

FEZILE ABRAM DABI'S GRAVE IN TUMAHOLE (PARYS)

Introduction

In terms of the National Heritage Resources Act, (Act No. 25 of 1999), a provincial heritage resources authority (herewith referred to as the Free State Provincial Heritage Resources Authority) is responsible for the identification and management of Grade II heritage resources and heritage resources which are deemed to be a provincial competence in terms of this Act. According to the NHRA, (Act No. 25 of 1999): *“Those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national/provincial estate and fall within the sphere of operations of heritage resources authorities”*.

It is in view of the above stipulation that the Fezile Dabi's Grave in Tumahole (Parys) is nominated for declaration as a Grade II site. It should be noted that South African struggle for liberation began with regional wars of resistance against colonial domination, followed by a coordinated national struggle for freedom underpinned by the formation of national movements. The graves of the iconic leaders of the liberation struggle movements are tangible representation of the intangible heritage aspects of organized resistance and defiance against repressive laws. Furthermore, such graves are tangible representations of the selfless sacrifices and contribution made by the different generations of South Africans. It draws from broad cultural, religious, political philosophies, educational and socio-economic backgrounds, drawn together into a formidable political force that brought the plight of the oppressed South African masses into the attention of the world.

Purpose

To inform and recommend to the Free State Provincial Heritage Resources Authority (FSPHRA) the importance of declaring the Fezile Dabi's Grave as a Grade II site in terms of the stipulations of the NHRA (Act No. 25 of 1999).

Locality of the site

Fezile Dabi's Grave is situated in Tumahole (Parys).

Historical background to Fezile Dabi and his political role

Fezile Abram Dabi was born on 1 January 1956 at house number 485 Phelandaba in Tumahole (Parys). He was the third born (from the seven children) of the late Palkin Dabi and Cecilia Dabi. He started his primary education at MA Lembede Public School and later proceeded to Botjhabatsatsi Primary School. After completing his primary education he proceeded to Phehellang Secondary School (Parys) where he completed his Form III (Junior Certificate). From Phehellang he went to Lebogang Secondary School in Thabong (Welkom) where he completed Form IV. Immediately after completing Form IV, he worked for one year at Parys Hospital as a clerk. He left this job to pursue his studies at Fort Hare University in Alice where he enrolled for LLB.

At Fort Hare, Dabi's political maturity blossomed and became more involved in political structures. He became a member of the Inter-Universities Committee and also a member of the Drama Society which was in one way or the other politically inclined. He was arrested on several occasions for opposing the Bantustan policies, particularly Lennox Sebe of the Ciskei. He was expelled from the university and went back to his hometown of Tumahole.

In Tumahole, Dabi was instrumental in the formation of some progressive organizations which were destined to challenge the then apartheid government in South Africa.

Twala and Seekings noted that during the 1970s and 1980s 'factories provided a secondary medium for politicization and networking. Sasolburg (on the northern border) and Secunda (just outside the Free State) attracted workers from various townships, and served as incubators for organization, first through trade unions, then through structures in workers' home townships. Several Tumahole activists such as Peter Legoale and Sam Magashule had been shop stewards in the Chemical Workers Union in Secunda until they were dismissed following a stay-away in November 1984'. As a political activist in his own right, Dabi had his share in workers' unions.

It should be noted that some of these political activists who had been exposed to radical ideas outside of the province returned to their home towns and sought to build a broader political movement. The first step was perhaps to organize cultural activities that provided political education. For example, when Dabi returned to Tumahole from Fort Hare in 1980, he revived an older grouping of TSO.



LEHLOHONOLO ‘LUCKBOY’ CAMBRIDGE MALOISANE’S GRAVE IN MANGAUNG (BLOEMFONTEIN)

Introduction

In terms of the National Heritage Resources Act, (Act No. 25 of 1999), a provincial heritage resources authority (herewith referred to as the Free State Provincial Heritage Resources Authority) is responsible for the identification and management of Grade II heritage resources and heritage resources which are deemed to be a provincial competence in terms of this Act. According to the NHRA, (Act No. 25 of 1999): *“Those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national/provincial estate and fall within the sphere of operations of heritage resources authorities*

It is in view of the above stipulation that the Lehlohonolo Maloisane’s Grave in Mangaung (Bloemfontein) is nominated for declaration as a Grade II site. It should be noted that South African struggle for liberation began with regional wars of resistance against colonial domination, followed by a coordinated national struggle for freedom underpinned by the formation of national movements. The graves of the iconic leaders of the liberation struggle movements are tangible representation of the intangible heritage aspects of organized resistance and defiance against repressive laws. Furthermore, such graves are tangible representations of the selfless sacrifices and contribution made by the different generations of South Africans. It draws from broad cultural, religious, political philosophies, educational and socio-economic backgrounds, drawn together into a formidable political force that brought the plight of the oppressed South African masses into the attention of the world.

Purpose

To inform and recommend to the Free State Provincial Heritage Resources Authority (FSPHRA) the importance of declaring the Lehlohonolo Maloisane’s Grave as a Grade II site in terms of the stipulations of the NHRA (Act No. 25 of 1999).

Locality of the site

Lehlohonolo Maloisane’s Grave is situated in Mangaung (Bloemfontein).

Historical background to Lehlohonolo Maloisane and his political role

P Letsatsi stated that during the 1970s the youth of Mangaung Township in Bloemfontein and other towns across South Africa actively participated in protests against apartheid. One of them was Lehlohonolo Maloisane. He joined the Bloemfontein Students League (BSL) when it was formed in the late 1970s. The BSL and its informal structure attracted many high school students, particularly from Sehunelo Secondary School in Batho. There was a direct link between the liberation struggle in Batho and the political unrest that started in Soweto from 1976. This was because the leadership of the Soweto Students League (SSL), under its president Oupa Mlangeni and secretary Teboho Moremi, were forced into hiding in 1978.

Mlangeni and Moremi fled to Bloemfontein in August of the same year. Within weeks of their arrival in Bloemfontein they inspired the formation of the BSL.

In 1978 the students in Mangaung, Bloemfontein realized the need to work as an organized group. As mentioned above, students from Mangaung high schools formed the BSL and the Young Christian Workers (YCW). The BSL was the brainchild of people like Ike Moroe, Luckyboy Maloisane and Ntape Setilo. In June 1978, students who belonged to the newly formed BSL and the YCW were arrested and tortured.

Like many other students in the post-1976 Soweto riots, Maloisane was one of the students from Bloemfontein who fled the country to Lesotho without informing their loved ones who were left behind. This was done purely for security reasons. This to a certain extent affected his family in a negative way as the Special Branch members continued to harass them. According to Letsatsi, Maloisane's sister Matshidiso Yvonne Maloisane endured this continued harassment and torture from the police as she was forced to confess to have known the where-about of his brother.

Upon his arrival in Lesotho, Maloisane joined the ranks of Umkhonto weSizwe (MK). He was known to his friends and family as Luckyboy, but his MK name was Khanyile Lesedi. In 1979 he underwent military training in Angola, and later specialist military training the following year in the German Democratic Republic. He was appointed as the camp's commissar in Vienna Camp in Angola, and was deployed to Lesotho in 1981 to serve in Free State ANC and intelligence unit of MK.

Maloisane was one of the victims of Maseru Massacre. Together with some other political activists, Maloisane was killed during the South African Defence Force (SADF) raid in Lesotho on 9 December 1982. The SADF attack, which marked a new high point in South Africa's campaign of terror against the people of Southern Africa, had claimed the lives of at least 30 South African refugees and 10 Lesotho nationals, including women and children.¹ The ANC chief representative in London, Ms Ruth Mompati, admitted that those killed had been 'ANC refugees', but denied strongly that they had been armed. She stated: 'The killings had been a shocking massacre of innocent refugees, including women and children. There was no question of them having being terrorists'.²

There were also allegations that the SADF had connived with the Lesotho Liberation Army to kill people. Commenting on this massacre of the likes of Maloisane, the Minister of Foreign Affairs, Broadcasting and Information, CD Molapo said the following in a statement issued from Maseru: 'The country had been greatly hurt by the brutal killings of Lesotho citizens and refugees.

TEBOHO STANLEY ‘RHYDER’ MOFOKENG’S GRAVE IN HARASEBEI (EDENBURG)

Introduction

In terms of the National Heritage Resources Act, (Act No. 25 of 1999), a provincial heritage resources authority (herewith referred to as the Free State Provincial Heritage Resources Authority) is responsible for the identification and management of Grade II heritage resources and heritage resources which are deemed to be a provincial competence in terms of this Act. According to the NHRA, (Act No. 25 of 1999): *“Those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national/provincial estate and fall within the sphere of operations of heritage resources authorities”*.

It is in view of the above stipulation that the Teboho Mofokeng’s Grave in Harasebei (Edenburg) is nominated for declaration as a Grade II site. It should be noted that South African struggle for liberation began with regional wars of resistance against colonial domination, followed by a coordinated national struggle for freedom underpinned by the formation of national movements. The graves of the iconic leaders of the liberation struggle movements are tangible representation of the intangible heritage aspects of organized resistance and defiance against repressive laws. Furthermore, such graves are tangible representations of the selfless sacrifices and contribution made by the different generations of South Africans. It draws from broad cultural, religious, political philosophies, educational and socio-economic backgrounds, drawn together into a formidable political force that brought the plight of the oppressed South African masses into the attention of the world.

Purpose

To inform and recommend to the Free State Provincial Heritage Resources Authority (FSPHRA) the importance of declaring the Teboho Mofokeng’s Grave as a Grade II site in terms of the stipulations of the NHRA (Act No. 25 of 1999).

Locality of the site

Teboho Mofokeng’s Grave is situated in Harasebei (Edenburg).

Historical background to Teboho Mofokeng and his political role

Teboho Mofokeng was born on 4 April 1966. He was born and grew up in Harasebei in Edenburg. He was the last born of the 5 children.

Young political activists who were schooling in Edenburg were sometimes to a certain extent influenced by those who had schooled outside the area in places such as Bloemfontein and Botshabelo. During school holidays, clandestine political debates would be held amongst those who were politically inclined. It was in such debates that Teboho would ask critical questions about the issues involving the African community of Edenburg. Community issues then included the question of bucket system, the shortage of schools, and the shortage of proper

houses. Perhaps the above explains why when he became the Executive Mayor he had to tackle such issues first.

Harasebei Township had no secondary school when Teboho was still a student there. Together with some of his comrades, he vigorously campaigned for the establishment of a secondary school in the area. He argued that many students were leaving the area to go to places such as Bloemfontein and Botshabelo to further their studies, and that was a financial burden to most of the parents. After some few years, the campaign bore some fruits as the secondary school called Albertina Sisulu was established in Edenburg.

Due to his political activism, after qualifying as a teacher from Kagisanong College of Education in Bloemfontein, it was not easy for him to get a teaching post. It was clear that the education authorities had identified him as the trouble maker.

As mentioned before Teboho was destined in assisting his community and wanted to see developments taking place in the area. During his term as the Executive Mayor, he managed to give people the basic services which included clean running water, flushing toilets and the reconstruction of proper roads in the municipality under his jurisdiction. He tried to forge a relationship between the Coloured communities and the Black people in the area. This explains as to why during the repression by the police, some of the activists from Harasebei could find refuge in the Coloured township.



IN LOVING MEMORY OF
MY HUSBAND, FATHER, SON,
BROTHER AND COMRADE
C de TEBOHO STANLEY
"RYDER"
MOFOKENG
BORN: 4 APRIL 1966
DIED: 1 JANUARY 2008