

Rudolf Mandla MATIMBA

B/male, born 16th August 1951, Johannesburg, Xhosa, I.D. No. 4984659, residing at 7007 Mampuru Street, Orlando West, Soweto.

Father : Layton MATIMBA of 7007 Mampuru Street, Orlando West, Soweto.

Mother : Elizabeth Moeng of Orlando West Extention.

1.

On 11.1.77 I was informed by Lieut. VAN NIEKERK that I am in the presence of a Justice of Peace, that I am detained under the provisions of Sect. 6(1) of Act 83/1967 of the Terrorism Act. Lieut. VAN NIEKERK had explained to me that I may be detained until I have made a statement to the satisfaction of the Commissioner of the South African Police or until such time that the Commissioner orders my release. I therefore wish to state the following. I further realize that the case that is being investigated is in connection with the Soweto riots which started on 16.6.76.

2.

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 (A.S.M.). This organisation did not take part in any politics.

3.

During February 1971 I started to work wat Schinler Lifts, Booy-sens, Johannesburg. I left this place in September 1971 to complete my matriculation, 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 I am still teaching at the latter school.

4.

During the end of 1972 I was elected as a member of the Student Representative Council (S.R.C.) 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 conserts 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.

5.

MY POLITICAL INVOLVEMENTS : I knew Aubrey MOKOENA well because he was my Sundayschool teacher at the A.M.E. Church in

Orlando West. /2

Orlando West. I knew that Aubrey MOKOENA was studying at Turf-loop University and that he was expelled from it. During June 1972 while on holiday at my home in Soweto I met Aubrey MOKOENA. I enquired about the SASO conference which was due in Hammanskraal. This I read in the newspapers. In July 1972 I went to this SASO conference in Hammanskraal. I was only an onlooker and did not take part in the conference. Since this conference which was my first I became interested in politics. During the year 1972 to July 1973 I did not get directly involved in any organisation. What I did was to read the political views in newspapers. I also bought several SASO newsletters while on holiday in Soweto. In July 1973 I again attended the SASO conference at Hammanskraal. I became more familiar with the views and ways of functioning of SASO, with which I agreed mostly. At that stage I did fear the militant views and the way in which the government was opposed. SASO wanted to bring about a quick and radical change in the governing of the country. At the end of 1973 I returned to my home where I started teaching at THESELE SECONDARY SCHOOL.

6.

On my arrival back in Soweto I immediately got myself involved in the Johannesburg branch of SASO namely REESO. From the beginning of 1974 I attended all the meetings of REESO. The committee members at that time which I can still remember were Jairus KGOKONG, B/female THABILE - the secretary and Aubrey MOKOENA - the treasurer. The meetings was held at D.O.C.C. Centre, Orlando East each month on a Sunday afternoon. At this stage I was only a member of REESO. I joined as member of REESO during the first half of 1974 and paid a membership fee of R2,00.

7.

During these meetings some of the following discussions took place: (i) that the people should participate more in sports, in order to get more use out of the money which was made available by private companies for black sports. There were rumours going around that the administrators, mainly of soccer were misusing the funds received. (ii) Multi-racial sports in the Republic was also discussed. REESO was against the multi-racial sport policy of the Government, because black people were less paid than the whites. Community projects like cleaning creches and clinics were mentioned.

8.

During July 1974 I went to another SASO conference held at Wilge-spruit, 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 :-

- (i) free university scheme - for SASO members who were expelled from any university or who were not allowed to attend a university - arrangements with UNISA were made for the SASO members to study;
- (ii) Community projects;
- (iii) Bantu education - the students were called upon to do research in the syllabus - which would be new to that which the Government made available. The students wanted the universities to be independant from the Bantu Education and to function on its own.

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- (iv) Black Theology - the students were mostly opposed to the Bible, because it was something that came with the white people;
- (v) Sports - the Government Sport policy was also opposed - that is the multi-racial policy. Students were told not to participate because in participating in multi-racial sport it brought the idea to the outside world that South Africa was adopting a multi-racial policy and that it was a success, which was not the case. These were some of the main topics that were discussed at this conference.

9.

After this conference in July 1974 there was an period in SASO. After this followed the arrests and detention of many main figures of SASO. We had a report-back meeting of REESO at D.O.C.C. Centre. After this meeting REESO didn't meet again until 1975. We were not quite certain of what was going on - whether whose to be detained next. During 1975 there were several meetings before the yearly conference which was held again in Hammanskraal.

10.

During this conference the following topics were discussed :

- (i) A motion that condemned the detention of most of the SASO leaders.
- (ii) A request that the leaders should be released.
- (iii) SASO's relationship towards other Black organisations like Y.W.C.A., the housewife's league, South African Student Movement (S.A.S.M.) the Coloured Labour Party, the Natal Indian Council, etc.
- (iv) Homelands - SASO do not recognise the homelands and their leaders. The main reason was that the Government gave small portions of land to the Black people and that the Black people actually wanted a share in the whole country.
- (v) MPLA - there was a motion on recognising the MPLA as the rightful rulers of Angola. (This motion was forwarded either in 1974 or 1975 - I am not quite certain about the year).
- (vi) Other yearly resolutions like education, Black Theology, etc. were also in discussion.
- (vii) A new executive for SASO was elected at this conference. I left before the new executive was elected.

11.

After this conference REESO only held one meeting. There was no further meetings held, because there was a lack of interest amongst the SASO members, maybe because of the many arrests and detentions. REESO was not functioning properly anymore. Aubrey MOKOENA and I talked about the present position of REESO. Aubrey told me that it was agreed upon by BPC and SASO to work hand in hand, because they had mostly the same aims. Also because many of REESO members were members of BPC. At the end of 1975 I attended a BPC meeting at D.O.C.C. Centre, Orlando East.

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There were about 50 people present. George WAUZHOPÉ was the chairman. A man by the name of NAVANA was the secretary. I do not know the other officials. I was not a BPC member at this time. I never became a member of BPC. Other people who were also present at this meeting were : Aubrey MOKOENA, Tom MANTHATA, Kenneth RACHIDI, Kenneth RACHIDI's wife Myttah, Mandla NKOSI and Jairus KGOKONG. The main topic at this meeting was the preparation for the BPC - conference which was to be held during December 1975.

12. /

During February 1976 I attended another meeting of BPC at D.O.C.C. Centre, Orlando East. The following people I remembered to have attended this meeting : Aubrey MOKOENA, Deborah MACHOBA, Jairus KGOKONG, Tom MANTHATA, Kenneth RACHIDI, MAKAPELA, Basil LENKOE, George WAUCHOPE, a coloured boy called Chris and NAVANA. Also Nat SERACHE. The main topic at this meeting was the envisage state of how BPC intended to rule South Africa. This statement was read to the meeting by Jairus KGOKONG. People in the meeting had the opportunity to ask questions concerning this state and the members who were at King Williamstown explained the difficulties that arose from the questions. This statement served as a guide line as to what the people could expect from BPC.

13. /

The next BPC meeting I attend was just before the BPC symposium held at Mafeking during May 1976. I did not go to Mafeking. I was invited to this BPC meeting personally by letter. The meeting was held at the D.O.C.C. Centre, Orlando East. The same people as mentioned to be present at the previous meeting, were also present at this meeting. The main discussion was about Black Communalism, which is a sub-division of the previous mentioned envisage state. This was the last BPC meeting that I attended.

(14)

OTHER ACTIVITIES : At the end of 1975 I attended the first of three C.O.R.D. meetings. I was told by Aubrey MOKOENA what C.O.R.D. actually was. He was the one to invite me to the C.O.R.D. meetings. I remembered Winnie MANDELA and Rev. TUTU as speakers during this meeting. Winnie MANDELA spoke about her detention, solitary confinement and house arrest. These were not meetings for discussions but prayers. The second C.O.R.D. meeting I attended was on 25.12.75. The main speaker to this meeting was Rev. 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, Orlando West. The main speaker to this meeting was Dr. Manas BUTHELEZI. He spoke on the resurrection of Christ and 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 : Aubrey MOKOENA, Tom MANTHATA, Westa SMITH, Jairus KGOKONG, Baba JORDAAN, Winnie MANDELA, Rev. TUTU, dr. Rev. Manas BUTHELEZI, Tebello MOTAPANYANE. etc. 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 C.O.R.D. meetings. I remember that the names of all the detainees were read out to the meeting.

15. /5

15.

I attended a national day of prayer. It was held at Regina Mundi Catholic church, Moroka. Approximately three hundred (300) people attended. Aubrey MOKOENA was the master of ceremonies. The service was conducted by Rev. TUTU. Rev. TUTU was the main speaker. This I think took place during the middle of the first term of 1975.

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.

17.

ACITIVITES AS A TEACHER : I never belonged to any teacher's organisation until August 1976 when I joined the Transvaal United African Teacher's Association (TAUTA). This I did after I was encouraged by my school principal, Mr. J. MASEKO. It was a totally teachers organisation. According to my knowledge this teachers' organisation did not take part in politics. I attended one of TUAATA's meetings, which was held at Milnerpark, Holiday Inn during August 1976. The following people attended this meeting : Mr. SIMELELA - chairman (Meadowlands High School), Mr. MEHLAPE - vice-chairman (Diepkloof High School), Mr. MASEKO, finance chairman (Selelekela Secondary School), Mr. TAUNYANE - provincial president, Mr. DLAMLENZE - secretary of ATASA, Mrs. MAKHENE - Selelekela Secondary School, Miss. LERUTOANE - 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, that the teachers must not be discouraged about this, but that they should go back and encourage the students to go back to school and continue their studies. Other main speakers were Prof. LEKHELE from Turfloop who spoke on "Education for a Global Community". 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 was several other speakers. This conference lasted for two days. After this conference there was the report back meeting, which I did not attend. According to my knowledge there was no further TUAATA meetings until my detention. The main topic at the above mentioned conference was "Global Education".

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, although they accepted it and did nothing positively in opposing it. I taught for 1½ 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.

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I lost contact with Afrikaans problem when coming to the school. From the middle of 1975 until the first quarter of 1976 the issue on Afrikaans being enforced as a medium of instruction in Soweto schools never came to my mind. To my knowledge there was nothing going on about this Afrikaans issue. Maybe because I was at that stage not directly involved in the Afrikaans issue.

19. /

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 will escalate into the boycotting of classes. This issue was also discussed informally in our staffroom at 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.

20. /

THE SOWETO RIOTS : I saw the Afrikaans 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 13.6.76 at the D.O.C.C. 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.

21.

After the meeting held by SASM on 13.6.76 I met Tebello MOTAPANYANE at the church. He used to attend the activities at the same church where I did, namely the A.M.E. Church. Here he told me that they (SASM) had decided to have a demonstration of 16.6.76. He further said that they had formed an "action committee" which comprised of two (2) students from each secondary and high school. He said that the demonstration was to express solidarity with those school which was enforced to use Afrikaans as a medium of instruction. He also said that the demonstration will be in the form of a march in which all students will take part. The students had to march to Orlando West Secondary School, Morris Isaacson School and Naledi High were to lead the demonstration. I asked him why the high school students were involved in this Afrikaans issue. He answered that they wanted to join the secondary schools to express solidarity with them. This is all that Tebello MOTAPANYANE told me at that stage.

22.

On the 15th June 1976 at approximately 6 pm. I went to the choir practice at the A.M.E. church which was opposite my house. There was about 30-40 people at the choir practice. This practice lasted until about 7.30 pm. Aubrey MOKOENA also attended the choir practice on that night. After the choir practice was finished, Aubrey MOKOENA took some children to their

homes/6A

homes. I stayed at the church because I am used to staying behind and then to go and speak to the minister at his home, which was situated on the church premises. Between 8.30 pm. and 9.00 pm. Aubrey MOKOENA came back and asked me to accompany him to Winnie MANDELA's home, because he only wanted to tell her about the demonstration which was to take place on the next day. He said that he will bring me back and that it was not going to be long. I told him that I have got assignments of UNISA to complete. I decided to go with him. We went to Winnie MANDELA's home in Aubrey MOKOENA's car. It was not a pre-arranged thing for me to go with Aubrey to Winnie's house. We arrived at Winnie's place roundabout 8.30 to 9.00 pm. I am not quite sure about the exact time. Aubrey MOKOENA used to pick me up at my house to go with him, specially when he was travelling alone. Maybe that was the reason why he picked me up at my house (or the church) on the night of 15.6.76. I and Aubrey were the only ones in his car travelling to Winnie's house.

23.

On arrival we only found Winnie at her house. We entered through the back door and sat in the kitchen. Winnie was in the kitchen. Aubrey MOKOENA told her about the demonstration and at the same time asked her what she thought about it. Winnie said that she already knew about it and that it was a good thing for the students to demonstrate against the Afrikaans issue, because the Government has done nothing to solve it. Aubrey said that it was going to be a further problem for the Department of Bantu Education, because they did nothing to solve the problem on the Afrikaans issue. A new problem was now facing the Bantu Education. I said that it was very difficult to be a teacher under such circumstances, because even if one wanted to, it was impossible to solve the problems (Afrikaans enforcement).

24.

Winnie MANDELA also said in my presence that she was giving the students every support that they needed. She also said that these students, in whatever they were doing, they needed a bigger brain like hers to help them in what they were doing. Aubrey also mentioned the parents who stayed out of this and remarked that it was not a good thing and that they should be involved as well. I reacted to Aubrey's statement and said that the parents usually leave everything to us as teachers and that they don't involve themselves in the welfare of their own children. I actually quoted two schools where the students stayed away from classes and that the parents did nothing to this.

25.

After about twenty (20) minutes the following students arrived at Winnie MANDELA's house : Tsietsi MASHININI, Tebello MOTAPANYANE, David KHUTEMELA and Matheson MURUBE. They arrived in Winnie's car. One of the four said that they were looking for the press reporters who had to be present the next day at the demonstration. One of the four students informed us about how the demonstration was organised. This student said that they were going to force the primary pupils out of their classes to join in the demonstration in order to make it bigger. He mentioned the different schools that had to take a leading role in the marching.

20.

I asked the students whether they knew that it was illegal to have a demonstration. Tsietsi MASHININI answered me by saying that they did not care whether the police arrived or not and that they were going to arm themselves with stones, should the police arrive.

27.

Aubrey MOKOENA said that there was no harm if the students made a peaceful demonstration and if they made placards, which would show the whole world that the students were against the enforcement of Afrikaans. I said that should there be a confrontation, with the police then the students shouldn't be afraid of the policedogs, but they must stone the dogs.

28.

One of the students, I think it was Tebello MOTAPANYANE said that should they encounter with the police, they will do the same as what they did at Naledi, by stoning and burning their cars (that is to the police). He also said that they have told the other representatives of the Action Committee to inform the students that they should be ready for anything.

29.

Tsietsi MASHININI said that if the demonstration was not a success because of police interference, then they will know what to do next - that was to burn the schools. Upon this I asked the students whether they informed all the school principals about the demonstration. David MOKOENA replied that they did not tell all the principals as they fear that some of them are police informers. One of the students replied by saying that they wanted to take everybody by surprise and that nobody must know about the demonstration before hand. There was referred to the police and some of the principals. There was also said by the students that the other students were busy making placards at their respective school on that same evening of 15.6.76.

30.

Aubrey MOKOENA said that the students should not fear because the police will only use rubber bullets to disperse them. This he said because it seemed as if the four (4) students present feared police interference.

31.

Winnie MANDELA said that the names of the "Action Committee" and those of the student leaders must not be made known, because they'll be the first ones to be shot or arrested by the police. Winnie MANDELA then address myself and Aubrey MOKOENA and said that she wanted to discuss with the students the demonstration of the next day. She was referring to the students who were present in her house at that moment. I got the impression that they had arranged to have a meeting there on that night. She said that she was going to talk to the students about the demonstration and teach them songs which they could sing during the demonstration.

32. /8

By then it was roundabout 10.30 pm. I requested Aubrey MOKOENA to take me back home, because I never intended to stay that long. Aubrey said that he had to return to Winnie MANDELA's house, because the students had requested him to take them back to their homes. Aubrey and I left Winnie's house and drove back to my place, where he dropped me. I then went to bed.

33.

On the 16 June 1976 at about 7.15 am. I went to school. Our school had the usual morning opening. All the students were present. Solomon and Johannes MOLEFE from our school approached our principal and asked him whether the students could also join in the demonstration, which was already on by then. The students from Orlando North were already seen marching to Orlando West. The principal, Mr. J. MASEKO, refused this request and said that he did not want to be involved in the students' affairs. He also said that he did not know about the demonstration. The examinations which were to take place on that day were suspended till later, because the students were not sitting down in their classes. The students were not orderly on that day. Most of them were outside, viewing the other students marching away in the distance.

34.

Two students from Orlando High School, whom I knew by the names of Michael (Mici) TSAGAE and David MOKOENA passed our school. They were walking in a group of about eight (8) people. I spoke to Mici and David and asked them what was going on. They said that they were going to join the demonstration and that their principal had expelled them, because they wanted other students from their school to join the demonstration. They left in the direction of Orlando West. At approximately 10.30 am. the principal asked the students to go home. The teachers stayed until 2 pm. I also left at 2 pm. From our school's position we were unable to see anything concerning the clashes between the police and the students. We heard from a passing school boy that the police had blocked the Orlando bridge.

35.

At 2 pm. I did not go to my home. I left for Mzimhlopha where I went to see my girlfriend, Sibongile MASINGA. I found her at her house. She is a nurse at the Baragwanath Hospital. I stayed there until about 6.30 pm. that day.

36.

On my way home I came across Tebello MOTAPHANYANE at the Al Dry cleaners in Orlando West. At that stage I already noticed that there were disturbances in Soweto. The traffic was moving very slowly, being stopped mostly by tsotsies and elderly people. There were also cars nearly burning. There was a group of about 100 people singing. I asked Tebello what happened during the day. He told me that the students had clashed with the police. That a lot of people had died during the day. He said that they were shot by the police. He said further that he was there when the bottlestore was broken into. It is the Phefeni bottlestore. We went nearer to the bottlestore and noticed several people looting the place. He also told me how they took cold drinks and bread from various trucks. I then joined the group

that was/9

that was singing. I later decided to go home. On my way I saw several people pushing a Combi out of the road. It was blocking the traffic. I helped. We pushed the Combi onto the railway line site but not onto the tracks. It did not overturn. After this I went to my house which was about 600 metres from there.

37.

Later on the night of the 16th June 1976 I went to church. Tebello MOTAPANYANE was also at the Minister's house. At about 8.30 pm. Aubrey MOKOENA also arrived there. He was looking for Tebello. Aubrey told me of a meeting which was to be held at Dr. MATLHARE's surgery. I knew Dr. MATLHARE as a churchman and also knew his wife quite well. I have been to dr. MATLHARE's house several times before that day. I drove with Aubrey in his Mazda van to Winnie MANDELA's house first. We collected her and on driving off Kenneth RACHIDI appeared with his car. The two vehicles left for dr. MATLHARE's surgery.

38.

On arrival dr. MATLHARE informed us that his committee (SPA) members had left already. He sent for them. There were several students like Matheson MUROBE, David KHUTEMELA and Tebello MOTAPANYANE. The students were telling us what happened during the day. After about 15 minutes the other SPA-committee members arrived and dr. MATLHARE started with the meeting. At first all the people at the meeting was introduced. He told the older people that he had invited us to help him in running the organisation (SPA). He (dr. MATLHARE) explained to us how the SPA was found. Winnie MANDELA said that they had corpses on their hand that must be buried and that no time should be wasted in electing executives. Winnie further said that a urgent meeting must be held to discuss how these people must be buried. A meeting was called for that coming Sunday, being the 20th June 1976. Aubrey suggested that pamphlets must be distributed in order to invite all the people of Soweto and the press to be informed. The venue for this meeting was the Regina Mundi Catholic church.

39.

On the 17th June 1976 at about 7.50 am. I went to my school. There was no school on this day. There was no students at the school. I noticed over a thousand students demonstrating in the main street in front of our school. Some of the students were carrying placards. They were also stopping the cars and if the people in the car gave the "Black Power" sign, they would let them through. At about 9.30 to 10 am. the police appeared on the scene of the demonstration, which took place in the street, which is also a main route into town. The police arrived in two (2) trucks carrying policemen - it was white policemen. They dispersed the students. I heard several shots being fired, but saw no injured person. After this I left the school and went to my girlfriend's house. Later that afternoon I returned to my house. No further happenings to my knowledge took place on that day.

40.

The meeting of the 20th June 1976 which had to take place at the Regina Mundi Church and later at the A.M.E. church was banned by the Johannesburg Magistrate. The meeting was however held at the house of Rev. TUTU on the same day. Present

at this/10

at this meeting was myself, Aubrey MOKOENA, Winnie MANDELA, Dr. MOTLANA, Dr. MATLHARE, Harry MASHABELA, Tebello MOTAPANYANE, Tsietsi MASHININI, David MOKOENA (student from Orlando High), Michael TSAGAE, David KUTEMELA and other people. Dr. MOTLANA had the following resolutions: that Afrikaans should not be enforced as a medium of instruction; that the police should not have shot at the students but rather have used rubber bullets or water, that the U.B.C. members should resign, because they could not solve the Afrikaans issue; that a new body should be formed in the place of the S.P.A. He was against the term "Soweto" in the S.P.A. Winnie MANDELA said that the people of Soweto should find a way to bury all the people who died during the riots. Aubrey MOKOENA suggested that all the organisations should be invited to a meeting the following day, as the meeting at the church did not take place. The venue was the Methodist Youth Centre, White City, Jabavu.

41.

The meeting on the 21st June 1976 at the Methodist Youth Centre was chaired by dr. MATLHARE. Other people present were: myself, dr. MATLHARE, Winnie MANDELA, Kenneth RACHIDI, Jackie SELEBE, mr. MKHELE, Mr. NGAKANE, Aubrey MOKOENA, Dr. Manas BUTHELEZI, Jairus KGOKONG, Tebello MOTAPANYANE, Tsietsi MASHININI, Zweli SIZANI, Mr. MATHABATHE, Mr. MTESO, Dr. MOTLANA, Mr. KHUMALO, and other people. There was about eighty (80) people. At first the resolutions of Dr. MOTLANA of the meeting on the 20th June were discussed. One of these resolutions was the formation of a new body. A new body was elected during this meeting and the executive was as follows :-

Chairman : Dr. Manas BUTHELEZI.
Vice-chairman : Dr. MATLHARE
Secretary : Aubrey MOKOENA
Assistant secretary : Mr. NTESO.
Trustees : Dr. BUTHELEZI, Dr. MOTLANA and Dr. MOTLHARE.

Committee members : Winnie MANDELA, Kenneth RACHIDI (the only ones I can remember). The new name to the body was the Black Parents Association (B.P.A.) which would cover the whole South Africa and not only Soweto as the S.P.A. I would like to make it clear at this stage that it was Winnie MANDELA who came with the idea of a mass funeral. She suggested this already at the meeting of the 16.6.76. She raised it again on the 20.6.76 at Rev. TUTU's house. She said that all the people should bury their dead at the same time, meaning the same day. The 3rd July 1976 was the day for the mass funeral. Various organisations like SASM, SASO and BPC donated money for the burial of the dead. Three sub-committees were formed to do the final arrangements for the funeral.

42.

The mass funeral as planned for the 3rd July 1976 was banned and never took place. The money which was collected for the mass funeral was now distributed amongst the family of all the people who died.

43.

Since this first meeting of B.P.A. on the 21st ~~July~~ 1976 I attended nearly all the meetings thereafter. I was also later adopted as the third (3rd) secretary of B.P.A.

44. /11

