

DOCUMENT 1 VERWOERD EXPLAINS APARTHEID, 1950

Hendrik Verwoerd, the minister of native affairs in the first National Party government, met with African members of the Native Representative Council in December 1950 and addressed them on the theory and practice of apartheid.

Next, I wish to accede to the wish which, I understand, has long been felt by members of this council, namely that a member of the Government should explain the main features of what is implied by the policy of Apartheid.

Within the compass of an address I have, naturally, to confine myself to the fundamentals of the Apartheid policy and to the main steps following logically from the policy. . . .

As a premise, the question may be put: Must Bantu and European in future develop as intermixed communities, or as communities separated from one another in so far as this is practically possible? If the reply is 'intermingled communities', then the following must be understood. There will be competition and conflict everywhere. So long as the points of contact are still comparatively few, as is the case now, friction and conflict will be few and less evident. The more this intermixing develops, however, the stronger the conflict will become. In such conflict, the Europeans will, at least for a long time, hold the stronger position, and the Bantu be the defeated party in every phase of the struggle. This must cause to rise in him an increasing sense of resentment and revenge. Neither for the European, nor for the Bantu, can this, namely increasing tension and conflict, be an ideal future, because the intermixed development involves disadvantage to both.

Perhaps, in such an eventuality, it is best frankly to face the situation which must arise in the political sphere. In the event of an intermixed development, the Bantu will undoubtedly desire a share in the government of the intermixed country. He will, in due course, not be satisfied with a limited share in the form of communal representation, but will desire full participation in the country's government on the basis of an equal franchise. For the sake of simplicity, I shall not enlarge here on the fact that, simultaneously with the development of this demand, he will desire the same in the social, economic and other spheres of life, involving in due course, intermixed residence, intermixed labour, intermixed living, and, eventually, a miscegenated population – in spite of the well-known pride of both the Bantu and the European in their respective purity of descent. It follows logically, therefore, that, in an intermixed country, the Bantu must, in the political sphere, have as their object equal franchise with the European.

Now examine the same question from the European's point of view. A section of the Europeans, consisting of both Afrikaans- and English-speaking peoples, says equally clearly that, in regard to the above standpoint, the European must continue to dominate what will be the European part of South

Africa. It should be noted that, notwithstanding false representations, these Europeans do not demand domination over the whole of South Africa, that is to say, over the Native territories according as the Bantu outgrow the need for their trusteeship. Because that section of the European population states its case very clearly, it must not be accepted, however, that the other section of the European population will support the above possible future demand of the Bantu. That section of the European population (English as well as Afrikaans) which is prepared to grant representation to the Bantu in the country's government does not wish to grant anything beyond communal representation, and that on a strictly limited basis. They do not yet realize that a balance of power may thereby be given to the non-European with which an attempt may later be made to secure full and equal franchise on the same voters' roll. The moment they realize that, or the moment when the attempt is made, this latter section of the European population will also throw in its weight with the first section in the interests of European supremacy in the European portion of the country. This appears clearly from its proposition that, in its belief on the basis of an inherent superiority, or greater knowledge, or whatever it may be, the European must remain master and leader. The section is, therefore, also a protagonist of separate residential areas, and of what it calls separation.

My point is this that, if mixed development is to be the policy of the future in South Africa, it will lead to the most terrific clash of interests imaginable. The endeavours and desires of the Bantu and the endeavours and objectives of all Europeans will be antagonistic. Such a clash can only bring unhappiness and misery to both. Both Bantu and European must, therefore, consider in good time how this misery can be averted from themselves and from their descendants. They must find a plan to provide the two population groups with opportunities for the full development of their respective powers and ambitions without coming into conflict.

The only possible way out is the second alternative, namely, that both adopt a development divorced from each other. That is all that the word apartheid means. Any word can be poisoned by attaching a false meaning to it. That has happened to this word. The Bantu have been made to believe that it means oppression, or even that the Native territories are to be taken away from them. In reality, however, exactly the opposite is intended with the policy of apartheid. To avoid the above-mentioned unpleasant and dangerous future for both sections of the population, the present Government adopts the attitude that it concedes and wishes to give to others precisely what it demands for itself. It believes in the supremacy (*baasskap*) of the European in his sphere but, then, it also believes equally in the supremacy (*baasskap*) of the Bantu in his own sphere. For the European child it wishes to create all the possible opportunities for its own development, prosperity and national service in its own sphere; but for the Bantu it also wishes to create all the opportunities for the realization of ambitions and the rendering of service to *their* own people.

There is thus no policy of oppression here, but one of creating a situation which has never existed for the Bantu; namely, that, taking into consideration their languages, traditions, history and different national communities, they may pass through a development of their own. That opportunity arises for them as soon as such a division is brought into being between them and the Europeans that they need not be the imitators and henchmen of the latter.

The next question, then, is how the division is to be brought about so as to allow the European and the Bantu to pass through a development of their own, in accordance with their own traditions, under their own leaders in every sphere of life. . . .

The realities of today are that a little over one-third of the Bantu resides, or still has its roots, in what are unambiguously termed Native territories. A little over a third lives in the countryside and on the farms of Europeans. A little less than a third lives and works in the cities, of whom a section have been detribalized and urbanized. The apartheid policy takes this reality into account.

Obviously, in order to grant equal opportunities to the Bantu, both in their interests as well as those of the Europeans, its starting-point is the Native territories. For the present, these territories cannot provide the desired opportunities for living and development to their inhabitants and their children, let alone to more people. Due to neglect of their soil and over-population by man and cattle, large numbers are even now being continuously forced to go and seek a living under the protection of the European and his industries. In these circumstances it cannot be expected that the Bantu community will so provide for itself and so progress as to allow ambitious and developed young people to be taken up by their own people in their own national service out of their own funds. According as a flourishing community arises in such territories, however, the need will develop for teachers, dealers, clerks, artisans, agricultural experts, leaders of local and general governing bodies of their own. In other words, the whole superstructure of administrative and professional people arising in every prosperous community will then become necessary. Our first aim as a Government is, therefore, to lay the foundation of a prosperous producing community through soil reclamation and conservation methods and through the systematic establishment in the Native territories of Bantu farming on an economic basis.

The limited territories are, however, as little able to carry the whole of the Bantu population of the reserves of the present and the future – if all were to be farmers – as the European area would be able to carry all the Europeans if they were all to be farmers, or as England would be able to carry its whole population if all of them had to be landowners, farmers and cattle breeders. Consequently, the systematic building up of the Native territories aims at a development precisely as in all prosperous countries. Side by side with agricultural development must also come an urban development founded on industrial growth. The future Bantu towns and cities in the reserves may arise partly

in conjunction with Bantu industries of their own in those reserves. In their establishment Europeans must be prepared to help with money and knowledge, in the consciousness that such industries must, as soon as is possible, wholly pass over into the hands of the Bantu.

On account of the backlog, it is conceivable, however, that such industries may not develop sufficiently rapidly to meet adequately the needs of the Bantu requiring work. The European industrialist will, therefore, have to be encouraged to establish industries within the European areas near such towns and cities. Bantu working in those industries will then be able to live within their own territories, where they have their own schools, their own traders, and where they govern themselves. Indeed, the kernel of the apartheid policy is that, as the Bantu no longer need the European, the latter must wholly withdraw from the Native territories.

What length of time it will take the Bantu in the reserves to advance to that stage of self-sufficiency and self-government will depend on his own industry and preparedness to grasp this opportunity offered by the apartheid policy for self-development and service to his own nation. This development of the reserves will not, however, mean that all Natives from the cities or European countryside will be able, or wish, to trek to them. In the countryside there has, up to the present, not been a clash of social interests. The endeavour, at any rate for the time being, must be to grant the Bantu in town locations as much self-government as is practicable under the guardianship of the town councils, and to let tribal control of farm Natives function effectively. There the residential and working conditions will also have to enjoy special attention so that the Bantu community finding a livelihood as farm labourers may also be prosperous and happy. Here the problem is rather how to create better relationships, greater stability, correct training and good working conditions. Apart from the removal of black spots (like the removal of white spots in the Native areas), the policy of apartheid is for the time being, not so much an issue at this juncture, except if mechanization of farming should later cause a decrease in non-European labourers.

Finally, there are the implications of the apartheid policy in respect of European cities. The primary requirement of this policy is well known, namely, that not only must there be separation between European and non-European residential areas, but also that the different non-European groups, such as the Bantu, the Coloured, and the Indian, shall live in their own residential areas. Although considerable numbers of Bantu who are still rooted in the reserves may conceivably return thither, particularly according as urban and industrial development take place, or even many urbanized Bantu may proceed thence because of the opportunities to exercise their talents as artisans, traders, clerks or professionals, or to realize their political ambitions – large numbers will undoubtedly still remain behind in the big cities. For a long time to come, this will probably continue to be the case.

For these Bantu also the apartheid policy and separate residential areas have great significance. The objective is, namely, to give them the greatest possible measure of self-government in such areas according to the degree in which local authorities, who construct these towns, can fall into line. In due course, too, depending on the ability of the Bantu community, all the work there will have to be done by their own people, as was described in connection with the reserves. Even within a European area, therefore, the Bantu communities would not be separated for the former to oppress them, but to form their own communities within which they may pursue a full life of work and service.

In view of all this, it will be appreciated why the apartheid policy also takes an interest in suitable education for the Bantu. This, in fact, brings in its train the need for sufficiently competent Bantu in many spheres. The only and obvious reservation is that the Bantu will have to place his development and his knowledge exclusively at the service of his own people.

Co-operation in implementing the apartheid policy as described here is one of the greatest services the present leader of the Bantu population can render his people. Instead of striving after vague chimeras and trying to equal the European in an intermingled community with confused ideals and inevitable conflict, he can be a national figure helping to lead his own people along the road of peace and prosperity. He can help to give the children and educated men and women of his people an opportunity to find employment or fully to realize their ambitions within their own sphere or, where this is not possible, as within the Europeans' sphere, employment and service within segregated areas of their own.

I trust that every Bantu will forget the misunderstandings of the past and choose not the road leading to conflict, but that which leads to peace and happiness for both the separate communities. Are the present leaders of the Bantu, under the influence of Communist agitators, going to seek a form of equality which they will not get? For in the long run they will come up against the whole of the European community, as well as the large section of their own compatriots who prefer the many advantages of self-government within a community of their own. I cannot believe that they will. Nobody can reject a form of independence, obtainable with everybody's co-operation, in favour of a futile striving after that which promises to be not freedom but downfall.

From A.N. Pelzer, ed. (1966) *Verwoerd Speaks: Speeches 1948-1966*.
Johannesburg: APB Publishers, pp. 23-9.

**DOCUMENT 2 MANDELA SPEAKS ON THE NEED TO CHALLENGE
APARTHEID, 1953**

In the last public speech he was able to make before being subject to a banning order, Mandela spoke to ANC members in the Transvaal of the need to

organize in new ways to meet government repression. He stressed in particular the importance of developing a programme of mass action, and he linked the struggles of people in South Africa with those of colonized people elsewhere in the world.

Since 1912 and year after year thereafter, in their homes and local areas, in provincial and national gatherings, on trains and buses, in the factories and on the farms, in cities, villages, shanty towns, schools and prisons, the African people have discussed the shameful misdeeds of those who rule the country. Year after year, they have raised their voices in condemnation of the grinding poverty of the people, the low wages, the acute shortage of land, the inhuman exploitation and the whole policy of white domination. But instead of more freedom repression began to grow in volume and intensity and it seemed that all their sacrifices would end up in smoke and dust. Today the entire country knows that their labours were not in vain for a new spirit and new ideas have gripped our people. Today the people speak the language of action: there is a mighty awakening among the men and women of our country and the year 1952 stands out as the year of this upsurge of national consciousness.

In June, 1952, the AFRICAN NATIONAL CONGRESS and the SOUTH AFRICAN INDIAN CONGRESS, bearing in mind their responsibility as the representatives of the downtrodden and oppressed people of South Africa, took the plunge and launched the Campaign for the Defiance of the Unjust Laws. Starting off in Port Elizabeth in the early hours of June 26 and with only thirty-three defiers in action and then in Johannesburg in the afternoon of the same day with one hundred and six defiers, it spread throughout the country like wild fire. Factory and office workers, doctors, lawyers, teachers, students and the clergy; Africans, Coloureds, Indians and Europeans, old and young, all rallied to the national call and defied the pass laws and the curfew and the railway apartheid regulations. At the end of the year, more than 8,000 people of all races had defied. The Campaign called for immediate and heavy sacrifices. Workers lost their jobs, chiefs and teachers were expelled from the service, doctors, lawyers and businessmen gave up their practices and businesses and elected to go to jail. Defiance was a step of great political significance. It released strong social forces which affected thousands of our countrymen. It was an effective way of getting the masses to function politically; a powerful method of voicing our indignation against the reactionary policies of the Government. It was one of the best ways of exerting pressure on the Government and extremely dangerous to the stability and security of the State. It inspired and aroused our people from a servile community of yesmen to a militant and uncompromising band of comrades-in-arms. The entire country was transformed into battle zones where the forces of liberation were locked up in immortal conflict against those of reaction and evil. Our flag flew in

every battlefield and thousands of our countrymen rallied around it. We held the initiative and the forces of freedom were advancing on all fronts. . . .

The government launched its reactionary offensive and struck at us. Between July last year and August this year forty-seven leading members from both Congresses in Johannesburg, Port Elizabeth and Kimberley were arrested, tried and convicted for launching the Defiance Campaign and given suspended sentences ranging from three months to two years on condition that they did not again participate in the defiance of the unjust laws. In November last year, a proclamation was passed which prohibited meetings of more than ten Africans and made it an offence for any person to call upon an African to defy. Contravention of this proclamation carried a penalty of three years or of a fine of three hundred pounds. In March this year the Government passed the so-called Public Safety Act which empowered it to declare a state of emergency and to create conditions which would permit of the most ruthless and pitiless methods of suppressing our movement. Almost simultaneously, the Criminal Laws Amendment Act was passed which provided heavy penalties for those convicted of Defiance offences. This Act also made provision for the whipping of defiers including women. . . . The Government also made extensive use of the Suppression of Communism Act. . . . In December last year, the Secretary-General, Mr. W.M. Sisulu, and I were banned from attending gatherings and confined to Johannesburg for six months. Early this year, the President-General, Chief Luthuli, whilst in the midst of a national tour which he was prosecuting with remarkable energy and devotion, was prohibited for a period of twelve months from attending public gatherings and from visiting Durban, Johannesburg, Cape Town, Port Elizabeth and many other centres. . . .

The Congresses realised that these measures created a new situation which did not prevail when the Campaign was launched in June 1952. The tide of defiance was bound to recede and we were forced to pause and to take stock of the new situation. We had to analyse the dangers that faced us, formulate plans to overcome them and evolve new plans of political struggle. A political movement must keep in touch with reality and the prevailing conditions. Long speeches, the shaking of fists, the banging of tables and strongly worded resolutions out of touch with the objective conditions do not bring about mass action and can do a great deal of harm to the organisation and the struggle we serve. The masses had to be prepared and made ready for new forms of political struggle. . . . The old methods of bringing about mass action through public mass meetings, press statements and leaflets calling upon the people to go to action have become extremely dangerous and difficult to use effectively. The authorities will not easily permit a meeting called under the auspices of the A.N.C., few newspapers will publish statements openly criticising the policies of the Government and there is hardly a single printing press which will agree to print leaflets calling upon workers to embark on industrial action

for fear of prosecution under the Suppression of Communism Act and similar measures. . . .

Meanwhile the living conditions of the people, already extremely difficult, are steadily worsening and becoming unbearable. The purchasing power of the masses is progressively declining and the cost of living is rocketing. Bread is now dearer than it was two months ago. The cost of milk, meat and vegetables is beyond the pockets of the average family and many of our people cannot afford them. The people are too poor to have enough food to feed their families and children. They cannot afford sufficient clothing, housing and medical care. They are denied the right to security in the event of unemployment, sickness, disability, old age and where these exist, they are of an extremely inferior and useless nature. Because of lack of proper medical amenities our people are ravaged by such dreaded diseases as tuberculosis, venereal disease, leprosy, pelagra, and infantile mortality is very high. The recent state budget made provision for the increase of the cost-of-living allowances for Europeans and not a word was said about the poorest and most hard-hit section of the population – the African people. The insane policies of the Government which have brought about an explosive situation in the country have definitely scared away foreign capital from South Africa and the financial crisis through which the country is now passing is forcing many industrial and business concerns to close down, to retrench their staffs and unemployment is growing every day. The farm labourers are in a particularly dire plight. . . . You will recall how human beings, wearing only sacks with holes for their heads and arms, never given enough food to eat, slept on cement floors on cold nights with only their sacks to cover their shivering bodies. You will remember how they are woken up as early as 4 a.m. and taken to work on the fields with the indunas sjamboking [whipping] those who tried to straighten their backs, who felt weak and dropped down because of hunger and sheer exhaustion. You will also recall the story of human beings toiling pathetically from the early hours of the morning till sunset, fed only on mealie [corn] meal served on filthy sacks spread on the ground and eating with their dirty hands. People falling ill and never once being given medical attention. You will also recall the revolting story of a farmer who was convicted for tying a labourer by his feet from a tree and had him flogged to death, pouring boiling water into his mouth whenever he cried for water. These things which have long vanished from many parts of the world still flourish in S.A. today. None will deny that they constitute a serious challenge to Congress and we are in duty bound to find an effective remedy for these obnoxious practices.

The Government has introduced in Parliament the Native Labour (Settlement of Disputes) Bill and the Bantu Education Bill. Speaking on the Labour Bill, the Minister of Labour, Ben Schoeman, openly stated that the aim of this wicked measure is to bleed African trade unions to death. By forbidding strikes and lockouts it deprives Africans of the one weapon the workers have

to improve their position. . . . The Minister of Native Affairs, Verwoerd, has also been brutally clear in explaining the objects of the Bantu Education Bill. According to him the aim of this law is to teach our children that Africans are inferior to Europeans. African education would be taken out of the hands of people who taught equality between black and white. When this Bill becomes law, it will not be the parents but the Department of Native Affairs which will decide whether an African child should receive higher or other education. It might well be that the children of those who criticise the Government and who fight its policies will almost certainly be taught how to drill rocks in the mines and how to plough potatoes on the farms of Bethal. High education might well be the privilege of those children whose families have a tradition of collaboration with the ruling circles.

The attitude of the Congress on these bills is very clear and unequivocal. Congress totally rejects both bills without reservation. The last provincial Conference strongly condemned the then proposed Labour Bill as a measure designed to rob the African workers of the universal right of free trade unionism and to undermine and destroy the existing African trade unions. Conference further called upon the African workers to boycott and defy the application of this sinister scheme which was calculated to further the exploitation of the African worker. To accept a measure of this nature even in a qualified manner would be a betrayal of the toiling masses. At a time when every genuine Congressite should fight unreservedly for the recognition of African trade unions and the realisation of the principle that everyone has the right to form and to join trade unions for the protection of his interests, we declare our firm belief in the principles enunciated in the Universal Declaration of Human Rights that everyone has the right to education; that education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among the nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace. That parents have the right to choose the kind of education that shall be given to their children.

The cumulative effect of all these measures is to prop up and perpetuate the artificial and decaying policy of the supremacy of the white men. The attitude of the Government to us is that: 'Let's beat them down with guns and batons and trample them under our feet. We must be ready to drown the whole country in blood if only there is the slightest chance of preserving white supremacy.'

But there is nothing inherently superior about the *herrenvolk* idea of the supremacy of the whites. In China, India, Indonesia and Korea, American, British, Dutch and French Imperialism, based on the concept of the supremacy of Europeans over Asians, has been completely and perfectly exploded. In Malaya and Indo-China British and French imperialisms are being shaken to

their foundations by powerful and revolutionary national liberation movements. In Africa, there are approximately 190,000,000 Africans as against 4,000,000 Europeans. The entire continent is seething with discontent and already there are powerful revolutionary eruptions in the Gold Coast, Nigeria, Tunisia, Kenya, the Rhodesias and South Africa. The oppressed people and the oppressors are at loggerheads. *The day of reckoning* between the forces of freedom and those of reaction is not very far off. I have not the slightest doubt that when that day comes truth and justice will prevail.

The intensification of repressions and the extensive use of the bans is designed to immobilise every active worker and to check the national liberation movement. But gone forever are the days when harsh and wicked laws provided the oppressors with years of peace and quiet. The racial policies of the Government have pricked the conscience of all men of good will and have aroused their deepest indignation. The feelings of the oppressed people have never been more bitter. If the ruling circles seek to maintain their position by such inhuman methods then a clash between the forces of freedom and those of reaction is certain. The grave plight of the people compels them to resist to the death the stinking policies of the gangsters that rule our country. . . .

From now on the activity of Congressites must not be confined to speeches and resolutions. Their activities must find expression in wide-scale work among the masses, work which will enable them to make the greatest possible contact with the working people. You must protect and defend your trade unions. If you are not allowed to have your meetings publicly, then you must hold them over your machines in the factories, on the trains and buses as you travel home. You must have them in your villages and shantytowns. You must make every home, every shack and every mud structure where our people live, a branch of the trade union movement and *never surrender*.

You must defend the right of African parents to decide the kind of education that shall be given to their children. Teach the children that Africans are not one iota inferior to Europeans. Establish your own community schools where the right kind of education will be given to our children. If it becomes dangerous or impossible to have these alternative schools, then again you must make every home, every shack or rickety structure a centre of learning for our children. Never surrender to the inhuman and barbaric theories of Verwoerd.

The decision to defy the unjust laws enabled Congress to develop considerably wider contacts between itself and the masses and the urge to join Congress grew day by day. But due to the fact that the local branches did not exercise proper control and supervision, the admission of new members was not carried out satisfactorily. No careful examination was made of their past history and political characteristics. As a result of this, there were many shady characters ranging from political clowns, place-seekers, splitters, saboteurs, agents-provocateurs to informers and even policemen, who infiltrated into the

ranks of Congress. One need only refer to the Johannesburg trial of Dr. Moroka and nineteen others, where a member of Congress who actually worked at the National Headquarters turned out to be a detective-sergeant on special duty. . . . Here in South Africa, as in many parts of the world, a revolution is maturing; it is the profound desire, the determination and the urge of the overwhelming majority of the country to destroy for ever the shackles of oppression that condemn them to servitude and slavery. To overthrow oppression has been sanctioned by humanity and is the highest aspiration of every free man. If elements in our organisation seek to impede the realisation of this lofty purpose then these people have placed themselves outside the organisation and must be put out of action before they do more harm. To do otherwise would be a crime and a serious neglect of duty. We must rid ourselves of such elements and give our organisation the striking power of a real militant mass organisation.

Kotane, Marks, Bopape, Tloome and I have been banned from attending gatherings and we cannot join and counsel with you on the serious problems that are facing our country. We have been banned because we champion the freedom of the oppressed people of our country and because we have consistently fought against the policy of racial discrimination in favour of a policy which accords fundamental human rights to all, irrespective of race, colour, sex or language. We are exiled from our own people for we have uncompromisingly resisted the efforts of imperialist America and her satellites to drag the world into the rule of violence and brutal force, into the rule of the napalm, hydrogen and the cobalt bombs where millions of people will be wiped out to satisfy the criminal and greedy appetites of the imperial powers. We have been gagged because we have emphatically and openly condemned the criminal attacks by the imperialists against the people of Malaya, Vietnam, Indonesia, Tunisia and Tanganyika and called upon our people to identify themselves unreservedly with the cause of world peace and to fight against the war policies of America and her satellites. We are being shadowed, hounded and trailed because we fearlessly voiced our horror and indignation at the slaughter of the people of Korea and Kenya. The massacre of the Kenya people by Britain has aroused world-wide indignation and protest. Children are being burnt alive, women are raped, tortured, whipped and boiling water poured on their breasts to force confessions from them that Jomo Kenyatta had administered the Mau Mau oath to them. Men are being castrated and shot dead. In the Kikuyu country there are some villages in which the population has been completely wiped out. We are prisoners in our own country because we dared to raise our voices against these horrible atrocities and because we expressed our solidarity with the cause of the Kenya people.

You can see that 'there is no easy walk to freedom anywhere, and many of us will have to pass through the valley of the shadow (of death) again and again before we reach the mountain tops of our desires.

'Dangers and difficulties have not deterred us in the past, they will not frighten us now. But we must be prepared for them like men in business who do not waste energy in vain talk and idle action. The way of preparation (for action) lies in our rooting out all impurity and indiscipline from our organisation and making it the bright and shining instrument that will cleave its way to (Africa's) freedom.' [Mandela is quoting the final sentences from speeches made by the first prime minister of independent India, Jawaharlal Nehru.]

'No Easy Walk to Freedom', Presidential address by Nelson Mandela to the ANC (Transvaal branch), 21 September 1953. Available at <http://www.anc.org.za/ancdocs/history/mandela/1950s/sp530921.html>.

DOCUMENT 3 THE FREEDOM CHARTER, 1955

On 26 June 1955, opponents of apartheid gathered together at the Congress of the People adopted unanimously a 'Freedom Charter' that expressed their opposition to the oppression and divisiveness of apartheid, and stressed their commitment to work for a South Africa in which all of its residents were viewed as full and equal citizens in all spheres of life.

PREAMBLE

We, the people of South Africa, declare for all our country and the world to know:

That South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of the people;

That our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

That our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

That only a democratic state, based on the will of the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we the people of South Africa, black and white, together – equals, countrymen and brothers – adopt this FREEDOM CHARTER. And we pledge ourselves to strive together, sparing nothing of our strength and courage, until the democratic changes here set out have been won.

THE PEOPLE SHALL GOVERN!

Every man and woman shall have the right to vote for and stand as a candidate for all bodies which make laws;

All the people shall be entitled to take part in the administration of the country;