

BEW.

V13 PAR. 42

**RMC-MEETING : REGINA MUNDI, SOWETO
ON 1984-07-08 : SPEAKER : MEWA RAMGOBIN**

PERSONS, EVENTS AND ORGANISATIONS MENTIONED:

1. Rivonia
2. Hector PETERSON
3. Nelson MANDELA
4. SISULU
5. KATHRADA
6. MBEKI
7. TAMBO
8. BRAM FISCHER
9. GOLDBERG
10. NATAL INDIAN CONGRESS
11. SACTU

ASSESSOR

CORRECTIONS :

I, ABIE ABRAM MAHLANGU, am a Senior Interpreter in the Department of Justice, and I am stationed at the Magistrates' Courts in Johannesburg.

I was requested by the Attorney-General for the Transvaal to check the transcript of this recording against the tape/cassette and bring about any corrections, if any.

I did this to the best of my ability and found this transcript to be just and correct.


A.A. MAHLANGU.

O P M E R K I N G S

1. Hierdie is 'n transkripsie van die klank vanaf die video bandopnames soos ontvang. Die transkripsie is so akkuraat as moontlik en is so ver as moontlik woordeliks korrek.
2. Verskillende sprekers kon van mekaar uitgeken word op die opnames en hulle word direk aangedui binne die transkripsie. Die akkuraatheid van die aangeduide sprekers is nagegaan in oorleg met die beeld op die video opnames.

NB Die transkripsie van enigiets wat deur die aangeduide spreker gesê word, begin altyd aan die linkerkant van die bladsy. Op verskeie plekke is daar uitings vanaf 'n enkele ander onbekende persoon, of vanaf 'n aantal persone uit die gehoor. Sulke opmerkings of ander uitings word op een van die volgende maniere aangedui:

- (1) Uitinge van 'n enkele ander onbekende persoon, begin nie aan die linkerkant nie, maar 'n aantal spasies na regs.
 - (2) Gesamentlike uitings van 'n aantal mense uit die gehoor, is ingeskuif na regs en word in vet letters uitgedruk.
 - (3) In sommige gevalle word slegs 'n beskrywing gegee van die geluide wat gehoor word, en dit word dan in hakies aangedui.
3. Enige teks tussen hakies is kommentaar en is nie die direkte geluide vanaf die bandopname nie. So byvoorbeeld word agtergrondgeluide en ander opvallende klanke tussen hakies aangedui. Enige ander moontlike kommentaar soos byvoorbeeld "Interruption in the recording" word ook in hakies binne die transkripsie aangedui.

4. 'n Vraagteken in hakies na 'n woord of 'n sin, dui op 'n mate van onsekerheid oor die korrektheid daarvan.
5. Woorde, sinsdele of sinne wat heeltemaal onverstaanbaar is, byvoorbeeld weens swak opname, geraas of waar sprekers gelyk praat, word aangedui met stippellyne, byvoorbeeld "I know ...".
6. Waar woorde of sinne onderbreek word, word dit aangedui deur 'n koppelteken na die woord of gedeelte daarvan, byvoorbeeld "Ek het gist- nee eergister vir hom gesien".
7. 'n Heropname van die video band is gemaak vanaf die oorspronklike video band, en is beskikbaar om in die hof voorgespeel te word. Hierdie heropnames bly die eiendom van die SAP en sal normaalweg nie in die hof ingedien word nie.

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RMC MEETING : REGINA MUNDI, SOWETO
JOHANNESBURG ON 1984.07.08

Audience sings: "Rolihlahla Hayiyayo" as Rangobin appears on stage.

Mewa Ramgobin: ".....Amandla
Crowd - Ngawethu

Comrade chair, and comrades. Standing in Regina MUNDI this afternoon. One cannot help but remember as a matter of duty and a historical task. The memory of our own Hector PETERSON. Hector PETERSON who symbolised the restlessness of the youth of our country, for this, for the supreme price that he ^{had} ~~as~~ paid, we salute not only the memory in Hector PETERSON himself, but all the people in the country who have given their up lives for freedom and justice. In our salutations to such a memory and such memories, we also want to re-affirm and re-dedicate our lives to the values and to the beliefs that these people held. On the occasion of the 20th anniversary of RIVONIA, I want to make bold and say in clear language that the human race must remain grateful, that the human race must go down on the knees or its knees and say thank you ^{to} ~~for~~ the gifts that it has been endowed with in the lives of the Nelson MANDELA'S of our country. We must say thank you for this kind of gifts that we have been endowed with. Why does one say that the human race is endowed with the gifts of the MANDELA'S, and the SISULU'S and the MBEKI'S? We believe that the human race must remain grateful because the MANDELA'S and the MBEKI'S and the SISULU'S and the KATHRADA'S have symbolised not only the vision for a future, but the agony of the present. They symbolised ^a ~~the~~ passion for a new Social order. And what was this passion? And what remains of this passion today and their lives that keeps them incarcerated in the island and the Pollsmoor jail? Is it the passion for greed? We say NO. Is it the passion for selfishness? We say NO. Is it the passion for wealth? We say NO. But we do know this, that it is greed, it is selfishness, and it is wealth coupled with racial fear and prejudice that keeps this government in power. The foundations of apartheid is greed, selfishness and wealth. And it is these foundations of apartheid that the MANDELA'S and the SISULU'S and

the MBEKI'S sought, and by being in ^{incarcerated} ~~custody~~ and jails continue to seek the destruction of apartheid. These ideals, the passion to realise these ideals which are enshrined in the Freedom Charter continue to keep our leaders in jail. Rivonia for us, will remain a milestone in the history of South Africa, which generations to come will wonder whether such men as MANDELA and SISULU and MBEKI in fact walked this earth, in fact were prepared to give up their lives for the ideals that they believed in. We believe that not only the present government, but successive Governments in this country cannot be absolved from the violence, cannot be absolved from the greed, and cannot be absolved in one word from the guilt that this country faces today. We are going to have the courage to repeatedly say: That it was a conditions in South Africa perpetrated by the Government of the land that caused our people to take up arms. Actually one can go a step further and ask, whether it was not or should not be the South African Government who should have been tried for treason and ^{for} sabotage? (Applause by audience) And one should ask whether it is not the South African Government today, and the Government of the time, that should not have been charged and found guilty for negating all the Christian values that it boasts to espouse. We believe and unashamedly believe that it is the South African Government who is guilty of Sabotage, that the SA Government is guilty of terrorism, and that the South African Government (loud applause by audience) when leaders of the calibre of a MANDELA, and a TAMBO, and a MBEKI and a SISULU and a KATHRADA, and a GOLDBERG, and a ^{Braam} ~~Abram~~ FISCHER can give up their all, can give up the want of their families, can give up the security of their jobs and their professions. Then we believe that those leaders of ours have put the State and the Government on trial. These leaders of whom I have said the human race must be proud of, and must accept as a gift, are not people who did what they did to accumulate wealth for themselves, to accumulate power for themselves. They did what they did because of what ^{their} ~~their~~ consciences told them to do. When the politics of negotiations, when the politics of protest were virtually made impossible by the actions of this Government, with the banning of the African National Congress and the implementations of many more repressive laws, then the MANDELA's believed that perhaps the only answer or the ~~only language that this regime understands or is~~

going to understand, is the language which they themselves taught other people, and at this stage I want to go back into the history of the Nationalist Party government, in particular and the Afrikaans speaking people of South Africa in general. Comrades, is it so easily forgotten by those who are in power today in South Africa that they were the pioneers, that they were the fathers of ~~sabotage~~, of subversion and of terrorism from as early as 1892. Let ^{us} go through the records of Hansard and find out as to what the Nationalist party itself or itself has thought of South Africa's most sophisticated and at that time most famous terrorist of all, and that is General SMUTS himself. What (applause by audience) Comrades, I want to quote to the best of my ability in respect of the term "Political Prisoner". For the information of Mr P W BOTHA, I say from here today on this anniversary, that no matter what you say to Mrs THATCHER in Britain, and no matter, and no matter what you say to His Holiness the Pope at the Vatican, that truth is in your own records. If you Mr BOTHA are saying to the world that the MANDELA'S, the SISULU'S and the MBEKI'S are common criminals, then why didn't your prison authorities declare at the time of their imprisonment, that a person who is sentenced to life imprisonment in terms of the common law of this country, as of right serves the maximum of only 20 years? If that is so for the person who is guilty of common law crimes, in this country, then Mr BOTHA, you have the political duty to release the MANDELA'S now (applause by audience). And Mr BOTHA again, if you do not believe what we are saying then go back to your own history, go back to your records of Hansard, of again 19th of September 1948 and find out what your own Minister of Justice C R SWART had said at the time of the release of the Roby LEIBRANDT, the VISSERS and the VAN BLERCKS. Comrades, for your information, these three people, were sentenced to death by the SMUTS' Government for sabotage, subversion and hindering the War efforts, they were sentenced to death by the SMUTS' Government for treason, but that Government commuted the death sentence, to life imprisonment (applause by audience) but that's not all, when the United Part Government commuted this death sentence to a life term of life imprisonment, the Nationalist Government in 1948 as ^{their} ~~the~~ first administrative act, released the LEIBRANDTS, the VISSERS, and the VAN BLERCKS after they had served no more than 6 years of a total of life

imprisonment. If the LEIBRANDTS could be released after, serving no more than 6 years in terms of a precedent created by this very government, we demand the release of our leaders now.' (Loud applause by audience) Comrades (video interrupts) It is going to be our task to change the course of history and why do I say this? When I say that there is a funny part of it, that it has the tendency of repeating itself. I have thus far talked of Roby LEIBRANDT, of VISSER and VAN BLERCK. These were members in the Ossewa Brandwag. These were people who did not hesitate to place bombs in Johannesburg's shops, these were people who did not hesitate to place dynamite outside the hotels Pieterma....., in Pretoria, that did not hesitate to explode the communication systems in South Africa in particular between the Transvaal and the Free State. They disrupted them, they did not hesitate to put bombs at the newspaper offices of the Bantu World. Above all they raised in those days two hundred thousand pounds the equivalent of something like £2m today, but the funny part of it all is that these members of the Ossewabrandwag raised this amount of money through "armed robbery" (Applause by aud.) I'm saying these things to you I'm characterising armed robbery, sabotage, etc etc for one reason only. Because at the same time, dear comrades, remember, and always remember this, was these people engaged in these things? A man who subsequently became the Prime Minister of this country and a man who subsequently became the head of the Bureau of the State Security in this country. Mr BJ VORSTER and Mr Hendrik VAN DEN BERGH were interned by the SMUTS government as members of the Ossewabrandwag. If Mr BJ VORSTER who was once interned by government for anti-state activities, if Mr VAN DEN BERGH who was interned by a government in this country for anti-South African activities, are we going to remind them this afternoon that if these people can become Prime Ministers, that in our hearts and in our vision, that the MANDELAS are one day going to rule this country, (applause) (video interruption) and ^{with the} ~~as a~~ growth of this unity, simultaneously with that we have got to struggle, struggle and then mobilise our people in to organisations that are one day going to say enough is enough to apartheid. Comrades, I cannot leave the concept of organisation the concept of Unity, resistance, mobilisation and struggle in the air. What do we mean by this? And I want to end on

this note: That when we the Natal Indian Congress talk (video interruption) task in a political duty to organise themselves into one unified trade union movement, like SACTU was and the others on the other hand. We have got to build a kind of unity amongst our workers, but above and simultaneously with that we have got to remember that in demanding our trade unions and mobilising our "workers", we are not going to have trade unionism for the sake of trade unionism, ~~better wages~~; that we are not going to have to have trade unionism only for better wages, better working conditions and better hours (applause). That we are going to organise (video interruption) and since the future of our country is going to be in the hands of our youth. We have for our youth another historical task and political duty. Those of us who are privileged to be in schools and at universities, we have a added responsibility because it is of the sweat and blood of our parents that we are privileged to be there, therefore we have an added historical task and a political duty that we have got to organise ourselves. Not to create an elitist group, not to create a privileged group from our working parents, in the mines, not to create that kind of elitism that leads to alienation and separation between parents and children, but, to commit ourselves with our parents in struggle. So that, our education is going to be designed so that we will give rise to a new kind of culture, the culture of freedom, a culture of justice and above all the culture to resist and ^{say} ~~so~~ "no" when we do know in terms of our training, that, what is around us is wrong. And the basic of that wrong is....

(END VIDEO).