

Students' Representative Council
Verteenwoordigende Studenteraad



UNIVERSITY OF THE NORTH



UNIVERSITEIT VAN DIE NOORDE

Tel. 33/34

TELEFON NUMMER

P.O./Pk. SOVENGA
0727

The minutes of the extra ordinary meeting held on 22.9.1974.

- (1) The meeting was opened at 6.15pm by the President.
- (2) The Executive Council passed the resolution on the Mozambique Rally. The Rally should be held on 25.9.1974.
- (3) The following tentative programme was agreed on.
PROGRAMME: 1. Wednesday 2.00pm Opening.
2. SRC President on the historical background of Frelimo.
3. N.A.S.O National President.
4. N.A.S.O Local committee President. *(Chairman)*
- (4) It was further agreed that the invitation should be extend BAMA, and invite its chairman to deliver a speech on Mozambique Rally.
- (5) Further to extend the invitation to members of the student body.
- (6) The meeting was closed at 6.45.
PRESENT: M. Caro, Ledwaba, Sedibe, Phaladi, Ratlhagane,
M. Mangwatho send in an apology.

Minute-Secretary.....

Kally 133 51

Students' Representative Council Verteenwoordigende Studenteraad



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TELEGR. UNIKOM

P.O./PL. SOVENGA
0727

22/9/1974.

The Chairman,
B.A.S.A.,
Unin.,
SOVENGA.

Sir,

FREEDOM: MOZAMBIQUE CELEBRATION.

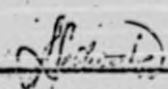
The SRC invites x all members of your Association (BASA) to a rally to be held on Wednesday (25th Sept., 74.) to celebrate the VICTORY::: of our Black brothers in Zambozia (Mozambique) against colonialism. You are no doubt ~~are~~ aware of the necessity of this celebration.

You are however ~~you are~~ also requested ^(if possible) to prepare a paper so as to deliver it on the very day.

The rally starts at 2.00pm .

Further information will be communicated to you in due course.

POWER and SOLIDARITY!!!!!!


Lesmaba J.L. Corr. Sec.

Rally 134



UNIVERSITY OF THE NORTH
Telephone: 08301 Telefax: 08302

P.O. SOVENGA
TRANSVAAL
REPUBLIC OF SOUTH AFRICA

BLACK ACADEMIC STAFF ASSOCIATION

25th September 1974.

The President,
Students' Representative Council,
P.O. SOVENGA.

Dear Sir,

re: pro-FREEDOM CELEBRATION.
Your letter dated 22/9/1974 refers.

The decision of the Black Academic Staff Association is as follows:

- a) That the banning order imposed on the rallies which were to be organised by SASO and BPC is in substance applicable to the rally (or celebration) that your S.R.C envisages;
- b) That in the light of our interpretation of the serious legal implications of such a celebration, in the circumstances, the Association does not wish to be involved;
- c) But the Association wishes to express its sympathy with the stand that you have taken.

Hoping that this difference in interpretation will be appreciated in the spirit of goodwill and tolerance,

I remain,
Yours sincerely,

M. M. M. M. M. (Chairman).

Kally B5

33
52

Students' Representative Council
Verteenwoordigende Studenteraad

UNIVERSITY OF THE NORTH



UNIVERSITEIT VAN DIE NOORDE

Tel. 33/34
TELEGR. UNIRON

P.O./Pk. SOVENGA
0727

27th Sept. 1974.

The chairman,
BASA,
P.O. Sovenga,
Dear Sir,

This letter refers to the copy of the letter directed to the Rector in connection with the pro-Frelimo SRC rally. This SRC wishes to communicate its highest appreciation of the unqualified support shown in the letter by your association.

The views expressed by your association are in consonance with those contained in the student-body resolution EP1/74-75 a copy of which is contained herein.

BE the SRC duly thank you for the communication and hope it shall continue for the betterment of this our university.

POWER AND SOLIDARITY.

President.....



04 (5),
15
17 Rm)

~~Katje~~

R.C.F.A. The Dean 36
Exec 5/12
8/11/76

20

JONAS LESIBANA LEDWABA.

State:-

① I am a black male
born on the 20th of March 1952
and residing at Mashashaan
location, Petersburg.

J.L.
I started ② studying at
the University of the North,
Turfloop in 1970 taking a BA
course. I also became a member
of SASO by affiliation through
the SRC. With SASO.

②
In the same year Alvan
TIRO was expelled from the
University which resulted
in a mass walkout of students
and a mass expulsion of students
after the University re-opened
I was again admitted as a
student. Because of the past
SASO and the SRC played in
this confrontation with the
University authorities, SASO as
well as the SRC were suspended
when the University re-opened
in June 1972.

③
J.L.
④
It was only, I think during
September 1973 that a new
SRC were elected and the students
in this SRC ~~which~~ whom I can
remember were the following:

- I. NKWE - President
- MATEBANE - Vice-President
- NKUNA - Treasurer.
- KGAKA
- MRS. MOKGETHI
- HADEBE.

5.

At this stage SASO was not allowed on campus and this SRC under NKWE, their term should have ended in September 1974 with the election of a new SRC.

6.

X. I think it was during march 1974 that I learned that a SASO branch of campus was formed at 1st floor with the following students in the executive

J. L.

- P. NEFOLOVHODWE - Chairman
- MAMPANE - Vice Chairman
- MATSAPOLA

Shortly after this there was a mass meeting in the cinema hall where a vote of no confidence was accepted against the SRC of NKWE. The main reasons for the vote as I can remember them were the following:




(6)
During March 1974 there was a meeting in the Catholic Church in Mangkwenq. I can remember the following persons being present at this meeting.

- ✓ J. LEDWABA. (myself)
- P. NEFOLOVHODWE
- E. MAMPANE
- KGAKA
- GUGU. (a lady)
- THOHLANE..
- SEDI BE.
- LEKOTA
- G. PHOEKORBJE.

* Lekota opened the meeting and said that the purpose of the meeting was to form a SASO local branch off campus as SASO was not allowed on campus. At this meeting a SASO local branch was formed and the following students ~~is~~ elected:

- P. NEFOLOVHODWE - Chairman
- E. MAMPANE - Vice Chairman
- ✓ M. MATSHAPOLA

A lady, whose name I cannot remember.

 Ledwaba

2) The SRC drafted a memorandum for the africanisation of the University, without consulting the student body.

3) all the members of the SRC. were the piosadie in the new hostels

4) Failing to put the minutes of the SRC meetings on the notice board

5) The SRC. did not do enough to bring SHSO back on campus.

8.

As a result of this vote of no confidence the SRC. had to resign and a new SRC were elected to be in office till September 1974 in the place of MKS'S SRC. The following students as far as I can recollect were elected:

P. NEFOLOVHODWE	- President
E. MAMPANE	- Vice President
J. MATSAPOLA	- Correspondence Secretary
KGAKA	- minutes secretary
PHALADI	- Treasurer

They formed the executive and some of the other members were:

MOTAO
IKOENA
M.O.C

6

Ncelel TSHONI
TLHOIWA
MOENG.

9.
During July 1974 P. NEFFO-
VHODWE was elected National
President of SASO and during
the end of August - beginning of
September 1974 the new
SASO local committee were
elected consisting of the fol-
lowing students:-

C. RAMAPHOSA - Chairman
RATSHIKUNE - Vice Chairman
MANGWATHE - Treasurer
a lady called GUGU - Secretary.

10.
During September 1974 the
new ZRC were elected and
the following students were
members thereof:-

G.K. SEDIBE - President
P. MANGWATHE - Vice President
PHALADI - Treasurer.
myself) LEDWABA - Correspondence
Secretary
S. RATHLAGANE - minutes Secretary.
which formed the executive
and the other members
were:-

MOTAU
TSHONI
ms. MAKWAKWA.

MATEBANE
 T. PHORLE
 MUTUMBARANZOU
 TLOUBATLA
 L.P. DISEKIO

11.
 Still in September 1974
 after the election of the new
 SRC. The SRC gathered to
 constitute and Mr. Mampone
 in absence of Nefolobhodwe
 presided as chairman. The
 chosen members were given
 their different portfolios. There
 were also observers in this
 meeting. They were the electoral
 officers. Those that I can
 remember were:

KGALEGT
 MAPHATSOANE.

12.
 After constituting the chairman
 asked the new SRC. President
 Mr. SEDIBE to say a few words.
 SEDIBE said that this is a new
 SRC and we do not know
 each other yet but we should
 co-operate. He ended by
 saying that on the 25th of
 September the transitional
 government of Mozambique will
 be taking over and we should
 have a call on that date

to celebrate with the people in Mozambique. This point was not further discussed and the meeting adjourned.

13.

The above meeting took place over a weekend and during the week following this weekend there was a S.A.S.O local committee meeting in the Cinema Hall. This is next to the S.R.C office. I can remember the following students being present:

C. RAMPHOSA
 MANGWATHE
 GUGU
 RATSHIKUNE.
 KGAKA
 LEDWABA (myself)
 SEDIBE.
 THOATHLANE.
 NKOSI
 MATEBANE.
 MATSAPOLA.
 MAMPANE.
 P. NEFOLOVHODWE.

14.

at this meeting the matters discussed were among others.

- 1) Projects like publications
- 2) The raising of funds was mentioned.
- 3) Sub-committees of the local schools

committee and their functions.

4) Announcement and briefly explaining about the SASO week and formation school scheduled from 20 to 22/9/74. The SASO week and formation school were to be held simultaneously. The SASO week during evenings and the formation school during the day.

5) Under general NEFOLOUHODWE the National President of SASO announced that SASO's National executive decided to hold rallies in Dushan, Phnom Penh, Pretoria and ^{we will copy copy copies having one copy} ~~the floor~~ on 25/9/74 to celebrate with FRELIMO as on that day FRELIMO will be taking over the government in Mozambique.

15.

After this announcement I said that the president of the SRC has indicated that the SRC should organise such a rally on 25/9/74. One of the people present said it is proper that it would be organised by the SRC. Because the SASO local committee had no money it was suggested that the SASO local committee would help with manpower in organising the rally. NEFOLOUHODWE also paid ~~that a telegram should be sent~~

8

to FRELIMO to congratulate them.
MATSAPOLA offered to draft and
send the telegram. This as far
as I can recall is all that was
discussed about the jolly and we
then adjourned and went for
supper.

16.

Prior to this SASO meeting
and after NEFOLOUHODWE returned
from Durban, myself, Sedibe
and NEFOLOUHODWE were walking
in the direction of the hostel. NEFO-
LOUHODWE congratulated SEDIBE being
elected president of the SRC and
advised him ~~and~~ that the SRC
should be pragmatic and not
let other people decide for
the SRC in taking decisions when
dealing with SRC affairs. SEDIBE
then said to Nefolohodwe that
he said after his election that
the SRC should organise a rally
on 25/9/74. To this Nefolohodwe
replied that the National Executive
of SASO have also decided to
have such rallies.

B. O.

B. O.

17.

On 19/9/75 at 11pm. the executive
of the SRC, consisting of
Jedwalea (myself)
PHALADI
SEDIBE.
MANGWATHE and others

RATHAGANE

had an extra ordinary meeting to discuss a request by the Gave Society for financial assistance to travel to Lesotho. In the course of the meeting it was changed to an ordinary executive meeting in order to deal with other matters.

16.

The question about the Gave Society's trip to Lesotho was discussed at length and before the closing of this meeting it was decided to hold a SRC meeting on 21.9.74 at 9 pm to discuss the following.

- 1) SRC Policy
- 2) Mozambique Rally
- 3) General

I hand in the typed minutes of this meeting which I got from the SRC office.

17.

The meeting planned for 21/9/74 at 9 pm did not take place, as a result of the SHCO week programme it was not possible to get the members to attend. After waiting for a while it was decided to have an Extra-ordinary Executive committee meeting on 22.9.74. This meeting took place at 6.15 pm

on 22.9.74 and the following members were present:

- LEDWABA (myself)
- SEDIBE
- PHALADI
- KAHLHAGANE.

18.

MS. SEDIBE chaired this meeting and in opening the meeting he said we are going to discuss an important matter of holding a rally to express happiness with people in Mozambique. We cannot be excluded when people all over the continent is happy with the people in Mozambique.

19.

It was then discussed what issue the rally should take. Kahlhagane said we should have placards. Placards should be carried at the rally. It was decided that the SRC would buy placard paper at the local bookshop and the students could get the paper from the SRC. to draw placards.

20

The question of speakers at the rally was brought up by me and it was decided that the following people would address the meeting.

- 1) SEDIBE - President of the SRC on the historical background of Mozambique.

FRELIMO.

- 2) The SASSO National President
- 3) The SASSO local committee chairman
- 4) An invitation should be sent to the Black Academic Staff Association (BASA) to attend and request its chairman to deliver a speech.

An invitation should also be extended to the student body to attend. It was also decided to ask the SASSO local teaching staff to assist in organising the rally. The invitation should be extended to the students in the dining halls and the minutes of this meeting will be put up on the notice boards. This meeting was terminated at 6.45 pm. and I hand in photostatic copies of the agenda and minutes to this meeting. I looked for the original documents but could only find these photostatic copies in the files at the SRC office.

21.

Immediately after this meeting SEDIBE and myself with Kathoane went to the hall where the students were busy with the proceedings of the SASSO local committee program. When we entered the hall MANGWATHE was busy addressing the audience. After

Min Mrs Deles MATSHOBA made a

speech and was to be followed by a performance by the Dashiki musical group. However after Miss MATSHABA finished her speech a lady called KONTJIE who acted as ~~school~~ master of ceremonies called the students to order as they were about to leave the hall. She announced the president of the SRC whom she said wanted to make an important announcement.

②
K

22.
SEDIBE said "I think you are aware that on the 5th FRELIMO is taking over in Mozambique. We have decided to hold a rally on that day to celebrate with FRELIMO. He said they should come to the SRC office to get paper for making placards to be used on that day. He said on the placards they should write whatever they like. He also said that they should put on the placards whatever they like. He said that we should not confuse the rally with a demonstration. What he meant with his remark I do not know. SEDIBE received a good applause for his announcement of the rally.

Akwaba

(23)
On 23/9/74 I saw the typed minutes of the SRC executive meeting on the Rally on the noticeboard outside the SRC office. Nothing of further importance happened on this day. I am not sure whether it was on the Monday or Tuesday, but I read in the papers that SASO and BPC have organised rallies at various centres.

On 24/9/74 RATLHAGANE bought the placard paper from the local branch of Van Schick's at Turfloop. Immediately after supply I went to the SRC office. On the door of the SRC office I saw a placard with the words: "VIVA FRELIMO". In the office I found

- RATLHAGANE
- TSHONI
- MATZAPOLA and
- MANWATHE.

while I was in the office SE'DIBE and NEFOLOVHWE came into the office. Students came into the office collected placard paper and left.

RATLHAGANE and TSHONI were busy painting words on a large white sheet. This sheet was bought by me in Peterburg on 24/9/74. The wording on this sheet were:
LONG LIVE FRELIMO; ZAMBEZIA :

DEAD IS COLONIALISM: AZANIA
WILL BE FREE. The two aforementioned
trouced students, myself and MATSAPOLA
assisted in completing this sheet.
MATSAPOLA painted the face of
iamasa, MACHEL on it. This sheet
was later put up at the tennis court
by myself, RATHAGANE and SEDIBE
after that evening.

26

In the SAC office MAMPANE
painted the letters W F R E L I M O
each letter on a separate placard.
He also made glue in a plate
to paste the placards. He made
the letters roughly and was assisted
among others by Me and the
others present to complete them.
After these letters were completed
myself and RATHAGANE went
to the lecture halls and pasted
them to the sidewalls, a letter
in each block. I carried the
dustbin and put it under the wall.
After pasting the placards, RATHAGANE
put them on the walls.

27.

After this we went back to
the office, collected the sheet
we completed and went to the
tennis court to put it up. After
putting this up I went to my
room.

Sedibe

I remember when I arrived at the SRC. office the evening of 24/9/74 MATHSAPOLA ~~was~~ surprised jokingly where I have been. He said he had already painted his sheet and on a question from me said it is next to his room I should go and see it. I did go and found a large cloth sheet attached to two sticks with the wording: FRELIMO KILLED AND WON. S.F. BLACKS? The following day after the rally in the hall this sheet was cashed by the students on the soccer field. I do not know who in particular carried it.

I can remember at lunch on 24/9/74 RATHAGANE announced the rally in the dining hall where I was. He said tomorrow is the day when the transitional government in Mozambique is taking over. He said the SRC. has organized a rally to express happiness with them on this day. He said the students should come to the SRC office to get placard paper to draw placards. He also said that those students who are having classes in the afternoon

should attend their classes.

30.

On 25/9/74 at about 8:45am I went to the lecture halls. As I approached the administration block I saw painted on the wall: MOZAMBIQUE, FREE AZANIA? As I approached the lecture halls I saw several placards against the walls, on the same side where we posted the letters FRELIMO. One of them was a map of Africa with a hand stretching from the north the hand enclosing Southern Africa and written on it: VIVA FRELIMO. AFRICA FOR THE BLACKS. The Death of Colonialism. I do not know who made this placard.

31.

I saw many placards against the walls and in the passage of the lecture Halls. Some of them that I can recall were:

- 1) WE SHALL DRIVE THEM TO THE SEA! LONG LIVE AZANIA.
- 2) SAMORA MACHEL IS NOW COMING AND VORSTER MUST GO!!!
- 3) Frelimo Fought and regained our soil. our dignity: It is a story. Change the name and.

the story applies to you!

4) VIJAY FRELIMO.

5) Frelimo made them run.
Frelimo will drown them. Cowards
run!

6) Who next? if not Vorsters.

7) a map of South Africa
showing the way to Holland
and India and written under
it "Irresponsible Dutch boys."

32.

After the classes I walked
past the administrative building
and saw:-

1) Painted on a window: "FRELIIMO."

2) Painted against the wall: "VORSTER
WATCH THE WRITING ON THE WALL"

3) a placard against the wall
with the following written on
it: "White man, it is time
to proceed to India as you
promised. get going!"

33.

Students were rushing from
one placard to the other, reading
them and as far as I could.

See they were excited. I was
embarrassed by some of the placards
as they tended to foster hostility

X between races and realised that
we who organised the rally will
be held responsible. I also
saw the following words painted
on the highway: Voetsiek Vorster

and your white pigs." ¹⁸

X 1

^{34.} On 22/9/74 after the SRC decided to have the rally MATSAPOLA assisted me in drafting an invitation to the Black Academic Staff Association (BASA) to attend the rally. I signed this invitation and handed it to Mrs. NKOMO the following day. After the letter was typed NEFOLAYI read it and said we should add the words "if possible" so as not to make it look that we are asking B.A.S.A. to attend. I hand in a photostatic copy of this letter which I took from the SRC office. I could not find the original typed copy.

^{35.} On 25/9/74 during the morning in the SRC office SEDEBE gave me the reply of BASA to read. I hand in the reply from BASA which I got from the SRC office on 22/9/75. SEDEBE also indicated to me that BASA said it would be advisable not to continue with the rally as it seem to fall within the ban on the SASO and BPC gatherings.

^{36.} By this time we already had in the Daily Mail about the banning of SASO and BPC.

Q
A

19
meetings. Myself Sedibe and Mangwatho discussed the situation. Sedibe read the paper and said to him it appeared that the rally we planned fall within the ambit of the law. MANGWATHE accused Sedibe that he doesn't know how to apply his interpretation of Statutes. To him, MANGWATHE it was clear that our rally was not affected by the law. I suggested that we consult some of our senior law students. We then consulted Mr. KGALEGI and NKADIMENG as well as Ms. KGAKA. They also said our rally is not affected by the law.

37
We had this discussion in the SRC office and I can remember that RAMAPHOSA came into the office. He also expressed the view that our rally did not fall within the ambit of the law.

28. The Dean NB
During lunch FR SEPLBE came to our dining hall and said to the students that the rally the SRC organised is not ~~is~~ is not affected by the law and the rally will take place at 2 pm. He also said students who had classes should

not stay away from the classes.
This was repeated in the dining hall
a while later by me. RATHFOLANE.

39.

At about 1.45 students started
moving to the hall. I saw a
car moving from the administra-
tive building towards the gate
of the post office. Students started
shouting and turned in the direction
of the car. These students, in the
way they were shouting, it was clear
to me that they were ~~not~~ hostile
towards the people in the car. I
called them and asked them
to stop their shouting and go
to the hall.

40.

Shortly after 2pm I went
to the hall. The hall was packed,
we were about one thousand
students to my estimation. The
meeting was called to order by
Sedibe and we sang the Sovereign
them after the song the
students gave the SASO salute
and shouted "VEVA FRELIMO" and
FREEDOM". SEDIBE then addressed
the audience. He said the banning
of the rallies organised by SASO
and BPC indicates that the
regiment is scared and we
could capitalise on this fear.
He said that the program has

been changed in as far as there
 is no longer any specific person who
 is going to address us and that
 anyone we want to can speak
 from the floor. He then gave
 us a brief outline on the
 historical background of FRELIMO.
 He said Frelimo started as a
 student movement in Mozambique
 and they came to a point where they
 were harassed by the government
 to such an extent that some
 of them fled the country to Tanganyika.
 They then started their way
 back to Mozambique fighting the
 government. As time passed their
 numbers increased bringing Frelimo
 to a high pace which brought
 up to the time earlier this
 year (1974) when there was
 an overthrow of the government
 in Portugal by the armed
 forces. The new government
 then negotiated to stop the fighting
 and discussed the future of Mozamb-
 ique with Frelimo. FRELIMO was
 then accepted as the people who
 should rule the country. He
 said that today is the day that
 they (FRELIMO) are taking over the
 country and that is why we
 assembled here to be happy
 with them. He was applauded
 and students shouted VIVA FRELIMO

K. C. ...

After ⁴¹ SEZIBE the National
 president of SASO. MT. NEFOLOHODWE
 addressed us. He said he was
 not speaking as the president
 of SASO but as a student. He
 said he was going to speak
 about freedom when our people
 do not have freedom in this country.
 He said the freedom he is talking
 about is the freedom in Mozambique
 he said in Mozambique ^{people} grabbed
 their land from the Portuguese
 government. Frelimo fought for
 their freedom and got it. They
 did not just sit and intellectualise
 as we do. They took ten years
 devoted to a cause which they
 chose to follow. He said they fought
 their way to victory and I am
 at here to tell ^{you} which methods
 follow in fighting for your
 own freedom. It is for you
 to decide and show devotion
 in any matter which you choose
 to follow. Freedom can not be
 handed as history indicates. Freedom
 has been moving down and
 now in Mozambique. We should
 be devoted to complete the coming
 of freedom. As NEFOLOHODWE was
 speaking students were applauding
 and shouting. VIVA FRELIMO, FREEDOM
 Alchobata

and "POWER" giving the SASO salute. The students were worked up emotionally. At this stage I saw the police vehicles approaching and was afraid of ~~the~~ the reactions of the students should they suddenly see the police. I moved toward the window where SEDIBE MANGWAT and KATLHAGANE were sitting. I told KATLHAGANE to inform the SEDIBE that the police is coming and that he should warn the students and calm them to prevent any clashes. This was however not done. The students were singing the Sovereign Anthem after NEFOLYHODWE'S speech.

42.

as the police arrived every body who was standing at the doors tried to get into the hall at this stage TSHONI stated addressing the students the police arrived and there was a sudden uproar among the students and it was difficult to follow her speech which she read from a paper. What I could hear from her speech was that she said "I am disappointed KANINDA NYERERE and MBUTU because they are expecting me to fight for my freedom. She said keep on

intellectualizing and see whether
 'on can obtain anything by it?
 Can you visualize something
 like a South African Mau-Mau?
 Today we are celebrating the Freedom
 in Mozambique. Tomorrow they
 should be celebrating with us.
 The whites will be appealing
 for help from the moderates
 to save the minority can never
 be the majority. Keep staying
 a well healed University with
 freedom. Stay and wait for
 solution or do you say that
 solution is destructive. The
 clock can never be reversed. She
 died by saying "VIVA FRELIMO"
 "VIVA ~~SASSO~~ ZANU" - "VIVA SWAPO".
 The students shouted power
 giving the SASO salute and started
 singing.

43.

The police warned us
 to disperse within fifteen minutes.
 After about five minutes students
 started leaving the hall and gathering
 on the soccer field. I went with them
 to the soccer field. On the soccer field
 we kept on singing. There were
 no placards displayed. I did not
 concentrate on the placards but
 heard Sedibe what Mays
 said. He said this

Major said the students must disperse. He then beat on a small drum he had and told the students they should disperse and go to their hostels. The students sang the national anthem and then the male and female students split and moved in the direction of their hostels. Myself, Sedibe, Khatlagane and a student called Frank as well as Matsapola remained in the centre of the field for a while and ^{then} walked with Sedibe in the direction of the men's hostels. Most students at this stage was in the road and on the bank of the field. Police moved across the field. Some students sat on the steps some stood on the bank facing the police.

44.

All of a sudden I saw the police charging the students on the bank. A gas was fired and I saw stones flying through the air in the direction of the police. I ran in the direction of the tennis courts. The students

expressed very quickly and I ran
 one of the hostels. where
 stayed for about five minutes.
 left some of the students
 turned towards the road and
 me stood near the hostels
 throwing stones at the police.
 was on my way to tell
 these students to return
 to their hostels when I got
 affected by tear gas and I
 went to my room. When
 returned the police were
 busy leaving the campus.

50
A

45.
 There were several groups
 of students still gathered near
 the road. I and NATHAGANE
 moved from group to group.
 I tried to persuade them
 to go to their hostels. They
 did not obey. I was called
 to the SRC office where I
 NATHAGANE, SEDIBE, PHALADI,
 HONI, NEFOLOUHOWE, KGA KA
 MATSAPOLA were dealing with
 a lady who took photographs
 of the rally and was suspected
 of being a spy. When we
 left the SRC office I
 found that the police were
 back on the campus and
 the students have already

51
A



(47)
 After Ruben Hase miss
 Yvonne KRAAI addressed us on
 the SASO policy. She read SASO's
 policy to us as it appears in the
 constitution. She then talked
 about foreign investment. She
 said SASO is against foreign
 investment in this country.
 Because the money is used
 to oppress the black people.
 It should open to companies
 in foreign countries to withdraw
 their money from South Africa.

48.
 After this we broke into
 missions. I was in the same
 mission with RAMAPHOSA, KATLHA-
 NE, NEFOLOVHODWE, PHOEKOEBOE.
 was the chairman of this con-
 vention and RAMAPHOSA kept notes
 of the proceedings. I was shown
 the notes with the heading "Infilt-
 ration of the training institutions".
 These notes are those of the
 proceedings of our commissions. It
 was decided that teacher training
 institutions be infiltrated by SASO.
 Get all teachers on our side
 and those who remained neutral.
 As against our belief should be
 punished - violence used against
 them to get them to work with

(49)

I did not attend any of the performances of DASHIKI. I did not hear the report back of any other commissions or read their.

50

The Afro formation school and the Afro week, as I had already explained, was held over the same period. However, the Afro week held its opening night on Friday 20/9/74. This opening function was held in the cinema hall on the shopping complex. The programme consisted of poetry reading, singing and dancing of traditional black songs & dances. I attended this function.

51

The poetry presentation was performed by students. I am not certain if the poems which were read, were all creations of the readers, but I assume that the readers were presenting their own creations. The poems presented the theme of black liberation, the message carried by the poems centred on the fact that blacks must realise that they are oppressed and that to obtain liberation from this oppression they should do something about it. I don't remember that any specific ideas were put on how liberation should be obtained ^{and when} ^{and where} ^{and when} of the students who read poetry.

- (1) Matthew Goniwe
- (2) Michael Langa
- (3) Samyile Moulatale

4. Richard Komo Dika
 5. A friend of no. 1 whose name
 I cannot remember.

52:

At the end of the evening's proceedings
 Solomon M. Patheola, a student of Tuskegee,
 was called upon to give a vote of thanks.
 He spoke very emotionally on the effect
 the last item "The Gumboot Dance", had
 on him as its presentation ever made
 the observer feel the heart's experiences
 in the mine. He also said that he personally
 stands for social revolution and that nobody
 should therefore give him a gun. I found
 this last remark inconsistent with his attitude
 later when the Freedom Rally was held on
 2-17-74 because then he had made a
 placard reflecting the slogan "Freedom
 killed and won. South African Blacks?"

53

During the weekend that the two week and
 two formation school was held at Tuskegee
 two sets of Patheola addressed the student
 body as a guest speaker. The assembly of
 students was held in the Great Hall which
 has now been turned into a recreational hall.

54.

The topic was on the role some-
 would play in the struggle of blacks for
 their liberation. I was present when she

delivered his address. He said that the black women could play an important part in the struggle for liberation if allowed to do so. The black women should not just be left at home and not be told about the vital issues at stake. Instead the women should be used to play a construction part. Black women were basically not interested in what is known as "Women's Liberation", but regarded it their duty to ^{take} part in the liberation of the black people as a whole from the system ~~of oppression~~ to which all blacks are subjected. She did not give specific examples of how black women could be used to fight for liberation.

55

I can remember a speech by LEKOTA the General organizer of SASO at Tufoep. I am not sure but I think this was on the day of compassion in August 1974. He spoke about the role of the church in the struggle. He said the church should interpret the bible in its true perspective. So far the interpretation of the bible have been distorted. He further indicated in this country of ours there are many interpretations meant to suite the white to suit their own situation. The God to whom we are praying now is not the God who is in the Bible. He said he is calling

~~the~~ ^{people} ~~people~~ to come and kill
 with the real god. He said that ^{the time}
 and took sides with the Israelites.
 and send Moses to liberate
 men from the Egyptians. In
 the same way the real god will
 side with the Blacks in their
 struggle for liberation.

56

Shortly after this Aubrey
 MOHOENA addressed the students
 at Tutufoop. His theme was
 "Building the leaders for the
 struggle". He said people should
 organize seminars to discuss
 important matters. This should
 start with the students and
 be carried right through to
 the grassroots. People should
 be conscientized that they
 are black and should all contribute
 to their liberation. The leaders
 should be those who understand
 the philosophy of liberation, this
 could be done through seminars
 and then they, the leaders should
 carry the message to the people.
 He said even the old men
 leaving the hostels should
 be conscientized. A leader is
 not just a person who preaches
 to the people, he must practice,

what he preach.

56

S.A.S.O's policy as I understand it is that it want to liberate the black people from oppression by the whites in South Africa. First the black people, which is all oppressed people, black, Indian and coloured, should be conscientised that they are black and oppressed. These oppressed people should be solidified in one unit to have bargain power with the government. We will then talk about sharing the government of this country. I have never thought of what would happen if the government refuse to listen to our requests.

Wick

Sedwata

1. I certify that before me the author of the statement signed the foregoing questions and gave due reflection to the answers.	1. I certify that before me the author of the statement signed the foregoing questions and gave due reflection to the answers.
2. I certify that the document has been signed by the author and that the contents are true and correct.	2. I certify that the document has been signed by the author and that the contents are true and correct.
3. Do you have any objection to taking the prescribed oath?	Answer: <u>no</u>
4. Do you have any objection to taking the prescribed oath?	Answer: <u>no</u>
5. Do you have any objection to taking the prescribed oath?	Answer: <u>no</u>
6. Do you have any objection to taking the prescribed oath?	Answer: <u>no</u>

Signature: Frank van der Merwe
 Date: 27/1/1975
 Place: Pretoria

Pretoria

27/1/75

The above statement was taken by me Frank van der Merwe

The THE REFUGANT ELEMENTS IN THE WESTERN CULTURE

We consider culture to be both the spiritual and psychological dimensions of man as manifested by his way of life and various artifacts.

1. RELIGION:

While we accept the fact that we had a religion of our own before the arrival of the Western man, we also realize that his christianity cannot be rejected on the basis of pragmatism. At best we must re-contextualize it while mindful of its underlying hypocrisy. This hypocrisy is clearly observable in such statements as love thy neighbour or preachings about universal brotherhood. When one considers that no amount of love has ever been shown towards the black man, one comes face to face with this fact that he, the white man preaches from the Bible what he does not practice.

Further, we feel that the erroneous belief that the state is ordained by God, and that laws, rules and regulations passed by the state are a fulfilment of God's wish. Therefore, when you traverse or defy such laws you are in fact defying this systime called God. Black people therefore must learn to interpret God as a hater of people who shun their own liberation, Christ must be seen as a fighter, a revolutionist who guides human justice and not racial justice.

2. POLITICAL:

All politics is power politics, it is therefore no wonder that the white man has entrenched all power in his hands through the use of a political weapon.

By using this power and of course force, he has demarcated and delineated certain barren areas of our country and called them stans where 'hantus' must die through starvation, disease, deprivation. He faces with a problem of his own creation of Coloured stans and Indians stans which are a conclusion of his policy.

We consider it political wrong and morally untenable that a foreigner must come into our country, take it, hoard us into certain corners and systematically exterminate us. We feel that it is a negation of humanity for a white man to daily make us believe that we are a peace loving creatures while he uses unpeaceful means and force to subjugate us. Accordingly therefore we feel that the black man must learn to know that no ballot has ever preceeded the bullet, but the opposite is true. This hypocrisy of democracy by whites must be counter-acted by this opposite above. Black consciousness, we believe is the preparatory stage of the people's revolution, a precedence to a just and human society.

Socially: It is no over statement to assert that we have no black society; perhaps we have a fragmented groups of people or communities without a basic social web that binds a society.

Educationally: the Black people have been laid down a system of education that prepares, graduates and maintain them in a state of perpetual slavery.

The family as a primary social institution is being stripped of all the known black trappings that used to make it a real primary unit in a society. It is no wonder therefore that we find our old people, the real Gods of a family being hoarded in buildings called old age homes. Our crippled, sick and disabled are kept away from home so that the social atmosphere of a family setting, which was of paramount importance in a black society has been lost in the process.

Black people should therefore, create a new social order where people will be people for the simple reason that they have been created in the image of God.

Economy: On an economic plain, the black people exhume the now buried communalism in order to replace the capitalistic economic system of the white man.

Capitalism by its very nature, hoards the wealth of a country in few and limited hands. In order to maximize profits and minimize outlay, the capitalist harness the poor people and euphemistically calls them workers when they are in fact slaves. Remuneration of these slaves is nothing more than a pittance that is calculated to keep only the body and the ~~six~~ soul together in order that the slave can return to work the following morning.

The worst evil of capitalism can be seen when the power of wealth gets an influence on the government. The capitalist, here for instance, one thinks of the Czarist empire, empowers a single man to a point where each time he opens his mouth everybody must listen. We therefore believe that it is utterly wrong for a single individual to have such unlimited financial powers as to influence a government.

We further ~~reject~~ ^{reject} communism, socialism and other related economic systems as the results of a white man's frustrations in his capitalism and therefore just as unacceptable as capitalism that has given birth to them.

Black people have an economic system which is an answer to the ills of capitalism ~~which~~ and that is communalistic economic system.

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