

HERITAGE WESTERN CAPE

DECLARATION OF HERITAGE RESOURCES AS A PROVINCIAL HERITAGE SITE

In terms of Section 27(6) of the National Heritage Resources Act, No. 25 of 1999, and by virtue of a resolution of the Council of Heritage Western Cape dated 28 September 2020, **“Gugulethu 7 Memorial” , situated on the corner of Steve Biko Drive (Remainder Road NY1) and Mananase Ndlebe Road (NY 121), Gugulethu, Cape Town** as more fully described in the schedule below, is hereby declared as a Provincial Heritage Site.

Schedule

The demarcation of the Provincial Heritage Site is as follows:

“The Gugulethu 7 memorial” only, corner of Steve Biko Drive (Remainder Road NY1) and Mananase Ndlebe Road (NY 121), Gugulethu, Cape Town, as depicted in attached diagram A, the co-ordinates for the declared Provincial Heritage Site boundary are as follows:

Point A: 33°58'02.42"S 18°34'04.42"E;

Point B: 33°58'02.46"S 18°34'04.53"E

Point C: 33°58'03.09"S 18°34'04.24"E;

Point D: 33°58'03.06"S 18°34'04.14"E

Significance

A group of youth activists between the ages of 16 and 23, members of both the Cape Youth Congress (Cayco) and uMkhonto we Sizwe who later after their assassination became known as the Gugulethu 7 were Mandla Simon Mxinwa, Zanisile Zenith Mjobo, Zola Alfred Swelani, Godfrey Jabulani Miya, Christopher Piet, Themba Mlifi and Zabonke John Konile.

During the mid-1980s there was a rise in the number of uMkhonto we Sizwe operatives. In response, the Security Branch with assistance of Vlakplaas, a government death squad, led teams ordered to intervene with anti-apartheid operations. The Gugulethu 7 were planning an attack for 3 March 1986, however they were ambushed. On that morning, 25 heavily armed police were briefed and deployed to Gugulethu. Allegedly, grenades were thrown by the Gugulethu 7 and police started firing from all sides. However, witnesses said some of the seven were shot with their hands in the air trying to surrender.

The Gugulethu 7 holds importance in the community, in the pattern of South Africa's history and has strong and special association with the life and work of the young men who were killed. The site and context of Gugulethu displays significance in terms of historical, social and cultural value associated with political unrest, police shootings, deaths, protests and massively attended funerals, all of which illustrate a historic period which holds importance in the history of South Africa.

Colette Scheermeyer
Acting Chief Executive Officer
Heritage Western Cape

DIAGRAM A

PROVINCIAL HERITAGE SITE NOMINATION APPLICATION IN TERMS OF SECTION 27 OF THE NATIONAL HERITAGE RESOURCES ACT (ACT 25 OF 1999)

This form precedes the submission of the 'Nomination Document' and is designed to assist with the grading of heritage resources in terms Section 3(3) of the National Heritage Resources Act, as part of the process of declaration as a Provincial Heritage Site (Section 27). Nominated heritage resources that are of special provincial significance will be graded as Grade 2 and considered for Provincial Heritage Site status.

HERITAGE WESTERN CAPE CASE NUMBER:

PROPOSED PROVINCIAL HERITAGE SITE: **GUGULETHU 7, GUGULETHU**

Brief Statement of Significance: *(A full statement of significance is required as an attachment)*

August 1976 saw schoolchildren from Langa, Nyanga and Gugulethu marching through the streets of townships, fuelled by the Soweto killings of June 1976 and grievances regarding controls within townships. Unrest spread to coloured schools and students joined protesters in Gugulethu. **During 1976 Gugulethu was characterised by police shootings, deaths, stoning, looting, protests and massively attended funerals.**

Mahobe Drive, the road separating Crossroads from the townships of Nyanga and Gugulethu was transformed into a rigid boundary line where some of the most violent incidences occurred. Langa, Nyanga and **Gugulethu produced a number of activists** involved in Umkhonto we Sizwe (MK) and Azanians People's Liberation Army (APLA), who would hide in the townships, sparking black-on-black violence, often perpetuated by the state through groups known as the *witdoeke*, aided and abetted by the police.

Despite pass raids and arrests, the population grew in Nyanga and Gugulethu in the 1980s. In August 1983, the UDF was launched in Mitchells Plain comprising largely of student and youth groups, women's organisations and civics where Oscar Mpheta, a resident of Gugulethu, was elected as president. The UDF was banned in 1988 as it was considered as one of the most important anti-apartheid organisations of the 1980s. UDF and its affiliates promoted rent boycotts, school protests, worker stay-away, and boycott of the tricameral system.



Police chase a young boy through Gugulethu
(in Smith et al 1999: 202)



Scenes of Gugulethu during the 1980s
(previously displayed at the Sivuyile Centre)



Pass law signs displayed within Gugulethu
(previously displayed at the Sivuyile Centre)

During the mid 1980s there was a rise in Umkhonto we Sizwe / MK operatives. In response, General Griebenouw of the Western Cape Security called upon Brigadier Schoon of the Security Branch Headquarters in Pretoria as well as the assistance of the Vlakplaas, a government death squad. Vlakplaas commander, Eugene de Kock chose Rian Bellingan to lead an operative team ordered to intervene with anti-apartheid operations. The men chosen as part of the team were Thapelo Johannes Mbelo, Joe Coetzer, and other Vlakplaas askaris like Gladstone Moss, Eric 'Shakes' Maluleke and Jimmy Mbane. After failed attempts to infiltrate Mbelo into the Gugulethu Seven, Mbane and Maluleke were sent in, who eventually won the trust of the group.

The Gugulethu Seven were a group of youngmen between the ages of 16 and 23. They were **Mandla Simon Mxinwa, Zanisile Zenith Mjobo, Zola Alfred Swelani, Godfrey Jabulani Miya, Christopher Piet, Themba Mlifi and Zabonke John Konile.**

The Gugulethu Seven were planning an attack for 3 March 1986 to target a police bus that took senior policemen to Gugulethu station every morning. Mbane told Bellingan and Liebenberg this, who prepared by briefing police to be on site when the seven would arrive. The seven were youth activists, members of both the Cape Youth Congress (Cayco) and uMkhonto we Sizwe. Although they had received some military training, the Gugulethu Seven were not battle-hardened soldiers. By 5am on the morning of 3 March, 25 heavily armed police were briefed and deployed to Gugulethu. Mbane, driving a stolen bakery van, dropped the seven youth off at the site around 7:25 a.m. Allegedly, grenades were thrown by the Gugulethu Seven and the police started firing from all sides. However, witnesses said some of the seven were shot with their hands in the air trying to surrender. But Police Minister Adriaan Vlok's forces were bloodthirsty that day, and were intent on making an example of them. Firearms were placed on the bodies to give the appearance that it was the police who had come under attack.

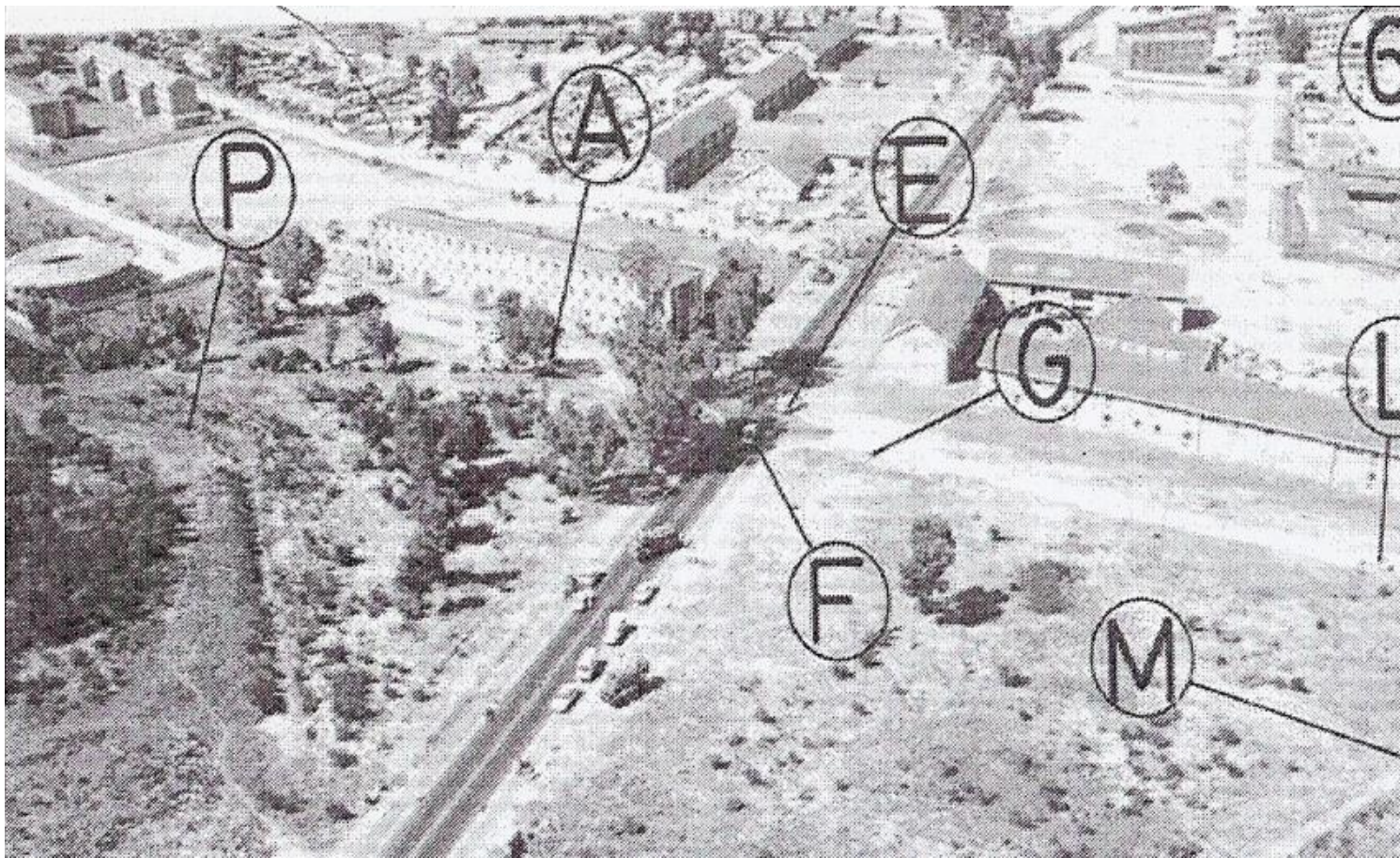
Seven young men were killed by police in Gugulethu on 3rd March 1986 at the intersection of 'NY1 and NY111' All sustained numerous gunshot wounds to their bodies; all were shot in the head; one had half his face blown away.

Constable Thapelo Mbelo was one of the officers at the scene. For their help in exposing and leading the Gugulethu Seven into fire, Mbane and Maluleke were given R7000 – one thousand for each victim. Mbelo was paid R1000.



Picture taken at scene of Gugulethu 7 killings
(previously displayed at the Sivuyile Centre)

'Christopher Piet, alone, had 18 bullets in his body. That night, his mother watched the television news and saw footage of her son being dragged by a chain around his neck, like a dog. Because, the police said, he may have had explosives under his body'



Location of shootings at corner of 'NY1 and NY111' in Gugulethu (Klaas 2009: 8)

The Gugulethu Seven were martyrs. Approximately 30 000 people gathered at the 'NY 49' stadium to bury their heroes. ANC and UDF flags were displayed – the singing of freedom songs defied the ban on political orations. Reports of the burial downplayed the numbers that had attended the funeral in an attempt to downplay the anger that the killings had provoked.

The police taunted and intimidated funeral attendees *in their hippos and mellow yellows...* they used *helicopters to drown out the singing of freedom songs*. Increasingly, religious leaders and funerals took on an integral role in Cape Town resistance during the 1980s.



Mass funeral of the Gugulethu 7 in Gugulethu
September 1986 (barricades)



Protesting activists and supporters of the United Democratic Front (UDF) demonstrate at the funeral of the 7 'terrorists'
(Independent Newspaper Archives, UCT Digital collection)



On 21 March 2005 – South Africa's Human Rights Day – a monument to honour the lives of the Gugulethu Seven was erected on the site of their execution.

In 2000, a film of the events surrounding the Gugulethu Seven, directed by Lindy Wilson, was released.

In August 1993, as Amy Biehl drove three co-workers to their homes in Gugulethu, young men started throwing stones at her car and surrounded the vehicle shouting 'One settler, one bullet!' Biehl was pulled out of the car, beaten and stabbed to death. The Amy Biehl memorial is located in close proximity to the Gugulethu 7 memorial.

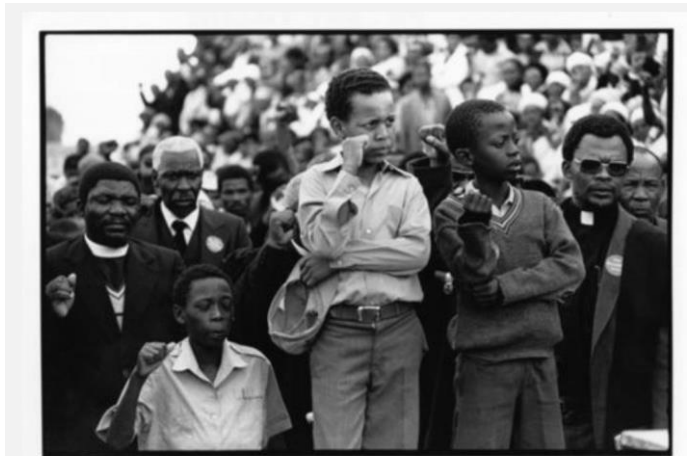


'At the inquest witnesses testified that one of the men was shot with his hands up as though surrendering. Another was killed as he lay on the ground'

The Gugulethu Seven killings were the subject of an inquest in 1986, a trial in 1987 and a reopened inquest in 1989. The outcome of both inquests, despite eyewitness accounts and forensic evidence, was a finding by Wynberg magistrate Hoffmann that the youths had died in a legitimate antiterrorist operation. In her 27 November 1996 TRC testimony, Piet's mother Cynthia Nomveyu Ngewu said the trials in court were dissatisfying and she couldn't understand the language being spoken as the proceedings were in Afrikaans.

Gugulethu displays significance in terms of intrinsic and contextual historical, social and cultural value. This includes association with historic persons namely Oscar Mpetha, Looksmart Ngudle, Ray Alexander and the Gugulethu Seven; and groups such as FAWU, COSATU, the UDF and the ANC. The area is associated with political unrest, police shootings, deaths, protests and massively attended funerals all of which illustrates a historic period in the history of the city and country. Events significant to public memory include the **Gugulethu Seven** and Amy Biehl killings.

The Gugulethu Seven holds importance in the community, in the pattern of South Africa's history and has strong and special association with the life or work of a person, group or organisation of importance in the history of South Africa.



Funeral of 'The Gugulethu Seven'. (Independent Newspaper Archives, UCT Digital collection)

'It is good to erect monuments to fallen heroes, to acknowledge their contributions to society. But we owe more to the Gugulethu Seven than acknowledgement. We must actively remember what they struggled for. Their dreams for justice and a better life continue to sustain us today'

The death of the Gugulethu Seven made us stronger. They did not die in vain'

Identification of proposed site was discussed with family members of the Gugulethu 7 as well as representatives of the City of Cape Town.

Proposed By: HWC**Date Proposed: 20 January 2020**

Telephone: Cell: 086 840 9556

E-Mail: quahnita@vidamemoria.co.za

Name of Property: Freedom Square, portion erf 8740, Cape Town

Street Number and Street: cnr Steve Biko Drive and Mamamase Ndlebe Road

Suburb: Gugulethu Town: Cape Town

Cadastral Information

Erf/ Farm Number: portion erf 8740

Registration Division: Cape Town

Longitude: 18.567939 E

Latitude: -33.967487 S

Map Reference:

Recording Method:

TYPE OF RESOURCEPlace ☒Structure ☒Archaeological Site ☐Palaeontological Site ☐Geological Feature ☐Grave ☐Do moveable objects relating to the site form part of the Nomination? ☐Serial nomination (Is more than one site being nominated as part of a 'Joint Nomination') ☐

(For serial nominations, complete one form for each site, supply additional details about the information relating to the relation of the sites, and the management and phasing of proposed nomination be attached)

Sphere of Significance

High

Med

Low

International ☐☐☐☐National ☐☐☐☐Provincial ☒☐☐☐Regional ☐☐☐☐Local ☐☐☐☐Specialist group or community ☒☐☐☐**What other similar sites may be compared to the site? How does the site compare to these sites? (Please expand on separate sheet)****Owner: City of Cape Town c/o Mr Osman Asmal and Mr David Hart***If the nominator is not the owner, the owner as well as the registered conservation body/s, whom has registered their interest in the area/s, must be furnished with a copy of this form and other associated documentation. Proof thereof must accompany this form when submitting it to Heritage Western Cape.**(If state-owned; responsible department and official position of contact)*

There is no registered conservation body in the area. Engagement has occurred prior to submission of nomination and interested and affected parties will be engaged further during the statutory consultation process. The following meetings were held in discussing the proposed nomination:

- 21/11/2019 Cllr Ncgombolo
- 3/12/2019 Khonza
- 17/12/2019 Khonza, Minky (sister of Godfrey Jabulani), Cynthia (mother of Christopher Piet)
- 20/11/2019 City of Cape Town: Osman Asmal and David Hart
- 19/12/2019 David Hart (CoCT)

Does the owner support the nomination?Yes ☒ No ☐**Owners signature:** Date: See attached

c/o Postal Address:

Telephone: Cell: E-Mail: david.hart@capetown.gov.za

Web Page:

Contact Person: (If different from above. Please supply contact details)

Telephone: Cell:

E-Mail:

Web Page:

- ☐ * Expanded statement of significance; (Refer specifically to significance criteria listed below)
- ☐ * Motivation for declaration as a Provincial Heritage Site, including potential, threats and vulnerabilities;
- ☐ * Short history of the place;

- ☐ * Physical description of the heritage resource;
- ☐ * Locality plan (map) and Site Plan;
- ☐ * Photographs and plans;
- ☐ ** List of moveable objects relating to site that are proposed as part of nomination, or for archaeological or palaeontological site; list of repositories where these are housed;
- ☐ ** Bibliography of documentation relating to the heritage resource;
- ☐ ** Statement of current protections and restrictions (e.g. previous national monument; register of immoveable property; conservation area; current zoning; servitudes);
- ☐ ** List any heritage organizations consulted and their comments on the proposed nomination.
- ☐ *** Site plan (with proposed site boundaries);
- ☐ *** Conservation or management plans (send immediately if any exist);
- ☐ *** Heritage Agreement (if required).

(Please supply those marked () with this nomination form, as well as any others that are already available. Those marked (**) will be requested when the proposal first goes to HWC Council for endorsement (Tentative List of Provincial Heritage Sites). Those marked (***) will be required when the Nomination goes to the following Council Meeting for approval as a Provincial Heritage Site).*



1. HISTORICAL VALUE**a. It is important in the community, or pattern of history**

- i. Importance in the evolution of cultural landscapes and settlement patterns ☐

- ii. Importance in exhibiting density, richness or diversity of cultural features illustrating the human occupation and evolution of the nation, Province, region or locality. ☐

- ii. Importance for association with events, developments or cultural phases that have had a significant role in the human occupation and evolution of the nation, Province, region or community. ☐

- iv. Importance as an example for technical, creative, design or artistic excellence, innovation or achievement in a particular period ☐

b. It has strong or special association with the life or work of a person, group or organization of importance in history

- i. Importance for close associations with individuals, groups or organizations whose life, works or activities have been significant within the history of the nation, Province, region or community. ☒

c. It has significance relating to the history of slavery

- i. Importance for a direct link to the history of slavery in South Africa. ☐

2. AESTHETIC VALUE**a. It is important in exhibiting particular aesthetic characteristics valued by a community or cultural group**

- i. Importance to a community for aesthetic characteristics held in high esteem or otherwise valued by the community. ☐

- ii. Importance for its creative, design or artistic excellence, innovation or achievement.

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- ii. Importance for its contribution to the aesthetic values of the setting demonstrated by a landmark quality or having impact on important vistas or otherwise contributing to the identified aesthetic qualities of the cultural environs or the natural landscape within which it is located. ☐
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- iv. In the case of an historic precinct, importance for the aesthetic character created by the individual components which collectively form a significant streetscape, townscape or cultural environment. ☐
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3. SCIENTIFIC VALUE

a. It has potential to yield information that will contribute to an understanding of natural or cultural heritage

- i. Importance for information contributing to a wider understanding of natural or cultural history by virtue of its use as a research site, teaching site, type locality, reference or benchmark site. ☐
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- ii. Importance for information contributing to a wider understanding of the origin of the universe or of the development of the earth. ☐
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- iii. Importance for information contributing to a wider understanding of the origin of life; the development of plant or animal species, or the biological or cultural development of hominid or human species. ☐
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- iv. Importance for its potential to yield information contributing to a wider understanding of the history of human occupation of the nation, Province, region or locality. ☐
-
-
-

b. It is important in demonstrating a high degree of creative or technical achievement at a particular period

- i. Importance for its technical innovation or achievement. ☐
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4. SOCIAL VALUE**a. It has strong or special association with a particular community or cultural group for social, cultural or spiritual reasons**

- i. Importance as a place highly valued by a community or cultural group for reasons of social, cultural, religious, spiritual, symbolic, aesthetic or educational associations. ☒

- ii. Importance in contributing to a community's sense of place. ☒

Degrees of Significance**5. RARITY:****a. It possesses uncommon, rare or endangered aspects of natural or cultural heritage**

- i. Importance for rare, endangered or uncommon structures, landscapes or phenomena. ☐

- ii. Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practiced in, or in danger of being lost from, or of exceptional interest to the nation, Province, region or locality. ☐

6. REPRESENTIVITY:**a. It is important in demonstrating the principal characteristics of a particular class of natural or cultural places or objects**

- i. Importance in demonstrating the principal characteristics of a range of landscapes or environments, the attributes of which identify it as being characteristic of its class. ☐

- ii. Importance in demonstrating the principal characteristics of human activities (including way of life, philosophy, custom, process, land-use, function, design or technique) in the environment of the nation, Province, region or locality. ☐

Signature: 

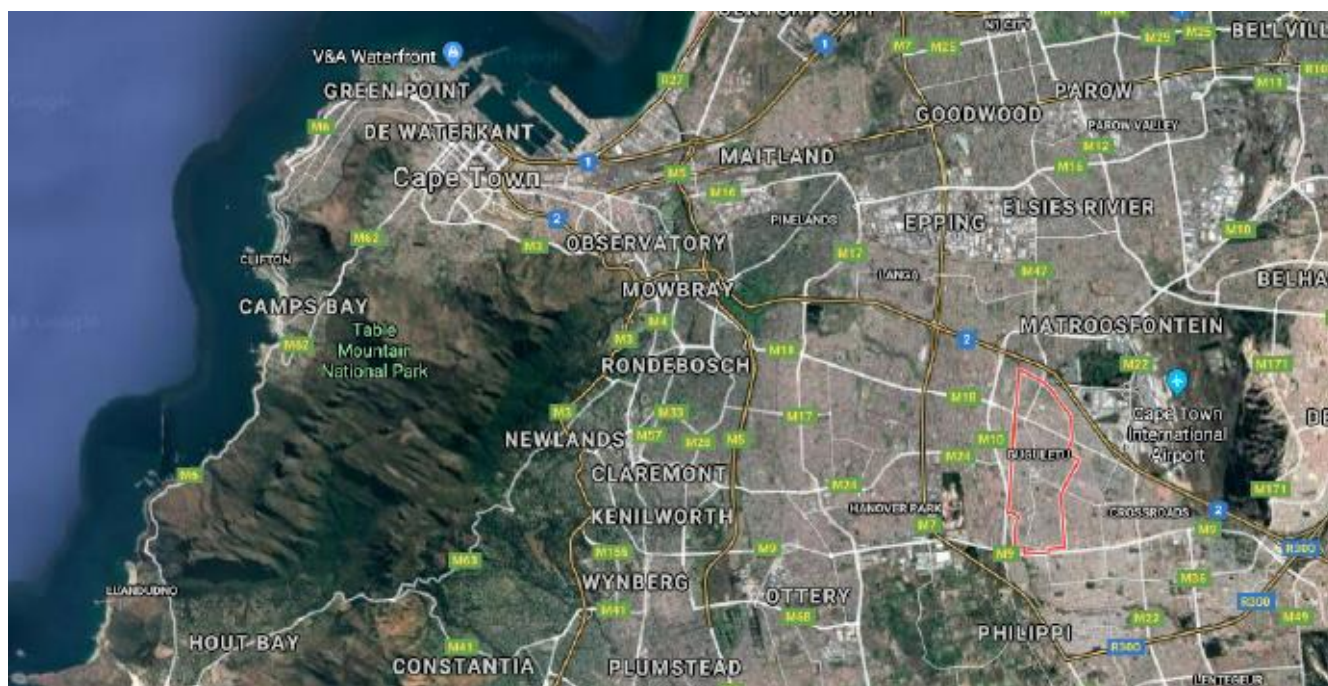
Date: 20 January 2020

PLEASE NOTE:

Applications are considered to be public documents and are open to public scrutiny. Should you wish your application to be kept confidential, please motivate your request on a separate sheet.

LOCALITY MAP

Google Earth, January 2020



Metropolitan locality of Gugulethu



Locality of Gugulethu 7 Memorial within Gugulethu



SITE PHOTOGRAPHS



BACKGROUND

In 1948, the National Party won the national election on a platform of racism and segregation under the slogan of 'apartheid', where apartheid built upon earlier laws but made segregation more rigid and enforced it more aggressively. As from 1948, government action and response was decided according to the policy of apartheid. Although apartheid did not differ that much from the policy of segregation of the South African government before the Afrikaner Nationalist Party, the main difference was that apartheid made segregation part of the law and was introduced in a period when other countries were moving away from racist policies.

Apartheid, operating on a local, urban level in the context of metropolitan Cape Town was focussed on urban segregation and restricting 'Black' access to the urban areas. Although much legislation was in place, these were enforced with more ruthlessness by the 1960s, yet none of these were enough to discourage anti-apartheid activities. Legislation leading to the establishment of areas designated for black communities and that of Gugulethu included:

- The 1902 Locations Act
- Natives (Urban Areas) Act, 1923 amended in an attempt to prevent Africans coming to the cities, allowing three days to look for work and African women had to get work permits in Cape Town
- Population Registration Act, 1950 demanded that people be registered according to their racial group and the Group Areas Act, 1950 that started physical separation between races, especially in urban areas and also called for the removal of some groups from urban areas
- Prevention of Illegal Squatting Act 1952 which forced municipalities to set up emergency camps where shack dwellers could be concentrated and controlled and allowed local authorities to demolish illegal shacks even if there was no alternate accommodation
- The 1953 Reservation of Separate Amenities Act for instance, imposed segregation on all public facilities, including post offices, beaches, stadiums, parks, toilets, cemeteries, buses and trains
- Promotion of Bantu Self-Government Act, 1959 forced different racial groups to live in different areas. Only a small percentage of South Africa was left for black people to form 'homelands'
- Illegal Squatting Act 1977 allowing Bantu officials to demolish shacks without a court order

The *model apartheid city* (is one where proclamation of group areas adhered closely to guidelines, city centres were zoned as part of 'White' areas and that areas zoned for other groups were highly restricted and peripheral, as in 1947 where Gugulethu was identified for *proposed extension for coloured and native housing*).

'The Architects of Apartheid' (Apartheid Museum
accessed sahistoryonline)





Group Areas Area map (CoCT: 1947)

The bubonic plague of 1902 and subsequent 1902 Locations Act responding led to the establishment of Ndabeni in the early 1900s. As overcrowding of Ndabeni occurred in the 1920s and locations further from the city centre were sought, the planned township of Langa was established in 1927. By the late 1930s the Native Affairs Department enforced its influx control measures under the Natives (Urban Areas) Act that was used to remove African men and women to Langa. Liberation movements intensified their efforts following the 1948 elections and resistance had become a way of life (in response to apartheid planning that provided a means of control of inner city areas. The period 1948 – 1959 was characterised by more militant forms of protest, including 'active boycotts, strikes and civil disobedience' on which the government imposed stiff penalties for protesting against discriminatory laws including heavy fines and prison sentences of up to five years.

The 1952 amendment to such act resulted in central government dictating where national restriction on urban would apply, containing 'substantial further restrictions'. Due to an increasing population in Langa and impacts of forced removals happening in Cape Town in suburbs such as Claremont, Kenilworth, Wynberg, Harfield Village, Newlands Village and District 6. Nyanga West was established as an extension to Nyanga in 1958 and later renamed to Gugulethu 'Our Pride' in 1963. The township also accommodated families from Windermere, Blouvillei and other squatter settlements in the Cape.

Gugulethu was planned for 7 800 family dwellings and 2 750 single men, representing the most densely populated township. Streets were demarcated by number from NY 1 (Native yards) upwards, with NY1 as the main road. The area was divided into sections with administration buildings and adjoining public facilities. No new units were constructed although the population doubled by 1976 in response to increased labour requirements in the city. Housing provision was thus inadequate and the area lacked sufficient resources and facilities.

Due to the demand by employers for a more stable work force, concessions were made and men were given the right to live permanently in the city provided they could prove 'they had lived in the city continuously since birth or at least 15 years or if they had worked for one employer without a break for 10 years'. However, whilst families were being affected by shack removals, housing provision was being focussed on single quarters in hostel accommodation. All housing units constructed at this time in Nyanga West were designed so that they could be converted to single quarters and could not purchase these units but could only apply for 30 year leases. Despite various attempts by the Bantu Administration to interrupt continuous employment, remove 'idle or undesirable' persons and discourage from coming to Cape Town, the population rose from approx 70 000 in 1960 to approx 250 000 by 1974. Not surprisingly, the period 1967 – 1976 marked the beginning of a new chapter in resistance politics.

Sources:

- Aperture Foundation Inc (1989): *Beyond the barricades: Popular resistance in South Africa in the 1980: Photographs by 20 South African Photographers* and historical essay by Andre Odendaal: *Resistance, reform and repression in South Africa in the 1980s*
- Beavon K S O (1992) *The post-apartheid city: hopes, possibilities, and harsh realities* in Smith D M (ed) *The Apartheid City and Beyond: urbanisation and social change in South Africa*
- Cape Times 'Gugulethu 60' documentary shows the world pain of apartheid by Hlati dated 6 May 2019
-
- Field S: *Memory, Restitution and Democracy* in Field S (ed 2010): *Lost communities, living memories Remembering forced removals in Cape Town* David Philip Publishers, Cape Town
- Klaas E (2009): *Gugulethu Seven: The local version* Klaas Institute, Cape Town
- News 24: Gugs 7 heroes left us a legacy by Mcebisi Skwatsha dated 31 March 2016
- Truth Commission - Special Report - Special Report - Transcripts for Section 7 for Episode 2
- Truth Commission - Special Report - TRC Final Report - Volume 2, Section 1, Chapter
- Smart Cities Dive (undated) Gugulethu Seven Memorial/ In Memory of Anti-Apartheid Activists
- South African History online: Gugulethu
- Wikipedia: The Gugulethu 7
- www.bottlecom.co.za
- www.capetown.at/heritage/city/index.htm
- www.everyculture.com
- www.fawu.org.za
- www.raymemorycentre.org.za
- www.sahistory.org.za: *The Diary of Maria Tholo, Amy Biehl, Youth Struggle, The Liberation Struggle, Looksmart Ngudle*