

BEW.

V5 PAR.34

**YOUTH RALLY 1 : KWA MASHU, DURBAN
DATE UNKNOWN : NO PICTURE**

SPEAKERS:

1. Patrick LEKOTA

IMPORTANT PEOPLE, EVENTS AND ORGANISATIONS MENTIONED

1. NDLOVU YOUTH ORGANISATION
2. Nelson MANDELA
3. FREEDOM CHARTER
4. NATAL INDIAN CONGRESS
5. OJEMAYU (Phonetical)
6. MAKANA
7. ABDURAHMAN

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.



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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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Patrick LEKOTA

Clapping of hands.

Patrick : AMANDLA audience NGAWETHU

Comrades I greet you this afternoon, eh, in the name of the struggle of our people. Included in my greetings are regards from the youth in the Natal region. I am sure that we are inspired from our part of the world to find that you are capable of organising ah, rallies of this magnitude. I think that I will go back to report that you are really going places to ^o whether perhaps we can't match you in this capacity. I must also say that the youth at home in Natal is also organising itself. As I talk to you this afternoon, in Kwa Mashu one of the Natal ^o Durban townships the Kwa Mashu Youth is launching what they have named the Ndlovu Youth Organisation, named after one of the political prisoners of our country who is at the moment completing a twenty year prison term. Right, having made those initial remarks I would also like to say that it is, eh definitely encouraging, I am sure inspiring, I wish men, such as Mandela could perhaps stand here for a moment and look upon you as you sit like this. You really represent a new South Africa, a democratic South Africa - (applause) - As you sit here amongst eh, I mean sit here before me eh, I am hard put to decide whether this is South Africa or not. Hard put because here are sitting together on a perfectly equal footing without any racial friction, as the rulers of our country claim, The White, the Black, the Coloured and the Indian section of the youth of our country. This is a new South Africa. The one which is projected in the Freedom Charter, the one for which many have sacrificed and are still sacrificing today. I say you represent a process, a country that is being born. May I proceed then to read the remarks which I have prepared for you this afternoon. We gather in this rally at a time when our people face new and formidable problems of struggle. In spite of their ever increasing shouts of peace and protection of democracy, the rulers of our country continue to convert this lovely country, into an arsenal of the most destructive weapons. Their readiness to raid neighbouring countries is sharper than ever before.

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And every recommendation whether it be a bill, an act of the White parliament, or anything that comes out of that parliament, is calculated in the direction of making even deeper inroads on the democracy which they profess so much. This chicanery is making the search for a speedy and harmonial solution to the problems of our country, a mirage in a country which has long since become a desert of hope. But for us the youth of South Africa, the current situation must be viewed as a great challenge. It demands a careful assesment of our position in the context of our rich heritage of struggle and a measure of preparedness to sacrifice as never before if a free non-racial and democratic South Africa is finally to emerge. And yet we are not daunted by this challenge of our times. For even the once impregnable wall of Afrikaner Nationalism is beginning to show signs of old age. Cracks which once were unimaginable are becoming a daily occurence. Not long ago the H.N.P. broke away, then followed the Information scandal closely followed by the Treurnich-Botha break. A break which like a festering sore is gnawing away at the marrow of Afrikaner unity. Daily reports indicate a sharp difference of opinion among their ranks. An indication that they can no longer agree on how to oppress us. And if, they have suddenly ceased to be sure of how to continue to oppress us we have begun to gain more insight into - I am sorry we have begun to gain more insight into how we can free ourselves from their oppression. That is perhaps one of the reasons why we are here this afternoon. We are now organising ourselves for the great event of freedom. The need for us to organise ourselves is more urgent than ever before in view of the President's Council eh proposals and Koornhoff Bills, because these carry within themselves grave dangers for the youth of our country. Firstly because for the Coloured and Indian youth. They will meet immediate conscription into the armed forces of South Africa and therefore forced defence of apartheid. It is true that the elderly in these national groupings do not face the prospect of military conscription, but it is you,

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the youth who will pay the price if these proposals becomes law. Secondly, for the African Youth the Koornhoff Bills represent the possibility of being cut off from the mainstream of South African wealth. A wealth which has been built by their own forefathers in co-operation with other national groups. Like those in independent homelands, municipal status means that they will no longer be able to make any claims on the central government. And the Orderly Movement and Settlement of Blacks Bill, means a tightening up of the noose of influx control laws. Thirdly, as national groupings, the Africans, Indians and Coloureds will be polarised, will be divided and set up against each other, as some will be forced to defend apartheid, where others will seek a place in the South Africa sun. In this regard the P.C. and Koornhoff Bills are a sure recipe for a greater scale of conflict and bitterness among the people of South Africa. They must be opposed firstly because they continue to worsen a situation that is already full of dangers. But they must also be opposed because it is in their failure that we can find ourselves nearer to a peaceful and democratic South Africa. That South Africa for which generations of the youth of this country have sacrificed for. And perhaps it is befitting that we look back and draw the lessons of history as a ^{format} ~~form~~ at for our march forward. A birds eyeview of our history reveals a glowing picture of the record of performance of the youth of this country. As soon as European invaders landed on the shores of South Africa seeking to colonise the people of this country, the youth of our country swelled ^{the} ~~to~~ armies of resistance. And in defiance of a ^{dearly} ~~clearly~~ prized freedom opposed spear to musket, courage to carnage. Most of those who fell on the banks of the Kei, Fish and Blood rivers, on the feet and side of ^{veils} ~~Thaba~~ Bosigo and in front of Izandlawane and on the High Fields of our vast country where young people in the flower of their age inspired by an unwavering love for the freedom of their country.

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Inspired on their inferior weapons, opposing as they did spears against guns. It took Europeans well on - to two centuries to wipe out the Xhosi-Xhosi people from the Western Cape. It took them a century to subdue the Xhosa as a particular tribe. Even as I talk to you today there has never a single battlefield victor who has walked on Thaba Bosigo having defeated the Basutu in battle. When in 1879 the Zulus defeated the British at Izandlawane. They were easily defeating at the time the most powerful army in the world. The crucial point which has to be made with regard to this, is the fact that those who faced the dangers of war, those who were prepared to make the sacrifices that those struggles demanded, were young people like ourselves. They were exactly where we are today. Usually when we look at our history we seem to think that possibly the people who fought there were not the youth, that perhaps we are the first youth to come about. But this is not the truth, this is actually a completely mistaken view. As I said, then it took the combined strength of Boer and Britain to subdue the resistance of the Bapedi. Such then was the fierceness of the performance of your forefathers. Now but then the youth of that time. Some like Ojemayu (Phonetical) the Xhosi-Xhosi, chief Abdurahman the father of the Cape Moslem population and Makana, the lefthander were among the first of freedom fighters to be kept on Robben Island. All those names which I have quoted, they died there. The first freedom fighter to die there was Ojemayu, the Xhosi-Xhosi chief. After him was Abdurahman who was brought from Malaysia. Malay came here was enslaved here, organised slave resistances and revolts, was then taken from here and locked up ^{on} for Robben Island. He died there. Those of you who have been to Robben Island, or those who may have the opportunity someday to walk on that island, will walk and find a big grave which has been built and dedicated to him. It is precisely because of the role which he played as part and parcel of the resistance in this country. A man amongst others who was opposed to oppression.

As ^{the} our struggles spilled into this century the Indian youth already organise, organised in the Natal Indian Congress and the Coloured youth around the (inaudible) engaged the forces of oppression in long and arduous campaigns. As the Transvaal Boers ruled that Indians may not enter and gain residential rights in the Transvaal, the Indian youth became the backbone of the passive resistance campaigns and long ~~marched~~ ^{marches} from Natal into the Transvaal, risking prison, assault and even death. It was in one of those marches that Transvaal Boers arraigned themselves in Volksrust in 1914, armed with their Anglo Boer war muskets and there opened fire on the Indian people. One of the first victims was a thirteen (13) year old girl by the name Valiam. So that if in 1976 around Soweto we have the fourteen year young fellow getting killed Hector PETERSON, it is not the first time in our history. The youth ~~was~~ ^{has} already engaged. It has gone on to engage and resist oppression, and all that is happening when we look at Soweto is a generation of the youth that it rising up to the challenge of oppression.

NB. Remaining picture on cassette is part of a recording - see transcription done on U.D.F. West Coast Launch.