

POLITICAL FUNERALS

As political resistance heightened in the mid-1980s, the government, through its police and military personnel, responded with brutal force, killing activists. Funerals of victims of political unrests became a rallying point for mass mobilization.

According to Lazarus Mawela:

“Political funerals of activists had an impact in mobilizing the community and brought unity amongst the activists and the community”.¹¹⁷

To demonstrate their resolve, he continues, they would sing the following song:

Siyabolalwa (We're being killed, in IsiZulu) and we don't know why. But we will go on and fight for our liberation. *Noma basibolala siya phambili* (Even if they kill us, we're marching forward, in IsiZulu)¹¹⁸

Mawela remembers that political funerals attracted members of the community. To support this point, he recalled Flint Mazibuko's funeral:

One of the funerals was that of Flint Mazibuko. You know, the funeral grew bigger as the procession move[d] along the streets of the township, carrying the coffin. The crowds got bigger. People came out of their houses and join[ed] the funeral procession. And by the time [we] reached the stadium, [we] realized that the attendance was bigger than when we started¹¹⁹



