

They told you what to do? -- Yes.

You yourself did you have any complaints? -- No.

And you also told me you would like to go back to school as soon as possible. -- Yes.

And you regret everything that has happened so far. -- Yes.

Is there anything else you would like to tell the Court? -- No.

I have no further questions.

NO FURTHER QUESTIONS.

(10)

DR YUTAR: I now call Rudolf Mandla Matimba and with regard to him too, I address the same application to Your Lordship that neither his name be disclosed nor his occupation or anything which could lead to his identification.

CHAIRMAN: Here again the same order is made as in the previous cases. There must be no publication of this witness's name or of his occupation or of any fact which may identify him or from which he may be identified here.

RUDOLF MANDLA MATIMBA: sworn states:

DR YUTAR: You are a teacher by profession, aged 26 - (20) you will be 26 in August of this year. -- Yes.

You have prepared a statement and you have got it in front of you. Is that right? -- Yes.

And you made that statement willingly and you signed it. -- Yes.

And you even took the oath. -- Yes.

Now, we will not go into all the details, we will only select some of the paragraphs and I think we will start with paragraph 2. Will you read it out? -- I am sorry, I think there is a mistake here. The paragraph reads I did my school training at several schools in Soweto, I think there is (30)

a/...

a slight mistake.

What should it be? -- Oh, I see what it means now. I did my school training at several schools in Soweto. In 1966 I started with my high school education at Orlando West High School, where I finished matric in 1970. At Orlando West High I joined the African Students Movement, ASM. This organisation did not take part in any politics.

Next paragraph please. -- During February, 1971, I started to work at Schinler Lifts, Booyens, Johannesburg. I left this place in September, 1971, to complete my matriculation, (10) because of my failure in certain subjects the previous year at school. During February, 1972, I joined further educational training at Tshiya College, Witsieshoek, where I studied for my Junior Secondary Teacher's Certificate. I finished my studies at Witsieshoek at the end of 1973 and obtained the abovenamed certificate. Thereafter I returned to Soweto, where I started to teach at Thesele Secondary School, White City, Jabavu, until June, 1975. I left for Selelekela Secondary School because the first mentioned school was too far from my home and I had to travel by taxi every day. At present (20) I am still teaching at the latter school.

Now, what subject did you teach in? -- Where?

At the Selekela School. -- At Selekela I was teaching mathematics in Form 1; general science in Form 2; and agriculture in Form 3.

And what was the medium of instruction? In what language did you teach these subjects? -- I was teaching in English.

And in fact throughout the whole school, what was the medium of instruction? At the whole school what language was used to teach all the subjects? -- At high school? (30)

Yes. -- Well, the medium of instruction was English, although/...

although in social studies we did it in Afrikaans.

And the teacher who taught social studies in Afrikaans, was he qualified? -- Well, I would not know.

You do not know. Did you hear any difficulties expressed by teachers or the students about the use of Afrikaans as a medium language for social studies? -- Well, the problem was not from the part of the teachers, but from the students. Most of them did not like social studies. As such most of them failed it.

They did not like social studies? -- Yes.

(10)

But did they have any objection to being taught in Afrikaans? -- Well, I think that was the reason why they did not have interest in the subject.

Now we go on to paragraph 4. -- During the end of 1972 I was elected as a member of the Student Representative Council at the teacher's training college where I was studying. I was chairman of the cultural committee. My functions were to organise concerts, film shows and other concerts and also to encourage students to write books in Sotho. To my knowledge there was no political involvement in any way at this college. The only person whom I know is Zacharia Nteo. He studied at the same college and is teaching at Orlando North Secondary School at present.

(20)

Now for the next few pages you deal with your political involvement. You became involved politically. -- Yes.

Now I am not going to read all that. I am just going to pick out one or two points and you can follow me, so that we can get on to the next subject. At the bottom of page 1 you say: I knew Aubrey Mokoena well because he was my Sunday School teacher at the A.M.E. Church in Orlando West. What is the A.M.E. Church? -- The African Methodist Episcopal Church.

(30)

I knew that Aubrey Mokoena was studying at Turfloop University and that he was expelled from it. You knew that?  
-- Yes.

We leave out now paragraphs 6, 7 and we go to paragraph 8, the first four lines. During July, 1974, will you read out please? -- During July, 1974, I went to another SASO conference held at Wilgespruit, Roodepoort. This was the yearly conference of SASO. The meeting did not take place at Hammanskraal because the place was booked for something else. During this conference the following subjects were in discussion. (10)

Right now, we will not worry about the subjects. Can we say that it all had a political flavour? -- Yes.

We rule out pages 3 and 4, except for paragraph 14, which deals with 'other activities'. Would you be so kind as to read that? Let us put it this way: you became completely politically involved in SASO and other similar movements. -- Yes.

Right. Now we deal with your other activities, paragraph 14. -- At the end of 1975 I attended the first of three CORD meetings - that is 'Charge or Release Detainees'.

That is right. -- I was told by Aubrey Mokoena what (20)  
CORD actually was. He was the one to invite me to the CORD meeting. I remember Winnie Mandela and Rev. Tutu as speakers during this meeting. Winnie Mandela spoke about her detention, her solitary confinement and house arrest. These were not meetings for discussions but prayers. The second CORD meeting I attended was on the 25th December, 1975. The main speaker to this meeting was Reverend Tshenkeng. He spoke about the religion of the Black man. The third meeting which I attended was during May, 1976, at my church, the A.M.E. Church at Orlando West. The main speaker to this meeting was Dr (30)  
Manas Buthelezi. He spoke on the resurrection of Christ and  
brought/...

brought it into comparison with that of the Black man of today, namely the struggle of the Black man. The following people used to attend these meetings: Mr Aubrey Mokoena, Tom Manthata, Westa Smith, Jairus Kgokong, Baba Jordaan, Mrs Winnie Mandela, Reverend Tutu, Dr Manas Buthelezi, Tebello Motapanyane and others. These are the main people I know. I would like to say that it was mainly prayer meetings. I cannot recall anything of a political nature being said or done at these CORD meetings. I remember that the names of all the detainees were read out at the meeting. (10)

Right, paragraph 15, page 5. -- I attended a national day of prayer. It was held at Regina Mundi Catholic Church in Moroka. Approximately 300 people attended. Aubrey Mokoena was the master of ceremonies. The service was conducted by Reverend Tutu. Reverend Tutu was the main speaker. This I think took place during the middle of the first term of 1976.

Now this Reverend Tutu who is he? -- He was the dean of the Anglican Church in Johannesburg.

Finally, paragraph 16. -- This was the only activities that I took part in. Apart from what I have stated thus far, I was also the secretary of the local A.M.E. Church at Orlando West from the beginning of 1976. I am a religious man and usually attend church on Sundays. (20)

Now we come to your activities as a teacher, paragraph 17. -- My activities as a teacher. I never belonged to any teachers' organisation until August, 1976, when I joined the Transvaal United African Teachers' Association - abbreviated towards - I think there is a mistake there. This I did after I was encouraged by my school principal, Mr J. Maseko. It was a totally teachers' organisation. According to my knowledge (30) this teachers' organisation did not take part in politics. I attended/...

attended one of TUATA's meetings which was held at Milner Park Holiday Inn, during August, 1976. The following people attended this meeting: Mr Simelela who was the chairman. He is actually the district president. Mr Mehlaphe - vice-chairman.

Mr Simelela was chairman of the Neadowlands High School. Is that right? -- He is the principal.

Right. -- Mr Mehlaphe, the vice-chairman - the principal of Diepkloof High School; Mr Maseko was the finance chairman - Selelekela Secondary School; Mr Taunyane, the provin- (10)  
cial president; Mr Dlamlenze, the secretary of ATASA - this is the African Teachers Association; Mrs Makhene, a lady teacher at Selelekela Secondary School; Miss Lerutoane from Phonofelo Lower Primary School, etc. The main speakers were Mr Simelela, who gave the presidential address. He said that the riots were something in the past and that the teachers must not be discouraged about this, but they should go back and encourage the students to go back to school and continue their studies. Other main speakers were Professor Lekhele from Turfloop, who spoke on "Education for a Global Community." (20)  
He said that he did not believe in global education or universal education, as syllabuses will always differ according to the needs of every community. He said that he wished that the time will come when Black educationists will be given a chance to work on their own syllabus to suit themselves and not as prescribed by the Bantu Education. Another main speaker was Mr Pitje, an attorney. He spoke on the Afrikaans issue and said that it was wrong to force a language on people which they did not want. A white educationist whose name I cannot remember, also addressed the conference. There were several other (30)  
speakers. This conference lasted for two days. After

this/...

this conference there was a report back meeting, which I did not attend. According to my knowledge there was no further TUATA meetings until my detention. The main topic at the above mentioned conference was Global Education.

Now who was this white educationist, -- It is Mr Auerbach.

Now we come to the Afrikaans issue, paragraph 18. --  
The Afrikaans issue: I started teaching in 1974 and since then there was this question on Afrikaans. I was teaching mathematics in Afrikaans. It was then already clear to me that the students did not like to be taught in Afrikaans, (10) although they accepted it and did nothing positively in opposing it. I taught for one and a half years at the first school, thereafter I left for Selelekela Secondary School and found that they were teaching only in English. There was no problem on the Afrikaans issue.

There was no problem on the Afrikaans issue. -- I lost contact with the Afrikaans problem when coming to this school. From the middle of 1975 until the first quarter of 1976 the issue of Afrikaans being enforced as a medium of instruction in Soweto schools never came to my mind. To my knowledge (20) there was nothing going on about this Afrikaans issue. Maybe because I was at that stage not directly involved in the Afrikaans issue.

Would you continue please? -- During April/May, 1976, I read in the newspapers that the students from certain schools in Soweto were boycotting classes, because Afrikaans was enforced as a medium of instruction. The boycotting of classes by school students came as a surprise to me. I knew of the Afrikaans issue and that the students disliked it, but I never thought that it would escalate into the boycotting of (30) classes. This issue was also discussed informally in

our/...

our staffroom at the school by the teachers. We took no steps regarding this issue. We as teachers at my school did not see the staying away from classes by the students as a real problem at that stage, but thought that the students would break down and again attend classes. To the contrary more and more students stayed away from classes. More schools got involved.

Now as far as your school was concerned, the use of Afrikaans as a medium of instruction, was not an issue at your school. -- It was not.

And the first you heard about it, when you read of (10) it in the newspapers. -- Later, yes.

CHAIRMAN: When you read about it at other schools. -- Yes, I was reading in the newspaper about other schools.

And the people were having strikes at other schools because of this. -- Yes. No, the students were boycotting classes because of Afrikaans.

Yes, they were striking, they were boycotting. -- Yes.

Because of the language medium. -- Yes.

DR YUTAR: We now come to the Soweto riots and we read from paragraph 20. -- The Soweto riots: I saw the Afrikaans (20) issue as being quite a developing problem at that stage, because more and more students were staying away from classes. During the first week of June, 1976, I was told by Tebello Motapanyane, whom I knew, that SASM was to have a student meeting on Sunday, 13th June, 1976, at the DOCC Centre. He told me then that they were to discuss the Afrikaans issue, which also included the staying away from classes by students. I was not invited to this meeting.

Please continue. -- After the meeting held by SASM on the 13th June, 1976, I met Tebello Motapanyane at the church. (30) He used to attend the activities at the same church where I did/...

*He was a teacher*

