massacre, calling for the removal of white rule, but in true European culture, once you have had a taste of being a Globalization Participant, and all the rewards that are promised, it is difficult to share your promised position and rewards with others.

Kaalvoet's inner question to himself;

"Am I wrong?"