

Q Can you start by telling me, your surname is..

A Madlala.

Q Nosizwe.

A Yes.

Q And where were you born?

A I was born in a place called ^{Mogog} Magok, somewhere near Port Shepstone, which is about 100 or so kilometres South of Durban.

Q And is that a..are your parents Zulu speaking?

A Yes, my parents are Zulu speaking.

Q Oh, I'm so pleased because I was looking at the people I have interviewed and saw that I interviewed, it just so happened there were no Zulu speaking people and I thought now they are going to say it is anti-Inkata.

A (Laughs) ja.

Q It shouldn't matter but it was just interesting. So, did you grow up in a rural area?

A Yes, I actually have a rural background, I grew up in a rural area. I went to school in the rural areas up to Std. 5.

Q And then?

A And then I went to Inanda Seminary which is a girls' high school, somewhere outside Durban.

Q What work did your parents do?

A I actually lived with my mother. My father wasn't living with us. My mother is a school teacher: she's always worked as a teacher.

Q Was your father a migrant?

A No, my father wasn't a migrant, he was a clerk, he used to work in the magistrate's court but...I was going to say he was staying in Ladysmith with his second wife and children.

Q So, was that, did lots of your friends have a father who had two wives?

A Not many but it does happen.

Q And how did you feel about it? Did you just accept it as normal, traditional? Thing.

A Ja, ja, I actually didn't think it was the right thing but it just happened and I didn't actually ... spend much time with him so I was much closer to my mother.

Q And did your mother mind being one of two wives?

A I think she minded because I don't think, I think actually she had been disappointed that there was a second wife.

Q Was she the first one?

A Ja, she was the first one.

Q Do she say things that made you feel it or did you just sense that she didn't like it?

A I just sensed it, she never actually said it.

Q And how many kids were in your family?

A My mother has two daughters, myself and a younger sister.

Q Sorry the setting you say was rural, so that, but there was, was there a village, or just a small township far away from things?

A It is a village.

Q And how old were you when you went to Inanda?

A When I went to Inanda I was 13 years old.

Q I find it difficult what you are saying (kid making some noises)

A Would you mind if I sent him away?

Q Ja, sure, do you want me...?

So you were 13 when you left and up till the time you left the village would you say, did you tell me what year you were born?

A I was born in 1952.

Q Up to the time when you left the village would you say that people in that village were not political? Did they ever speak of politics?

A I would say, I don't think they were completely apolitical because I remember way back when I was in Std. 1 and we had Republic Day celebrations when we had to carry the Republic flags so there was some comments from our people about congress and about the Republic. I could sense then there was some problems but the school teachers made us carry the Republic flags and for us it was just fun but I wasn't sure the older people shared the same sort of fun that we..as the younger people were experiencing; because for us it was just fun actually, flying those flags.

Q And did your mother speak about political movements at all?

A My mother used to mention political movements but I think she was actually on the periphery of things, because I recently asked her if she knew about the Freedom Charter was back in 1955 and she said she had heard about it but she herself had not been involved in..it.

Q So when did you first hear talk about the Congress movement?

A In those years we used to sing some congress songs but we didn't know really what they meant. We just sang them because they were just sung; People were singing them. But My mother used to tell me about one person who lived not very far from our place and I later got to hear that this man was actually in the Congress, his name is George Mbelle, I don't know if you have heard about him. He is now exiled

A in London, and he didn't live far from where I grew up.

Q How do people refer to the ANC in that area in those days? Did they have a Zulu word for it? Or did they say ANC or just Congress?

A They usually referred to ANC as Congress.

Q Ao they would be saying Zulu but they would use the word Congress, English word?

A Yes.

Q When did you first hear Nelson Mandela's name?

A I remember hearing of Nelson Mandela but ~~was~~ to me then it wasn't really very clear who he was. I knew just he was somewhere on the Island, Robben Island and I don't ever remember getting clarification as to why he was on Robben Island and what he had actually done to be imprisoned.

Q And the when you got to..when you were growing up in that area what was your feeling about white people? Had you had any contact with whites until you ~~got~~ left the village?

A Ja, I'd had some contact with white people but not much. The type of white people I met were like the shop owners and the farmers as well as some missionaries because the area where I grew up was under some missionaries, so I had met some missionaries as well as shopowners and the farmers.

Q So would you have had a negative view of whites? Did you think they were superior or ^{what} did you think of whites?

A I..actually felt they were superior because this..the type of attitude my people had towards them; ~~they~~ were regarded as superior and in fact the ones in the church were actually considered with high esteem.

Q Why? Because they did good things or that was just the complex people had?

A I think that was just the complex people had. It wasn't because they did extraordinary things.

Q And then when you left and you went to Inanda Seminary was there any politics there at Inanda Girls School?

A Yes, Actually when I went to Inanda that's where there was...a slightly more involvement in some type of political discussions because the teachers at Inanda were a mixed group and the whites in Inanda were quite liberal and I remember they used to encourage us mixing with other race groups. We used to have some young people coming from the neighbouring white schools and we used to have some Indian students as well, coming to share..to be with us.

So it was actually at Inanda that I got to...to know a little more about ^{the} political situation in the country.

Q How did you get to be sent there? Did your mother save and pay for you to go or she wanted you to go?

A Ja, it seems my mother definitely wanted to send me to Inanda Seminary I am not sure why but she seemed to have been like, that is the school that she wanted to send me to. I don't think she had saved much to send me there because I remember I didn't have... much money and actually she just bought me the basic things that I would need at school and when I was doing matric I actually used a bursary for my matric which the school provided.

Q And were there any good whites, progressive whites you came into contact with there?

A Ja, actually I got into contact with, like our school principal was white and she was very friendly and she actually she portrayed like a motherly, I don't know how to put it, she was our principal but although we were scared of him and I mean of her and we respected her we sort of felt much closer to her than I had ever felt before.

Q You weren't there when Paddy Kearney was teaching there?

A No I don't think so. Actually when I went to Inanda there weren't any male teachers and it was just a one, year after I had been there we had our first male teacher and I don't think I remember Paddy. Probably he came later.

Q Paddy just told me he taught there for a year (Ja). So you were there from which years?

A I was at Inanda from 1966 to 1970.

Q So was there any overt politics or any events that politicised you or whatnot?

A I think I can remember what happened when I was doing matric. My first year in matric, we had visitors: some young people who were referred to as the Young Progressives. We had an afternoon of music, discussion etc and that was sort of my first real involvement in discussions about the political situation and the following year, when I was doing my final year that was my last year in matric, I met Steve Biko; he came to our school: I think he was in the company of Barney Pichana, and they came to our school and they actually met quite a number of us and they talked to us about politics.

Q So what did it seem like? Was it just out of the blue or did it make sense or how did you react? to seeing him and what he was saying?

A He had a way of speaking to people. He knew how to start at the level where they were and we just identified with him and with what he was talking about.

Q Had you heard of him before he came?

A Actually I hadn't heard about him before he came. I hadn't heard of him. It was ... I heard of him just before we met him. I can't remember which one of our teachers arranged it. I think it could have been one of our English teachers but I can't remember exactly which one had arranged that meeting.

Q Had you heard that there were these blacks who were talking about blacks being on your own, and being proud of it and that whole BC thing?

A Not before he came to our school, it was only after I had met him that I heard about .. those movement.

Q And so this was in your last year that you?

A Ja, this was in my last year, in 1970.

Q So was this an important experience, was it an important experience? what was your reaction?

A Ja, actually it was an important experience and I felt it sort of introduced me into things. I got to know a little bit more.

Q And then what happened when you left Inanda?

A When I left Inanda I went to University of Natal, Medical School and met Steve there again because he was a student there. He was doing 3rd year when I came.

Q And did he try to get you involved? Did you get involved in the BC group?

A He definitely encouraged me to get involved ja. And actually I think that is how I really got involved. I was in the students movement - SASO.

Q Can you tell me a bit about that? How long were you at medical school?

A I was there just for one year but when I left the medical school I went to Fort Hare and Fort Hare had a branch of the SASO and I was involved in that branch.

Q Why did you leave medical school?

A I failed; they had some regulations that if you failed more than one subject then you weren't allowed to repeat.

Q So at Fort Hare was BC the big topic of discussion?

A It definitely was. Actually it was, I think at times..it was to an extent where really people made it into a religion. (Laughs) Almost.

Q And were you quite into that religion?

A Ja, I was, I was.

Q What attracted you about it?

A I think what attracted me about it was from the time...I started.. from my background at home I always or had been made to believe that black person was inferior and with this new movement I got to actually think and I was actually made to think that..a black person was a human being and we had to be proud of ourselves. So I found it to be a positive thing; in that I started thinking of myself more positively than before, because I used to think that black was cursed from the suffering way back home.

I used to think to be black was actually a curse. Untill I got involved in that group.

Q When you say a curse what do you mean? You thought it just meant your life was so much worse?

A It meant that ^{my} life was so much..I just you know, had this feeling that we were sort of God's forsaken children, something like that.

Q And did you meet other BC leaders at Fort Hare? Anyone else who impressed you as much as Steve?

A Well, I remember meeting, trying to remember his name, I'll finally remember his name later on, but he definitely was quite influential as well. But the person I was closest to was the..I mean the people I had been close to were the people I had met whilst at the medical school. They used to come quite often to Fort Hare.

Q So what did you study at Fort Hare?

A In 1972 I was doing BSc. I.

Q And then how long did you stay at Fort Hare?

A My stay at Fort Hare wasn't very long because I had been involved.. I was involved in the students movement and in 1972 there was a strike at the university - it had started at the time Abraham Tiro had spoken at Teflop against the Bantu Education System and Fort Hare picked it

A up as well and there was a strike at Fort Hare. But I didn't actually leave Fort Hare at the end of 1972; I went back at the beginning of 1973 and again in 73 there was a strike but the the strike in 1973 was a slightly different one to the one in 1972 and all the students were excluded, so I was one of those students that were excluded.

Some students were allowed to..they were told they would reapply...

Q You mean you were expelled?

A We were all expelled. They closed the university and asked people to reapply but they didn't give everybody the chance to reapply. I didn't get anything saying I could reapply.

Q So what did you do after that?

A So after that I..tried to enrol with the UNISA and there was...SASO had a scheme for students that had been excluded and weren't allowed to^{go} back to the university. They used to call it the Free University Scheme where bursaries were obtained for the students and they could enrol for UNISA.

But what happened to me and some other students was around May we enrolled in February, and around May we got letter from UNISA saying we had to produce statements of good conduct. We wrote to Fort Hare asking for these statements of good conduct and Fort Hare refused to give them to us so UNISA automatically cancelled our registrations, our enrolments. SO I was now, after UNISA had cancelled my enrolment I had to find something else to do, so I applied for a temporary job with a black community programmes.

I went with them up to end of 1974.

Q Where?

A They had an office in Beatrice Street.

Q In Durban?

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Q And what kind of work did you do?

A I assisted with research, newspaper cuttings. It was basically doing newspaper cuttings and somebody was compiling all those cuttings and they were made into a book.

Q And then what did you do after that?

A I then went to..I felt that I needed some kind of certificate or something so I would get a job so I went to Edenvale Hospital and started training as a ~~xxxxx~~medical technologist. This was at the beginning of 1975.

Q And did you continue to get that?

A Ja, I qualified in 1979.

Q So you were in Durban doing this work all the time?

A Ja, I am now working at King Edward Hospital. At the end of 1979 after I qualified I went to work in Germiston in a laboratory, working for SA Institute for Medical Research but I didn't like the Transvaal and I came back to Durban and I have since worked at King Edward Hospital.

Q Why didn't you like the Transvaal?

A I don't know it was just so far from my home town and I used to miss my people and I used to find myself coming home so often and I thought it wasn't worth it working in the Transvaal. (Laughs)

Q So from the period of 75 to 79 what kind of political things were you involved in?

A We tried to set up a Black Peoples Convention branch in Pietermatitzberg - it wasn't very successful but we had a small grouping of people that were involved in it, until its banning in 1979, in 1977.

Q And once it was banned what kind of political involvement did you have? Did you..had you been detained at any point?

A No, I couldn't say really I have been detained except for last year I was detained for in fact two days. (Laugh)

Q Up until 1977 you worked in the BC and then when the bannings came in October 77 what happened to your political involvement?

A I would say from around 1977 when the organisations were banned I wasn't really involved in any grouping because in Martizberg we found it very difficult to regroup into any form of political groupings. I would say I didn't really get involved in any grouping after the 77 bannings.

Q Do you think those bannings in effect helped kill BC? I mean you.. from after you left Fort Hare until 77 were you still considering BC a religion as you were saying before? Did you in any change your views of BC?

A I would say in fact around 1976 ja, I went to the last GSC of SASO. I met some people there who had different views - they believed we needed..that BC philosophy wasn't an end in itself. It was a means to an end.

I met these people and I think from that time onwards my ideas started changing about BC. I felt there was a need for people to be positive about their colour but I felt it wasn't..I started thinking that they were right, it wasn't actually an end in itself.

Q Is there anything..are there any examples that you can give me of that - any way that you, or anything that happened to you, any experience you had that made you see that?

A Ja, actually the..experience I had was of black people who, although they were black in colour I started doubting whether they really had the same aspirations as we had. So I sort of started thinking that it is not so much the colour of the persons skin that really mattered because you could have black people who were as oppressive as some of the white people who are in government.

That was, I think, around that time I started to know about it, people like Gatshe Buthelezi, one of the homeland leaders. And I remember

around that time we did use to have quite ..we used to have some

A discussions about the homelands and it was then that I started thinking, sort of re-evaluating the black consciousness philosophy because in BC we were sort of told that anything that was black was good. But after that I started reevaluating that philo..that theory.

Q And had you not heard of Buthelezi before?

A I think I had heard of Buthelezi before but, what I had heard of him was that he was..a leader of the Zulus and that he was doing good and he wasn't like Matanzima etc. But that was sort of what I'd..the people had said about him but after I got involved with black community programmes, where we were actually doing reseach especially on community work and I mean he..he came into the picture and it was then that I got to know more about him. I think I had been less informed ^{before} that about what he actually stands for or what the homelands stand for etc.

Q So that was..what was the GSC?

A It is the General Students Council, the organisation used to meet every year in, around June/July to..it was the AGM of the organisation.

Q And this important GSC you went to was what year again?

A It was in June 1976.

Q Were you affected at all by the..was it during at all the Soweto uprisings or before?

A It was just before, just before. When we came back from GSC we then heard of the..the uprisings started.

Q So that is when you started changing. Did the up risings in any way affect you?

A Well, I was in Natal and I wasn't really directly involved..affected by the up rising but we read the papers; we used ~~to~~ to have the World and Weekend World then and it seemed to cover ^{most of} what was taking place in the Transvaal. I remember at one stage, the house I was staying in, we had two reporters from the World staying with us, so we were quite informed about what was going on in the Transvaal.

Turn over tape.

Q So when you started to have this change of views, did that mean you did anything different? Did you kind of withdraw from SASO and get involved in other things or did you get into...did you do any reading or what did that mean when you started reevaluating the BC? What did you do about it?

A I didn't actually withdraw from the organisation. What did happen was I started to have more discussion with the people whose views were that we ... or struggle wasn't really a racial one. I remember some of the people that I met. Some of them were not really in SASO and were quite skeptical about SASO, they were in a youth organisation called Nata Youth Organisation.

They actually helped I think to enhance my new stand poing in relation to the BC Movement.

Q And you say the struggle wasn't a racial one, did you start reading or did you talk more about other aspects of the struggle?

A I read a little bit more and I actually had a lot of discussions around the subject with some of the people who seemed to have..this.. to look at it in the light that it wasn't a racial struggle.

Q If it wasn't racial what was the aspect you were empahsiang?

A They were emphasising more on the fact that it was..people were being oppressed. I mean people didn't have the right to vote - it was black people didn't have the right to vote but it was, the colour was just used by the oppressors as an excuse for oppressing them.

Q And did you read any economics theory at all or get into that part?

A Not at that stage. It was only later on that I actually got to read a little bit more about the fact that people were even more than being oppressed nationally were actually being exploited economically.

Q So 76. 77. 78. did that mean you got involved in any other organisations instead? Were there any organisations aside from the BC ones?

Q Or you weren't just as active politically or...?

A No, I actually wasn't very active politically because I don't remember what organisations were there at...in that period and I think there was a lull politically. Quite a number of us didn't quite know what to do because the organisation that we had been involved in had been banned and there wasn't any other ones that we felt we could identify with.

Q Did you at that stage know of any people leaving the country?

A Ja, actually I had..the people that I talked about who were in the Natal Youth Organisation left the country around the period 76/77.

Q Did those people talk about the ANC at all or had that started to come up as a popular topic at that stage?

A They...I don't remember them mentioning the ANC as such abut now I know that the ideas they had were of .. they must at that stage have been probably in contact with some people who had been involved with or were involved with the ANC. But they never mention it. Because I suppose it would have been difficult for them to mention it because of the security reasons.

Q Back in the early 70s when you were involved with SASO did people in SASO talk about the ANC?

A Well...they talked about the ANC but I think the people, most of the people just referred to ANC as being banned and outside the country and I don't think they related directly to it..I don't think they related to ^{ANC}at that particular moment but I think perhaps later on there were some people who did mention it.

Q But in those days, early 70s, do you remember what you thought of the ANC? Were people critical of the ANC, they thought BC was better, thought ANC was old time or did they not mention it or ?

A I don't quite remember.

Q Ok so then that was 78/79, then did you start getting involved in any organisations?

A It was actually at the end, in fact the beginning of the 80s, early 80s, in 1980 when I started in Durban. I got involved with a womens group that was organising the womans day commemoration, but that group was meeting..I mean from 1980 they used to meet only once, sort of around the time of August 9, but I have been with that group from that time and in 1982 we decided to make that..to be more permanent and to form an organisation and I have been involved with that organisation since then.

Q Which was the organisation which was formed?

A At that time it was known as Durban Womens Group but it is now known as Natal Organisation of Women.

Q Now why, what drew you to a womens organisation? It is just, I think quite interesting because I would just be interested to know how political black women would get involved with an organisation dealing with women?

A Ja, actually, once at...working at K. Edward VIII I got to know some people who encouraged us to commemorate August 9 and..

Q Black women or ?

A It was black women, ja, but not, it wasn't completely black. I remember we had one white women. But from discussions with this group of people we felt that there was a need to organise our women because so many of them were unorganised; like quite a big number of them hadn't heard of August 9 and after starting to commemorate August 9 we found that there was some interest for ... coming from the women. There was potential we felt in organising them into an organisation where they could tackle some of the common problems they suffered as women.

It was then that we even discussed even deeply the triple oppression that black women suffer in this country.

Q Was that the first time you had considered the role of women? Had you thought of, getting involved with, on womens issues before that?

A hadn't thought of going deeply into the problems women suffer as women. In fact I don't remember really sitting down and discussing it with anyone but since the time around 1980 when we started meeting and commemorating August 9 it is then that I started thinking that women do suffer in addition to the problems and oppressions they suffer with the men, they do suffer additional problems and I felt then that I would make it my priority to organise women.

Q Were you involved in other political organisations at the same time?

A I, around that time, concentrated mainly on building the womens movement. It is only in 1983 when the UDF was formed that I..I mean our organisation affiliated to the UDF and then I got involved with the other organisations as well. But even then I felt that I needed to concentrate a lot on the womens organisation because I felt that the women are still not organised.

Q And do you think they are organisable? Do you think it is a good... women is a good base for organising?

A I think it is but we definitely have to work much harder because we know our socialisation is such that women don't really see their role in the struggle or their..they are made to think that they only have to play a supportive role so we..I feel that it is important to make them realise that they actually have to play a more active role and be in the forefront.

Q Just let me take it back from when you moved from the BC and saw a different point of view, how did your view of white people change at all? I mean when you were back in the days when you said it was like a religion, did you have contact with whites back then?

A I think I had very little contact with whites. The whites that I had contact with were sort of the lecturers at Fort Hare and they didn't have to encourage....change my views, because they were definitely, you know I don't remember any of those lecturers that were friendly towards the students. So at that stage I think I had very little contact with white people and the tendency really was not to have anything to do with them because they were all viewed like the enemy.

A good whites and I remember the answer that one of the leading people gave; the answer was that when you see a snake you don't wait to see whether it is a poisonous one or not. I actually think there is something wrong, definitely wrong with that type of analysis but at that particular stage that was the type of thinking that the people around me were..I mean had and even myself. I must say I was influenced by that type of thinking.

Q And on that level of just dealing with whites, how did that change? I mean that ..did that get broken down by meeting progressive whites or was it purely a theoretical thing?

A No I think it was definitely changed by meeting progressive whites, then I sort of, from that time onwards got to realise that it wasn't at all the colour of the persons skin that decided that they were on your side or not.

Q Did you meet any particular whites or any particular whites in any organisation?

A The whites that I met in...let me try and remember, I am getting a bit confused now. There were some white people that I met, like around 1979/80, the whites that were in the group that we formed, the womens' group,

Q And did that make you, I mean were you surprised to meet whites who were progressive?

A No, I won't say I was surprised at that stage because from 1976 onwards my views had started changing about the white people and about BC. So it sort of, when I met these people and found them progressive it sort of confirmed in my mind that it was true that there were some progressive white people and it wasn't the colour that mattered.

Q Then with your involvement with the womens group, with now, did it matter that your son was born and do you think that being a mother made you involved or aware or even more sensitive to womens issues? Was that at all a factor?

A I think in a way it did really influence my involvement because I felt it. I felt that I was, I had an added responsibility to this child

A so it was important that I work very hard towards change.

I also at that stage was experiencing, I felt that as women we were disadvantageded in a way because we had the...total responsibility, especially as unmarried woman/mothers. So I felt that it was quite an important thing for us to be involved and reassert our positions.

Q During this time you were involved with know, from the 80s can you tell me about how your direct politics changed. You said that you had started to change, but how did you become more open to a Charterist, a Freedom Charter, kind of analysis? Can you tell me a bit about the organisations and those things, how you changed?

A Ja, actually when we..around the time we formed the organisation I remember I hadn't heard about the, I must say I hadn't heard about the womens Charter until then but we had a lot of discussions about the Womens Charter and we decided that we were going to make it the basis of our organisation. We drew our constitution from some of their points that were in the Womens Charter.

And around that time I also got to hear about the Freedom Charter. And although our organisation hasn't formally adopted the Charter we as an organisation we believe in the Freedom Charter.

Q How did you come to know about the Freedom Charter? Can you remember who told you or how you came to hear of it?

A I can't remember exactly how I got to hear about it but I had..I knew of the Womens Charter before I heard of the Freedom Charter.

Q Really!

A Ja. (Laughs)

Q And what was your reaction when you heard about the Freedom Charter?

A Well, my reaction was that...what was, I found that what was on the Freedom Charter was what I had started believing in already you know. From the time my views had started changing about the...racial aspect then I sort of felt that the Freedom Charter confirmed what I already started to understand and to believe in about the nature of our struggle.

Q What does your name mean?

A Nosizwe. (?) you know at the beginning of girls names, actually mean mother of..you know, like normal ^{sa is} mother of kindness so in my case Nosizwe would be Mother of Nations.

Q And have you known other women of that name?

A I have met some people with that name. In fact there were two girls with the same name. I think it is basically a Xhosa name, I haven't met Zulus with the same name.

Q And is your mother a Xhosa?

A No actually my mother didn't give me the name. My mother is Zulu. Her uncle gave me the name; He is Zulu but I don't know, I think he just liked the sound of the name and that is why I got it.

Q So it wasn't a political, was it at all political?

A No it wasn't political, I think they just like the name and they gave it to me.

Q And your son, how did he get his name?

A My sons name is Mandela. He was born in 1981 and I remember I had met his father in 1976 and actually he was quite an influence in the way I started seeing things because he seemed to have understood it much earlier than I had and at the time my child was born he, we just felt we had to give him a political name. We had to name him after somebody, that we admired and Mandela was sort of the answer. He gave the child the name but I agreed with him, 100%.

Q So has it caused people to turn their heads and people who don't know you do they get surprised when you call him, the name Mandela to a child?

A I have definitely had remarks about the name and I remember at the time I had to register him at the hospital people definitely passed remarks about his name. A number of people were quite pleased I

had given him that name but some were not too sure that it wouldn't

A give him problems coz they seemed to think that because Nelson Mandela was in prison because of his beliefs so anybody who had that name might have problems, for instance in the government departments if say the person was applying for a job or even at school; they felt that maybe he would be victimised by some teachers who are pro-government. But I didn't get the feeling that they were against the name as such. It is just that they wondered if it wasn't going to present some problems later on.

Q How do you feel about that?

A I actually feel quite confident that he won't have problems. I feel though that it is really a responsibility on my part because it would I think be disastrous if he...I mean after we'd given him this name he turned out to be something else; turned out to perhaps be a reactionary or something (Laughs) So it is a responsibility in that respect; But as far as him experiencing problems I think he will cope with it or I think we will cope with those problems.

Q Does he know what Mandela means?

A He...I think knows what it means because I remember initially when I used to take him to meetings and he used to hear his name being mentioned because he thought they were singing about him. He actually used to think they were singing about him, but I don't remember if it was I that told him or he heard that there was actually another Mandela and now when we sing or when we talk about Mandela he always asks me 'are they talking about the bigger Mandela' and I say ja, they are singing about the bigger Mandela. He knows now who Mandela is and he knows that Mandela is in prison;

Q Do you worry about him when he is older getting trouble from government people?

A Well, I would say I do tend to be worried a little bit but somehow I think, I am a bit more positive about it. I seem to think that we'll be able to cope with those situations.

Q Do you ever think that things will change before it becomes a problem?

A Of course that's another thing now. I definitely (Laughs) you know

A like people ask me what will happen now when he has to apply for a pass and I say there won't be a pass. Laughs. There won't be a reference book then, he..

Q Nosizwe, do you want to talk about his father?

A Actually, I think I do..shy laugh.

Q So can you tell me a bit about, you met him - was he one of the people who was he a SASO person when you met him?

A Well, I met Ben in 1976, I think, no it was the beginning of 1977. He was in Pietermaritzberg at that time and I got to hear that he had just moved to Pietermaritzberg. He had been at Vets, the year before, in 1976 when the uprisings were..when the uprisings took place in Soweto. And actually that had been one of the reasons for his coming down to Pietermaritzberg; the police were after him and all that. So he felt he would be better off in Maritzberg.

Q Was he from Pietermaritzberg, that he decided to come there or ?

A No, he was born in Alexandra, he has always lived in Alexandra in the Transvaal. He only moved to Pmb. in 1976.

Q So did he know people, was that the reason he came?

A He knew some people, yes. But I think he would have gone anyway where he would have been...the way he would have, where he perhaps would have known some people; he just had to get away, he thought he had to get away from Joburg at that particular time because it was not safe at all.

Q So you met him in Pmb?

A Ja, I met him in Pmb.

Q When you were working up there or ?

A Ja, I was actually still training as a medical technologist.

Q And was he one of the people who started talking about the..more of

Q the Charterist point of view?

A Yes. Definitely. Actaully it was through Ben that I got to ~~read~~ a bit more and to be involved in discussions. He was an avid reader. He could read the whole day and he brought home some books and I read some of the books that he brought and we used to talk about the struggle and I think he definitely had an influence on the way I started seeing things.

In 1977 he was also in BPC but he criticised the policy and he criticised the constitution quite a great deal. And then by 1977, before the organisations were banned we went to a conference in Concoina, somewhere outside Durban, there is a conderence center and I remember askingus discussing the economic policy and he wasn't pleased at all. So when we came back we discussed it and I sort of got to understand a bit more about things because he explained to me why some of the things weren't right.

Q Where do you think he got his politics from? That he was so far ahead or different from the SASO people or the BPC people?

A I am not sure really because he didn't really tell me where, who he had been in contact with but I knew then he, that he admired people like Harry Gwala; Harry is from Pmb. and I don't know I think perhaps he might have been influenced by them somehow.

Q Harry Gwala?

A Yes. Harry is ^{at} the moment serving a life sentence on Robben Island. He was imprisoned earlier on. I am not sure whether it was for 15 or 20 years, no I think it was a slightly shorter sentence than 20 years and was released but he was imprisoned again. He is now werving a life sentence. He is from Pmb.

Q So Ben had met him?

A I think he had met him because I know he had great hirespect for him.

Q And was he, did he talk about the Freedom Charter?

A I don't remember his referring to the Freedom Charter but in later

A years yafter I had moved to Durban I used to visit him in Pmb. and we used to talk about the Charter then.

Q What kind of work did he do in Pmb?

A He is an artist. He used to work initially for...he used to work with African Art Centre. He used...he was an artist and used to draw some pictures, he sold some of his works and then he left that. Actually it was more of a he wasn't employed by the African Art Centre. he just used the premises and they sold his work. And he needed to make a living. He didn't like to sell his works, I mean his art work.

He then got a job with community care centre. He used to start some projects for the Community care centre. He worked for them for something like two years and at the time of his arrest he was working for the lay ecumenical centre, also working as a community workers.

End of tape.

New tape, side A

Q ..rest of the events leading up to it that made you think something could happen?

A I wasn't quite surprised about his arrest. I knew, I had an idea of his involvement at the time of his arrest, so I wasn't quite surprised.

Q And can you just tell me a bit about it. How he got arrested and what the case, what happened about the case?

A Ja, at the time of his arrest he had got in contact with a person by the name of Tabiso Mahlobo, who was charged with him and according to the charge sheet, the indictment, he had assisted Tabiso either in providing accomodation for him or also helping him with things like transport etc.

Q And what was Tabiso charged with?

A Tabiso was charged with, I think the main charge was treason. He apparently, according to the indictment had blown up the, I think it was the City Hall, not the city hall, but one of the buildings in Pmb.

Q By the Supreme Court?

A Ja, it was the Supreme Court.

Q And do you remember when that Supreme Court went up and it was bombed and all the reaction in Pmb?

A Ja, I can remember. Actually after that there was a song about it. Laughs. There is a song. I don't know if you have heard about it, it says. Zulu ? The Supreme Court is on fire.
" ? The boys from Mkhonto burned it yesterday.

So a song came from the, that event, but at that stage I didn't know who had been involved in the bombing of the Court.

Q Was everyone taking heart hfrom that? Was that an important event?

The fact that the Supreme Court

Q could be bombed like that?

A Ja, definitely and in fact the peoples' comments was like they should be bombing more of those places (Laughs.)

Q Were you, were you surprised in retrospect to see that there were some local activity involved with that, that this case came out of it or was it to be expected?

A Could you just repeat the question?

Q I'm saying, I don't know if I'm asking it very well, I am just wondering if you were in any way surprised or whether you expected that people would be linked to that bombing? I mean when they were arrested and said it has to do with the Supreme Court bombing, did you get a surprise?

A Well, I didn't really get a surprise, although I didn't know what sort of involvement he was in; I knew that it was definitely something that the government wouldn't be pleased with. I didn't really know what it was because his policy was that I shouldn't know what he was doing especially in relation to things like that and I actually thought it was wise and I didn't ask questions. So I did know that he had been involved with it but when I got to hear it I wasn't surprised to know.

Q Did you live together?

A We lived together up to 1979, that is when I moved up to Durban, he was still living in Pmb. and we just used to visit each other after that.

Q And where were you when he was arrested?

A I was in Durban, I was at K. Edward and I got to hear that he had been arrested.

Q The whole time that he was obviously involved did he handle it well? Did you ever notice him being nervous or worried or do you think he just kind of handled it?

A really was I think he used to get quite excited in, not in the negative sense, I won't say he was nervous or worried, but I think he used to feel that he was doing something for the nation and he was quite proud of it. Not that I would say there was..say a particular time when I noticed this but I sensed that whatever he was doing he was quite pleased with himself for being involved in that type of

Q Do you think it took a lot of his time and effort or was it something he could just do on the side?

A I think it actually took quite a lot of his time. There was times when we saw very little of him.

Q And do you think anyone suspected him?

A Well, I don't think they would..they suspected that he was inv..so deeply involved. They were well aware he was involved with the Youth Grouping in Pmb. He was one of the founder members of the NCO Matiwane Youth League. So from that angle they would have had some focus on him but I don't think they thought he was more deeply involved than that.

Q When was he arrested?

A He was arrested at the end of 1983.

Q And how long was he in detention before anything came out about the trial?

A They didn't keep him very long, as they..sometimes they take more than six months but he was, ja. I think he was detained in November 1983 and his first appearance was in March 1984.

Q And were you there in court for the appearance?

A Ja. I was. I was there.

Q Had you been able to see him in detention before that?

A Actually not. I don't know for some reason the Security Police were very negative towards me. They didn't allow me to see him. I saw

A him for the first time when he appeared in court in March, it was the 8th March.

Q So how did he seem in court?

A He together with the two other people who were accused with him were chained but it didn't seem to affect them at all. When they saw us in the courtroom they shouted Amandla and they seemed actually to be in high spirits which encouraged us coz we sort of thought they would be miserable or something. They were in high spirits.

Q And after that, did you get to see him at all or was it only in court?

A I was able to see him. Ja, after he was charged he was allowed visits by anyone and I did see him after that.

Q Did his parents also visit him?

A His mother, yes.

Q How did she handle it? Did she get upset?

A She was really upset, but I think after some time she started...I think what she, really upset her was she didn't know what was going to happen to him. But because of the support that all the people around her were giving her she sort of got to terms with the situation and I think started accepting it and actually she was quite proud of him in the end.

Q And how long did the trial go?

A It was a short trial. After the first appearance in March they appeared again in May and the..I think it took only a week before they were sentenced or maybe two weeks. I think ja, about two weeks.

Q And were you expecting a heavy sentence?

A I used to attend the proceedings and I, from what was said in court and from what some of the state witnesses had said, I thought he would definitely be in for a long time. So when he was given ten

A than I had thought they would give him.

Q What were the state witnesses saying that made you...

A There was one person who was, had been very close to him and I really don't know what happens to him but for some reason he was on the side of the police, I don't know why he gave incriminating evidence. Like one of the charges was that he had taken people to Lesotho for indoctrination and I felt this person could very easily have said he didn't. I mean, Ben used to go to Lesotho and Botswana to exhibit his art and the lawyer put it to him, to those state witness, he asked him if he didn't think Ben had gone to Lesotho to exhibit his work and this guy said ~~that~~ definitely not, so I thought he was definitely nailing him down.

Q Were you angry that guy could do that?

A More than angry I was very disappointed because I had a lot of faith in him. I think the anger came afterwards but I was definitely disappointed and I wondered, I started asking myself what really happened to this guy because he was one of..he was the last person I had expected to give evidence against him.

Q Was Ben angry or bitter or anything about it?

A I remember once we were..I mean after this person had given evidence he, Ben at the end of that days proceedings, when they were taking Amor..taking him away to the cells, actually he shouted to the crowd and told them that Faith had sold out, Faith had sold out (Or fate?) and I thought it was very painful for him because Faith had been very close to us all. So I think he did feel very bad about it.

Q Do you have any idea why he would have done that? Did you see anything in his face at all, or the way he spoke that made you feel why he would have done it?

A Up to today I am still asking myself that question. Actaally I just don't..I just can't get hold of anything that's out put as an excuse for him having done that.

Q Have you seen him outside of court?

A I haven't. Actually I don't think I would have wanted to see him because I don't know how I would have handled ^{it} because we had a very good relationship before this happened and I am not sure really how I would react to him now. So I think it's best that I don't see him.

Q Do people say he is still around or has he left or where is he?

A I hear he has left Pmb. He has been given a job somewhere in Transvaal.

Q Do you think he would have had to or just do you think it would have been difficult for him to stay?

A It definitely would have been difficult for him to stay in Pmb.

Q Did Ben get to see Mandela at all during the trial?

A Yes I used to bring him to the court.

Q Did they let you bring him in?

A They, initially, I used to take him right inside but towards the end they, I don't know for some reason they don't want him to go in so I used to wait outside with him.

Q And how old was he..that he was..

A He was about two.

Q Did he know what had happened to his father?

A I don't think he understood and I don't know whether it was good or bad that I took him but I don't..he seems to be quite bitter about the police. You know he definitely talks, when he talks, when he talks about the police I can see anger in his face because I think he sort of perhaps, that was his first encounter with the police and saw them with guns and I don't know for some reason he thought they would.. there are times when he asks me if they are going to kill him, if they are going to shoot him and I have to tell him no they are not going to kill him.

A He tells them Ben is in prison.

Q And what does he say why is that?

A I haven't really asked him why, But I have actually been talking to him and I think he understands now that he..because I would have imagined from what perhaps he could have heard from other people he would have thought Ben was in prison, I mean people think of prison as a bad place and they would talk of people who are in prison, they would say the people ^{who're} in prison have done bad things. So I felt that it is important for me to put things right as far as Ben and I think he does understand that Ben is there because..in fact he talks of Ben as being a hero.

There is another child, his father is serving three years because he refused to give evidence and Ben talks of this boy's father as a hero - He says Malibu's father and my father are heroes.

Q So have you had some visits with Ben since he was sentenced?

A Actually I have had only one visit and it wasn't an official visit. I have made applications and my letters have just not been replied, answered. So in June this year his mother had a visit and I just went up to Joberg and we managed to see him.

Q Where is he being held?

A He is being held in Diepkloof. He was originally held in Pretoria Central Prison, that was when he first started his sentence. In around August he was sent to Robben Island and I think it was in November the same year, he was transferred to Diepkloof.

Q So has he written to you?

A Yes he has written to me. I haven't received all his letters. I know this because when we went to visit him he was talking about things that he had written to me about and I hadn't received those letters. So I think it's not all the letters he writes that go through and the letters that I have written to him, not all of them get through to him.

Q does he talk about in prison?

A When I went to visit him I was actually pleasantly surprised because I found him in high spirits and I didn't think he was just putting up a front. I think he definitely was .. coping with the situation and I asked him what was helping him and he said he, what was helping him was he is not alone, he had got, I think there were about ten of them, or there were about ten of them at that particular time and he was saying they used to have discussions and he had good books to read so he seemed quite happy under the circumstances.

And physically he looked well.

Q Now all of this that has happened to him, do you think it has in any way made him bitter in a racial way? Has he ever said anything to indicate whether he is still supports a non racial point of view?

A I think he still definitely supports a non racial point of view.

Q How do you know that? Has he..how would you have gotten that? Has he said anything in his letters or?

A Ja, he's definitely said in his letters. Not, he can't really say it exactly as he..he can't say it in that many words but I know he hasn't changed his stand.

Q And what about yourself? After all that has happened don't you ever feel bitter about the whites who have done it to him?

A I feel bitter about the people that did it to him but I don't, I never I don't think of them as whites, I just think of them as oppressors. I don't think I feel more bitter towards them than I do feel bitter about even some of the black people who are in a similar oppressive situation, I mean who are actually oppressing people. Like I mean, in, right here with some of our people have actually lost their lives at the hands of black people.

So I don't really think..I don't think of it that way at all.

Q What about for Mandela, your son, does he ever say/see things in a racial way? Does he ever say mummy but why dare these whites like this or anything?

A I won't say he has...I haven't heard him say that. I don't know whether perhaps its because I'm staying in a mixed, we have got whites in this house and he's relating to them more as I mean he is relating to them, first as humans and then as, he knows now that they are white people. But I don't think he sees, he looks at it negatively.

Q And how long have you been staying here?

A I have been staying there, this, at the end of..in October it will be my third year here.

Q In this house?

A Mmm.

Q How did you come to move to this place?

A Actually at the time I moved to this place I was in a desperate situation. I needed accomodation and I could have actually gone anywhere and I knew somebody who was staying in this house who was moving out so I moved in.

Q And is it just yourself and a white woman staying here?

A It is myself and that white woman and two white males. So it is 5 of us, plus my child.

Q How do you find staying in a white area?

A There are some problems, definitely there are some problems in the sense that I am involved in a women's organisation and I am also involved in a youth grouping and I find it difficult to operate from here because the people that I work with aren't in this area, so in that respect it is a problem. And also it is a problem in the sense that like the people I am working with are experiencing problems, like with housing etc. and there is a problem when I have to move into a white area and leave them in that situation. I feel I want to do something about their situation. That's, I am actually looking for a house in the township. I think it will be better for me to move into a township simply because of that reason and no other reason.

A It is of women.

Q Is it a non racial organisation?

A Yes, it is a non racial organisation.

Q Now, what does that mean in practice and why is that? ^An you just tell me something about the origins? I mean why didn't you think of having a black womens organisation?

A What it actually means is that our approach and our belief is that we are working towards non racial society and we feel that we need to have the participation of all the people in the process of change because we feel that in ~~an~~ as much as black people have been affected by racial situation some white people also have been affected because of the fact that we are ~~not~~ made to, we are made to ~~live~~ ^{live} seperately. ~~XXX~~ So we feel that it is an important process for us to start to know each other better and if we are working towards a non racial society I think we can start living it now. It is possible. Whereever it is possible we are encouraging it, so ~~that~~ that is why in our organisation we have got white people, we have Indian people and so called coloured and Africans.

Q Are the majority African?

A The majority yes, African.

Q And are you part of a national body? You are affiliated to UDF?

A Ja, we are affiliated to the ~~UDF~~ and I am actually in the regional executive as well.

Q And how do you relate to the federation of SA Women or Fedtra?

A Federation of Transvaal Women; we see each other as sister organisations; in the Western Cape we have got the UWO and to a large extent they encouraged us to form ourselves into an organisation. And also in East London we have a group there, as well as in P.E. We see each other as sister organisations, sort of have the same basis and our constitutions are basically the same.

Q from men in the community?

A Well, the men that were involved with, in the general organisations are supportive towards the womens organisation although the tendency for them to want to dictate to us in terms of what sort of programs we should be involved in and I think there is still a bit of suspicion about why we have formed ourselves into an seperate organisation. There is a bit of suspicion because they don't know whether we, what actually our focus is but for those that understand they are quite supportive.

Q How do you explain to people or to men if they say well, you say you are non racial, so you don't want exclusively black organisations, why do you have an exclusive womens organisation? Do you ever get that?

A We have had that type of, say people are wanting to know about that but I think it is actually not a lot of people that have raised that question although we have made it quite clear that we feel it is important to organise women quite seperately because of the nature of their oppression. We feel that women are suffering in addition the other forms of oppression - they are suffering like a special type of oppression and we need to get them out of that, we need them to, it is important for women to gain confidence and then they will be better able to participate in the general organisation and actually to be in leading role of and in the foreground.

Q Is Dorothy Nyembe in your organisation?

A Yes, she is in our organisation.

Q Did you do anything when she came out of prison? Did you arrange to meet here? Were you involved in any of those things?

A Ja, actually our organisation organised a welcoming party. I think it was in March 1984 when she was released and that particular time we didn't have a branch in PMB but we did have some working relations with people in Pmb and they were also preparing in case she was released from Maritzberg Prison but in Durban itself ^{we} were planning for her release. We had a welcome party for her. It was actually a rally. We had people from C.T. and people from the Transvaal, they

A came to our welcoming rally.

Q How do you think she reacted? Do you think she was surprised to see all that support?

A I think her first reaction was she was surprised to find that there were people ~~to~~^{see} who would still organise, in her own words, 'like they used to organise in the 50s' - she was quite pleased, pleasantly surprised I think.

Q Can you describe to someone who doesn't know who she is why you thought it was important to take her up as a member and a symbol? What does she mean?

A To us Dorothy meant sacrifice and we had read about her involvement and we found it really amazing; the amount of strength she had, her leading the boycotts in Natal we read about. And we felt that she symbolised the strength that women can have and so she was an inspiration to us. And in fact she still is an inspiration to us.

Q How do think it has been for her since she came out?

A Well, she had some practical problems like accomodation etc and she had some problems in her area in terms of you see at the time of her release, some of the papers started carrying her story and they actually mentioned some of the people who whad been involved in the trial and when she came out I think some of the people were uneasy about her and; Because they had probably been involved in her case, so she had to actually eventually leave Kwa Mashu because she was getting threats.

Q ~~Form~~^{to} Form?

A Inkata. But in terms of her political involvement^{en}, I think she has thrown herself right into it.

Q Before ~~xxx~~ she came out when you were starting to redd about her, did you know about this business of Gatshe Buthelezi being a state witness against her? Did you know, had you heard about that before?

A I had heard about, it ja.

A I think a few years before her release.

Q What did you think when you heard about it? Was it a shock to you?

A Well, I thought Gatshe was bad but I didn't think he would have gone to that extent.

Q Do you think that a lot of people knew or do you think it was a surprise when she got out to bring up this business of what he had done?

A I don't think many people knew about it. I think it ^{was} only around the time of her release that people got to hear about it.

Q So do you think in a sense she is a bit of a symbol of resistance not only against the state, but against Gatshe and that kind of..?

A Ja, I would say that.

Q Can you talk a bit about that? I was just thinking of the fact of the fact I'd said before that you were a Zulu and you know, um, but maybe can I just ask you, just to take it back a bit, to yourself and then with Dorothy; When you were growing up in Natal did you....

End of tape.

Tape 2 Side A N. Madlala.

Q And were you brought up to feel like you were aware of being a Zulu and can you tell me about when you heard of Gatshe and that kind of thing?

A Ja, I would say when I grew up I was quite aware of myself as being a Zulu and it meant a lot to me, in a way. I mean I read about our history and about King Shaka and I was proud about my being a Zulu.

Q And do you remember ... I guess we talked about this before but even if it is repeating it a bit, but do you remember hearing about Gatshe and about his movement as something that was Zulu pride? Did you like it when you first heard about it?

A Ja, my first reaction was pride because I .. my first reaction was here is a Zulu and leading a nation and they are talking about him in the papers and all that. It was only later on when I really started analysing the situation when I started wondering about his sincerity.

Q And the people from your village do they like Inkata?

A Well, I think it would be correct to say that their present attitude towards Inkata is a negative one. I remember some time back they were sort of neutral towards Inkata but lately they are beginning to talk about Inkata as..they are beginning to say they don't understand this movement. They don't think it is a...serving the interests of the people.

This I say with confidence because I have...just in the past year and in fact up to now there is some tribal fighting in my area and the people in the area, the one section definitely believes they are right and they have made representations to the KwaZulu Government and Inkata and the results they have got from there are..have made them to regard/start thinking what is this Inkata all about. Because they ..the reaction of the Kwa Zulu government has been, as far as the people are concerned, a very unfair one because they have supported this other chief and the reasons for supporting this other chief was that the person who was supposed to take over had royal blood in him in the sense that he..his mother or , ja, his mother was from the Kwa Zulu Royal family and the people they don't believe that is the basis for having him as the local chief. They believe that they have got their own chief and that is the chief that must take over. So they are not at all pleased with the way Inkata or KwaZulu government have tried to solve the problem.

Q And aside from that business in your home area, when you came to live in Durban did you find people who did support Gatshe? Did you find other Zulus who said this is our leader, you should join? Did you get people trying to get you to join?

A Ja, actually there is a man at work who keeps saying I have lost my identity because he feels we should just support him because he is Zulu and it..I really have tried to have..to make him think before he supports but he just won't see reason. He just supports him because he is a Zulu and he thinks I am mad not supporting Gatshe.

Q So have you never joined?

A I am actually a member of Inkata. (Laughs) That is very interesting I think, in the sense that I don't agree with Inkata; I don't support them but what happened was I needed to be registered at work and it didn't matter how much I resisted joining Inkata. I was told I had no

A option, I just had to join Inkata. So I am a card carrying member of Inkata. simply because I had to be registered as a worker.

Q Registered where?

A You see for me to be registered as a worker in Durban I have got to have a residential address which means I must be registered in one of the townships. So what's happened was I had to get somebody who has a house in the townships who was prepared to take me on as a lodger. so for me to be able to get that I had to get Inkata membership. ~~the~~ was no other way out I was told.

Q Mmm. But do you go to any of their functions or do anything?

A I won't be seen in any of their functions. Laugh

Q Why?

A Because I just don't agree with...their policy at all.

Q But overseas people or people who are white liberals or some people would say but he is Christian, he is moderate, he is not a racist, what would you say to that?

A I think they need to know a little bit more about him. I think he is definitely a racist.

Q Why?

A He..ah. I..to start with he..Inkata is Zulu organisation and I remember in 1980 we, during the school boycotts, he definitely said statements in the papers about Xhosa lawyers who were misleading Zulu children. But that particular state...Griffiths Nkonya was defending the school children. There was a case and he was their lawyer and it was at this stage that Gatshe said something about Xhosa lawyers misleading the Zulu children.

And he has made statements around that time as well; there was a reporter who was working for the Daily News, he is Indian, he gave some reports in the paper about what was happening in the townships.

About how Inkata was repressing students and Gatshe's statement was

A that he wants to warn those Indian reporter, he wants to warn him about Zulu wrath and anger which will drive him into the Indian Ocean. Those were his exact words.

And there are times when he has talked of you know, he wants to remind the Indian community about 1949 which to me is definitely racist, coming from somebody who is supposed to be a leader. You know about the conflict in 1949 and for a person who's supposed to be a leader to be saying statements like that, saying the Indians must remember 1949 and the Zulus are capable of doing worse things than they did in 1949.

Q And with Dorothy Nyembe, just in a brief way, do you think that because she, her coming out reminded the world of what Gatshe had done, was that the reason she started getting hassled? Did he make any statements or anything?

A I think it was definitely that he did make some statements and just after her release he came to address the people in KwaMashu, and I think it was mainly because of that he felt there was need for him to explain to the people about Dorothy's sentence and trial and he did justify his position, his having given evidence. I think I remember that ..he justifying that that..

Q And what has happened to Dorothy? Has Inkata hassled her?

A Yes, I remember at one stage Dorothy was travelling from town to Kwa Mashu and she was attacked by two men whom she identified as Inkata and they actually harrassed the family. Her borthers family with whom she was staying up to the extent that the family started feeling that she was responsible for the harassment that they were receiving and I think to a certain extent they encouraged her to find alternate accomodation and that is why she eventually got accomodation at the Phoenix settlement. She needed to get accomodation outside of KwaMashu.

Q And now has she lost that accomodation?

A She has lost that accomodation because the Phoenix settlement has recently been burnt down.

Q is reporting this business of what has happened recently as Indian African, do you see it that way?

A I am aware that the media, the way they were reporting it, it was, I think they are trying to portray the situation in Inanda Phoenix as being a racial conflict but my feeling about what happened in Inanda I think it was just hijacked by some elements for their own reasons. They just took over and I feel that is why it took the course that it took.

Q Ok. just one thing to close, a couple of things, actually not so little, more general. How do you envision the struggle evolving in the future? Do you think about how it is going to, what is going to happen in the next few years? Do you think that Ben will sit there for ten years with the situation not changing?

A I definitely believe that Ben will not serve the full years that he has been given, because I see, I see a change before he actually has finished the ten years.

Our people seem to be more mobilising and organising themselves and from the some of the reactions, you know, I feel to a large extent the reforms, so called reforms that the government has introduced, was due to pressure from the people and I think that pressure is going to intensify. It will definitely intensify.

Q And do you see the future SA society as a non racial society?

A I think that will, that..eventually we will have a non racial SA. But it is a process that we have to work towards. I mean it is something that we, all of us should work for.

Q Do you feel that if you're in now, the Natal Organisation for Women, and you are working with the women who may be Indian or Coloured or white, does the fact that you are women, is that more important than your race or does race take precedence over this feminist aspect?

A From the experience that I have had in our organisation I think the most unifying fact is that we are women and that comes before the fact that we are, we belong to different race groupings.

Q that whole issue?

A You mean you want to know if they understand it. the thing that perhaps we understand it in NOW? (MM) I think actually in NOW...NOW would be one of the few organisations that are completely mixed. In...most of the organisations that are affiliated to UDF. even though they believe in a non racial democratic SA. because of the nature of thier formation. take for instance JORAC. JORAC is a residents association. and it is based in the townships. so it is all black.

Q Lamontville.

A Lamontville. KwaMashu. I mean Lamontville. Chesterville and Hambanati. And the youth groupings aswell; like take the KwaMashu Youth League, it is based in KwaMashu and it is totally black because in that respect but I mean what I am trying to say is that NOW is one of the few organisations that are..I don't know how to put it; I mean in NOW we have got Indians, whites, Coloureds, so called and Africans. Whereas because of the nature of the other organisations, even though they believe in a non racial society they are sort of..take for instance the Natal Indian Congress, it is all Indian. etc. I hope you will understand the point I am trying to make.

Q Ja. Ok. I think I have taken enough of your time.

The name of your job?

A I am employed as a medical laboratory technologist and I work in a medical laboratory, which is situated at King Edward Hospital.

Q Is that a black or white hospital?

A King Edward is a black hospital. It is in a white area and it is threatened with removal or something, but it is a black hospital.

Q Actaully I didn't ask you one other question, which was, were you in Natal when, was it 1980 was Gatshe doing something with the school boycotts? He, did he tell the kids something about the boycotts?

A I was actually in Natal in 1980 and I had an unpleasant experience where I was staying with a friend in Kwa Mashu and for some reason

A the Inkata, people believed that the friend of mine was inciting the school children. So one evening I came home from work and, I mean I came home to this friend of mine's home and after about an hour or two of arriving we, a mob of Inkata came to the house and they took us away; they took us to a hall in one of the sections in KwaMashu, they kept us there the whole night and the following morning they drove us to Ulundi and they said, they took us to the legislative assembly and told Gatshe these are the people that are responsible for the unrest in KwaMashu. I thought it was most ridiculous.

In fact I think he himself was embarrassed in the end because there we were, like I was employed at K. Edward VIII, according to these people's statements we were running around in the townships during the day threatening children from going to school. So he told them to release us, I think because he himself was embarrassed ^{by} the situation.

We were sent back home. But what happened that night after we came back from Ulundi, these men, instead of taking us back home took us to a meeting in..an Inkata meeting in C Section and I don't remember being so frightened in my life because we were right in the middle of the Inkata mob and somebody was, one of people who were chairing the meeting, were in the meeting, were actually inciting that crowd. They were saying things like we were lucky to be alive and we deserved punishment. They were telling the parents that we had been responsible for the unrest etc.

Q So what is the situation with the Inkata people? I mean whatever the figures are when you look at them and you see them what do you think it is? I mean do you think that those, the few people who are racist, who are Zulu nationalists and they are just doing their thing, or do you think that they somehow, their minds are changed, or I mean how can people be that way? What's..I mean they are just ordinary people I mean how do they get like that?

A I think there is a number of factors that are involved. For instance when it comes to like attacking people's homes and attacking say people who are against Inkata, the people that they get to support, to be there, are people who are say living in single mens hostels, and do not quite, I feel do not quite exactly know what the situation is. Except that they are told that these people are challenging the leader of the Zulus and I think it is, they are being exploited;

A their loyalty to the Zulu nation is being exploited because they are told that these people don't want to respect their Zulu leader and it is not really...the people that do this don't explain to the single..these men that this is actually the situation and this why those people are fighting against Inkata. It is because of this and this and that.

And also at the present moment there is a high rate of unemployment in our country and there is evidence that the people that have been getting into their midst. I mean from this past unrest in thw townships were mainly people who are unemployed.

Q Ok. Tape stops.

Ben in that case, who were they?

A One was Sithole Masholobo.

Q Sitabeso.

A Yes.

Q Mahlo (bo) Mahlobo. And it is Sithabiso.

A Yes. SITHABISO. The other one was ? ule. ? ule's son. He got a suspended sentence.

Q What was his frist name?

A Duma. DUMA.

Q Qubula?

A GQUBULE.

Q Ok. and that youth league, what was it called?

A It was named after DCO Matewani, he was one of the activists in Pmb. in the..I don't know if you have heard about him. He used to have one man protests. I don't know if you have read about, he was arrested quite a number of times, somewhere in the city he would just like sit

A on his own and protest. The youth league was named after him. He died and after that they decided to honour him by calling the youth league by naming it after him. So the youth league is called the DICO ? Youth League. .

Q How do you spell it?

A DCO, Inital from his initials, MATIWANE.

Q No H?

A MATI..

Q Oh, ok.

A and can you say the words to the ~~song~~ ^{song} about the Supreme Court?

Q It goes like this: zulu.

Si aya si aya.

A And that is the one that they also sing other words like, Pretoria, instead of saying Supreme Court in the next verse they'll say...

A Ja, they say 'Natisaso lovitomlilo' or whatever other...

Q And what does it mean again?

A 'Here is the Supreme Court burning, we hear the boys from MK have bombed it' and then it goes, the chorus is 'We are also going we are also going! something like that.

Q When you said someting about the young progressives, were those whites?

A Ja, they were whites. (Q PFP's??) Before I think it wasn't called the PFP, it was called the Progressive Party. (Q Aha) and the younger grouping was known as the young progressives.

Q Ok, tape stops.