



AWARDS

The 2012 Mahatma Gandhi International (MAGI) Award for Peace and Reconciliation



This award was created in 2003 in commemoration of the centenary of the Indian Opinion, a newspaper started by Gandhiji in South Africa. The significance of this award lies in the recognition each year of work done by people around the world silently and with commitment towards promoting peace and reconciliation. The presentation of this award is meant to encourage others to work towards peaceful solutions. Wars and violence lead to destruction, poverty and hunger. Nonviolence and peace are today the most valuable commodity for “human” survival. The presentation of this award must help people all over the world to embrace the path of nonviolence.

The Mahatma Gandhi Satyagraha Awards were created in 2006 in celebrating the centenary of Satyagraha. These awards recognise the courage, selflessness and commitment of people who participated in the liberation struggle of South Africa and those who are presently giving selfless service to humanity locally, nationally and internationally.

These awards have raised awareness of the importance of reconciliation efforts in South Africa. The legacy of Mahatma Gandhi, Chief Albert Luthuli, Moses Kotane and G. M. “Monty” Naicker lives on in Durban. Local and international dignitaries have been taken on a nonviolence heritage tour as part of their visit to Durban. This function over the past years has been organized in partnership with the Durban City Council and the Premier of Kwa Zulu Natal together with a number of businesses and professional organizations. This event is now recognized as an important event in Durban. It is simple yet draws large crowds and gives a very significant message of Gandhian philosophy of Truth, Ahimsa (nonviolence) and community service (Ubuntu).

The Gandhi Development Trust has been working in collaboration with Satyagraha, World Council on Religions for Peace and other community based organizations on promoting the Gandhian ideals of service, selflessness, truth and commitment to the welfare of all (Sarvodaya).

This year the Mahatma Gandhi International Award will be presented to His Excellency Dr Kenneth Kaunda.

His Excellency Dr Kenneth Kaunda

On 18 September 2012 Dr Kaunda will receive the MAGI Award for Reconciliation and Peace in recognition of his humility, courage, selflessness and conviction in the struggle against the oppression of his own people in Zambia; for the support and assistance given to the people of Southern Africa during the struggle against colonialism and apartheid and the negotiations process

PROFILE

Born: 28 April 1924, Chinsali, Zambia

Parents: Reverend David Kaunda and Helen Kaunda

Education: University Qualification

Marriage Partner: Betty Kaunda

Children: 10

and; for continuing the work of building peace in the continent in true Gandhian tradition.

Dr Kenneth Kaunda dedicated his life to the freedom of Zambia and Southern Africa and continues to promote peace throughout the African Continent.

Dr Kaunda (affectionately known as KK) is the youngest of eight children. His mother, who held the distinguished honour of having been the first African woman to teach in colonial Zambia, must have had a great impact on Kenneth because in 1943 he became a teacher. A year later, he was appointed headmaster, a position he remained in until 1947 when he began to show an active interest in politics.

In 1951, a few years after apartheid was introduced in South Africa, Dr Kaunda became the organising secretary of the Northern Rhodesian African National Congress and two years later its secretary general.

Zambian African National Congress

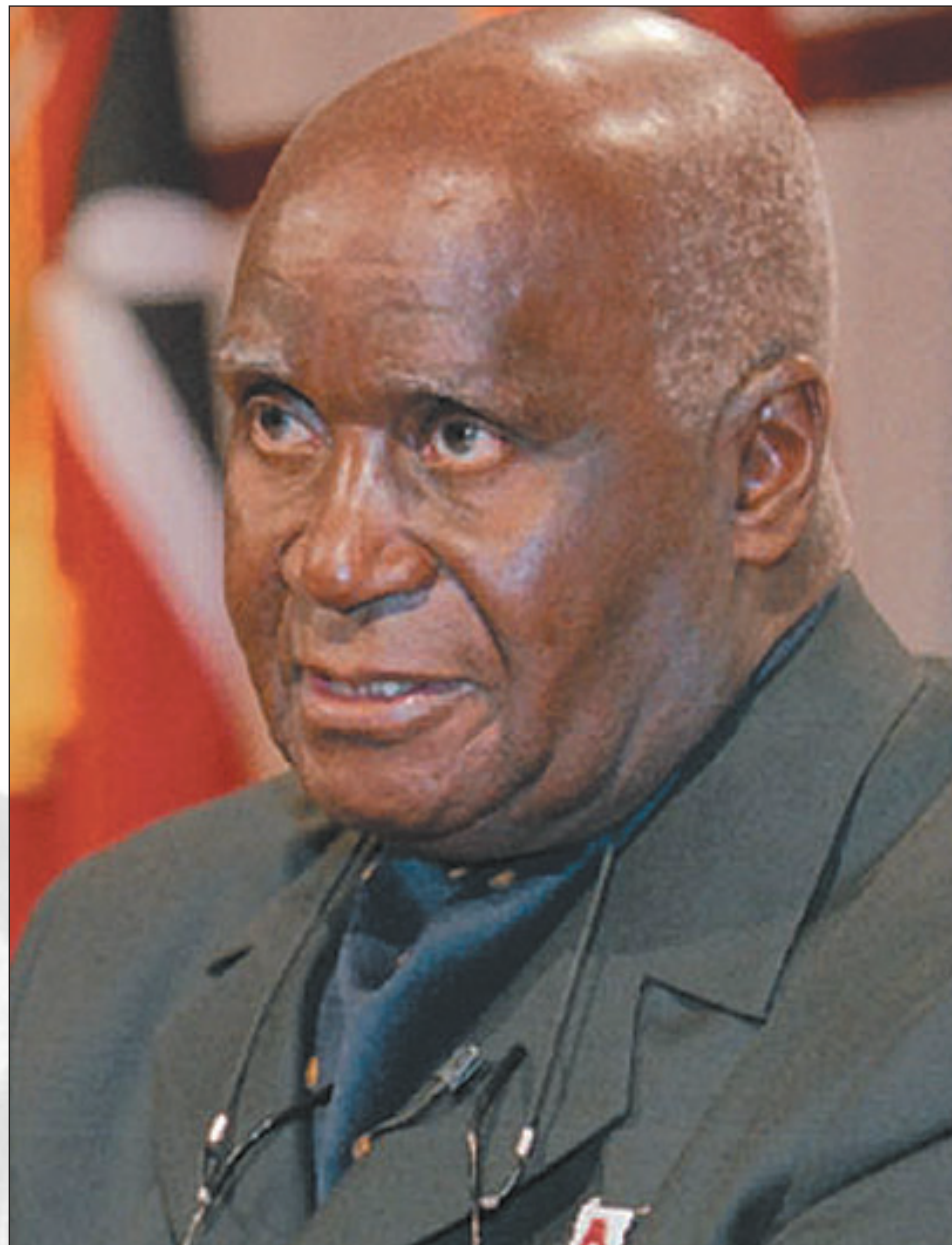
In 1959, however, he broke away from the organisation to form the Zambian African National Congress (ZANC) which was similar to the African National Congress (ANC), but was banned soon after its formation. Following the organisation's ban, Dr Kaunda was jailed and sentenced to nine months in prison.

As a result of ZANC's banning, the United National Independence Party became the organisation's successor and in 1960, after his release, Dr Kaunda was elected its president.

Critical of the socio-political situation in Africa at that time, Dr Kaunda was in the forefront of the efforts to liberate African countries. In 1960 he served as the President of the Pan-African Freedom Movement for East, Central and Southern Africa (Pafmesca).

In 1964 Dr Kaunda began a new chapter in his political life when he was appointed the Prime Minister of Northern Rhodesia. Later that year, he was elected the first president of post-colonial Zambia. A great friend of South Africa's leaders like Oliver Tambo, Chris Hani and Walter Sisulu, he was an open supporter of the South African anti-apartheid movement and other African liberation movements.

In addition to the ANC, Dr Kaunda was an active supporter of two Zimbabwean (then Rhodesia) liberation parties. He



allowed the ANC to set up its headquarters in Zambia and was so impressed with the organisation that he adopted the tune of Nkosi Sikelel' iAfrika into Zambia's national anthem.

Under His Leadership

His advocacy went beyond the Southern African region. As a believer in peaceful conflict resolutions, Dr Kaunda also played critical roles in the resolution of the territorial conflicts between Kenya and Somalia that began in 1960.

The release of Nelson Mandela took place under his leadership as the Chairman of the Front-line States. On September 1985, the six front-line states called on the South African government to release Nelson Mandela and all other political prisoners.

They also called for the unbanning of the ANC and the Pan Africanist Congress (PAC). In addition, they urged the United States and European countries to increase their pressure to push the apartheid regime to begin negotiations with South African liberation movements.

When Dr Kaunda was defeated by Frederick Chiluba in Zambia's 1991

multi-party election, he graciously accepted the election results and retired from politics.

Dr Kaunda is dedicated to the creation of peace and conflict resolution in Africa. In 1992 he founded the Kenneth Kaunda Peace Foundation.

Since his retirement, he has engaged himself in several charities, chief of which are those dedicated to fight against the spread of HIV/AIDS, a disease to which he lost his son. With the establishment of the Kenneth Kaunda Children of Africa Foundation, he is able to raise awareness on the pandemic. The foundation works with the United Nations Development Programme to improve health and nutrition in various African countries.

Dr Kaunda has written a number of books, *Black Government; Zambia Shall Be Free; A Humanist in Africa; Humanism in Zambia and its Implementation; Humanism in Zambia Part II; Letter to My Children* and *Kaunda on Violence*.

In 2002 the South African government awarded him the Order of the Companions of O.R. Tambo, an order of peace in recognition of co-operation and active expression of solidarity towards South Africa.

AWARDS

The 2012 Satyagraha Award for Peace and Reconciliation

Denis Golberg

PROFILE

Born: 11 April 1933, Cape Town
Parents: Sam and Annie Goldberg
Education: BSc Engineering (UCT)
Marriage Partner: Esme Bodenstein; Edelgard Nkobi
Children: Two



the Congress of Democrats (COD), the Coloured People's Congress (CPC), and the South African Indian Congress (SAIC). Goldberg contributed greatly to the formation of the COD of which he later became leader.

Denis Goldberg is amongst many South African heroes who had the courage to stand up against the injustices of apartheid and, as a result, endured many painful years in jail and away from his family.

His earliest recollection of becoming aware of racism is at the age of six when he was reading the news headlines whilst sitting on his father's lap. He learnt about the discrimination directed at black people, about the exploitation and unemployment that dogged the lives of blacks in this country. Denis' childhood experiences of associating with people of different races visiting his parents - both committed communists - taught him to regard all people equally, regardless of colour and class differences.

Following upon his wife's release after being briefly detained in the early 1960s and fearing further harassment from the State, Goldberg instructed her to leave for London with their two children, while he remained to pursue the struggle against apartheid.

His first involvement in the liberation struggle was at university where despite the prohibition of mixed race gatherings, he joined the Modern Youth Society (MYS), a non-racial organisation.

Goldberg's association with the MYS was also inspired by the desire to build not only for whites, but for all people. "Government would not spend money on dams, nor for roads and railways for blacks, which was morally wrong. To change this, we realised that we first had to get rid of the apartheid system, and then we could build for all people."

Committed to the liberation of the country, Goldberg became a member of many 'non-racial' congresses in the Congress Alliance, a joint anti-apartheid movement established in the 1950s under the direction of the African National Congress (ANC). Other groups included

In 1960 Goldberg was detained without trial for four months and in 1961, following the formation of Umkhonto Wesizwe, he became the technical officer of this underground wing. Working with Fred Carneson, Looksmart Ngudle and Barney Desai in the Regional Command they were tasked to sabotage communication in Cape Town.

In 1963 Goldberg was again arrested at Lilies-Leaf Farm and detained for 90 days but refused to divulge information on his engagements with blacks. Three months later, he was charged together with Nelson Mandela, Walter Sisulu, Govan Mbeki and others for conspiracy to overthrow the state.

A year later, at the end of the Rivonia trial which drew international interest, with 19 other ANC leaders, Goldberg was sentenced to four terms of life imprisonment.

As he recalls, "Life in prison was unpleasant with active dislike by guards and officers of all ranks who tried to break our spirits. In general there was hostility, and also some small element of support. Police and warders of all ranks hated us because we were white political prisoners who had betrayed them."

When Goldberg was released in 1985, after 22 years, he left South Africa and joined his exiled family in London where he resumed his duties as a spokesperson for the African National Congress and its representative on the anti-apartheid Committee of the United Nations.

After the first democratic elections in April 1994, Goldberg realised the need to

improve the living standards of African people which could not be improved through political freedom only. Thus, in 1995, while still in London, he founded a development organisation, "Community H.E.A.R.T.", with its principal focus on health, education and reconstruction training. The organisation has raised over 16 million rand in funds for Rape Crisis in Cape Town, an organisation that provides counselling for rape survivors.

In 2002 Goldberg returned to SA and soon after was appointed advisor to Ronnie Kasrils, then Minister of Water Affairs and Forestry.

Goldberg is the recipient of many peace accolades, among them the Chief Albert Luthuli peace prize, in recognition of his work against apartheid.

To date Goldberg has undertaken 34 speaking tours in many parts of Germany, Britain, France, United States, South Africa and other countries. He has also written a short screenplay, 'My Angel, My Hero' about a child with Parkinson's disease.

Goldberg never tires of doing humanitarian work. More recently, concerned about the lack of reading material and the diminishing effort of learners to read, Goldberg has taken on an initiative to source books from the UK and donate them to as many schools as possible in all nine provinces. Over 3 million books have been distributed.

In 2010 Goldberg published his autobiography, "The Mission: A Life for Freedom in South Africa." He currently lives in Hout Bay, Cape Town.

them for the freedom struggle.

When in 1983 Ramgobin's banning order was lifted, he was elected to the position of national co-treasurer of the United Democratic Front (UDF), South Africa's largest coalition of anti-apartheid groups.

Ramgobin was one of five people who was arrested and detained for 19 days while the preparations for the launch of the Tricameral Parliamentary elections were taking place.

They were released on a technicality and went underground. On the day that the tricameral parliament's election results were to be announced six South African leaders including Ramgobin sought refuge in and occupied the offices of the British Consulate in Durban.

This action drew international attention on the human rights abuses in South Africa and led to the eventual negotiated settlement in the country.

Mewa was elected into parliament in 1994 and remained there until his retirement in 2009.

He has written three books, *Waiting to Live*, *The People Shall Govern: An overview of the Freedom Charter and The Prisms of Light*.

At present he is the chairperson of the Phoenix Settlement Trust.



PROFILE

Born: 10 November 1932, Inanda
Parents: Ramgobin Sheochand and Maharjia Ramgobin
Education: BA Honours (UNISA)
Marriage Partner: Ela Gandhi (divorced); Mariam Ramgobin
Children: Six

Mewa Ramgobin

Despite the apartheid regime's attempts to restrict him from political activism, Mewa Ramgobin remained unwavering in the struggle for South Africa's liberation and true to Mahatma Gandhi's philosophies of Satyagraha and nonviolence.

His political awareness was aroused during his teen years in the difference in the treatment of his African friends. He soon began to realise the hypocrisy of complaining about discrimination towards Indians whilst ignoring this towards Africans.

When he was 19 years old, Ramgobin took part in the 1952 Defiance Campaign and at a subsequent mass meeting at Durban's Red Square, met Inkosi Albert Luthuli for the first time.

Ramgobin became involved in the student movement while at university. During this time, he was an active member of National Union of South African Students (NUSAS) and headed the non-European SRC of the University of Natal, engaging with leaders like Alan Paton, Baba Archie Gumede, Steve Biko and Rick Turner. With fellow students, they staged numerous boycotts in protest against racially motivated injustices.

In 1965, Ramgobin received his first

banning orders, which did not deter him from political involvement. Five years later, in 1970 after his banning order expired, he set about establishing an organisation to seek the release of political activists in prison and a Committee for Clemency, which called for the release of all political prisoners and the unbanning of the ANC, was set up with him as chairperson.

During this time he began working towards the revival of the Natal Indian Congress (NIC) which was founded by Gandhiji.

At a meeting called to obtain a public mandate to revive the NIC, he was elected chairman of the ad hoc committee.

His involvement in the campaign, however, was short-lived as he was served with his second 5 year banning order this

time with a house arrest order which restricted him from moving out of the Inanda district.

He was therefore forced to close down his offices in Durban and open an office in Verulam. He was unable to attend the inaugural conference of the newly revived NIC.

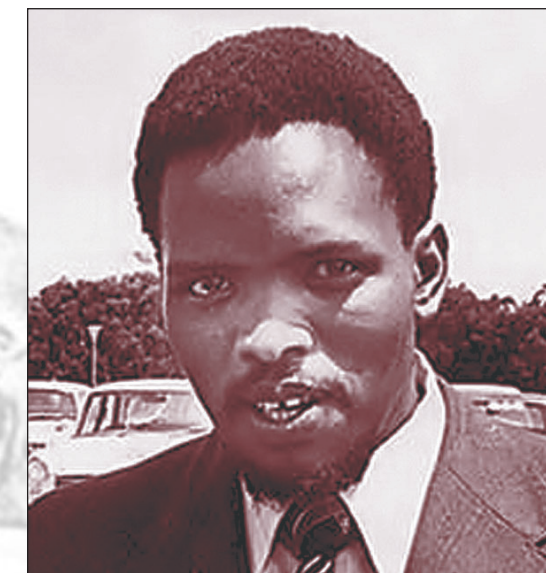
During the period under house arrest, which lasted until 1983, Ramgobin trained many of today's leaders and mobilised

The 2012 Satyagraha Award for Peace and Reconciliation

Bantu Stephen Biko

PROFILE

Born: 18 December 1946, Tylden
Parents: Matthew Mzingaye and Alice Nokuxola "Mamcethe" Biko
Education: MBChB (Natal) (expelled in 1972 before completion)
Marriage Partner: Ntsiki Biko
Children: Five



One of the chief architects of the Black Consciousness Movement, in his short life Bantu Stephen Biko showed supreme leadership, courage, tenacity and sacrifice in the struggle for the liberation of the people of South Africa.

Biko was born into a family that placed tremendous value on education. His father believed that education was the propellant to upward social movement and independence.

Biko's political outlook began in 1963 when he was just a 15-year-old learner at Lovedale College, a missionary institution at which his older brother Khaya had enrolled a year earlier.

Later that year, the two brothers along with 50 other learners were arrested on the suspicion that they were supporters of the outlawed Poqo, an armed wing of the Pan African Congress (PAC). Steve was interrogated by the police and despite the lack of evidence that he had any political inclinations, he was subsequently expelled and black-listed from all government schools.

His brother Khaya was imprisoned for being a member of the banned PAC, an event which awakened the 'great giant', Steve's political consciousness.

While at university, Biko constantly showed a zest for knowledge outside the medical field, elevating his prominence amongst other student leaders. He joined the National Union of South African Students (NUSAS), a liberal student body dominated by white students. In the 1960s, the body sympathised with the plight of black students, resulting in an increase in black student membership. Many students, including Biko became increasingly dissatisfied, however, with the organi-

sation's reticence in tackling the deeply racist policies of government and universities.

Although Biko was elected onto the Natal University's Student Representative Council (SRC) in 1967, being unconvinced of the real value of NUSAS membership for black students, in 1968, Biko and his university colleagues founded the South African Student Association (SASO), of which he was elected first president in 1969. The formation of SASO was triggered by the emergence of the Black Consciousness Movement and NUSAS's unwillingness to adopt radical policy positions.

The formation of SASO was also intended to encourage black student participation in political activism. It soon became a formidable organization, spreading to numerous other campuses around the country.

After serving as the organization's President, Biko was elected Publications Director for SASO where he wrote prolifically under the pseudonym, Frank Talk.

Through the inspiration of Biko's growing legacy, South African youth at high school level mobilised to form the South African Students's Movement (SASM) which played a critical role in the 1976

student uprising.

As a result of his political activities, Biko was expelled from the University of Natal after which he devoted his time to the Black People's Convention (BPC). The BPC, an umbrella of the Black Consciousness Movement, was formed after Biko and his colleagues argued for a broader based black political organisation in the country.

The BPC addressed socio-political matters, engaged in a number of community-based projects and published a yearly journal called the Black Review, which provided an analysis of political trends in the country.

In 1973 Biko was banned by the apartheid regime and restricted to King Williams' Town. The banning order failed to deter his political activity and he set up a BPC office serving as its Branch Executive. His banning order was amended to restrict him from any association with the BPC.

Despite this blow to the BPC, it made great strides in serving the community in

the establishment of the Zanempilo Clinic and Creche, both of which were very well supported.

In 1975 Biko was instrumental in the founding of the Zimele Trust Fund to assist political prisoners and their families and the Ginsberg Trust to assist black students.

On 18 August 1977, Biko was arrested together with his colleague and comrade Peter Cyril Jones at a police roadblock outside of King William's Town. The comrades were tortured at the headquarters of the Security Division in Port Elizabeth. It was during this time that he sustained a massive brain haemorrhage.

On 11 September 1977, Biko was transported to Pretoria central prison without a medical escort. The following day he died on the floor of an empty cell.

Biko's death helped highlight to the international community the brutality of South African security laws and also led directly to the decision by Western countries to support the UN Security Council's vote to ban arms sales to South Africa.

Biko believed that South Africa ought to be a non-racial society. In a rare television interview, Biko stressed that there should not be a minority or a majority racial group and called on the adoption of non-racialism.

Before he died, Biko wrote, "We have set out on a quest for true humanity and somewhere in the distance we can see the glittering prize. Let us march forth drawing strength from our common plight and brotherhood. In time we shall be in a position to bestow upon Africa the greatest gift possible, a more human face."

Although his dream of becoming a medical doctor wasn't fulfilled, he became a doctor of the soul.

Susan Barbara Britton

PROFILE

Born: 2 January 1938, Poland
Parents: Lesa and Harry Webb
Education: Diploma in Adult Education (UKZN)
Marriage Partner: Divorced
Children: Three



As a child Sue Britton witnessed her home in England being destroyed by bombs during the Second World War. This life-changing experience awakened her to the senselessness of war and encouraged her to start working towards promoting nonviolence and peace.

Britton resisted the pressure of fellow white people to join and support the apartheid regime. She also educated her three daughters to believe in social justice for all and taught them from an early age the dangers of defining people by the colour of their skin.

Sue has long been an influential individual in the country having dedicated her life to fighting for peace and social justice. Before SA achieved democracy in 1994, she and the Diakonia Council of Churches started an initiative where they trained people to monitor violence. The apartheid government realised the effect that the organisation had and tried by all means to stop it.

In 1985 Britton was detained and interrogated for two weeks by South Africa's infamous security service for her role as a founding member of the End Conscrip-

tion Campaign (ECC), a coalition of human rights, religious, students and women's groups that opposed the conscription of white South Africans into an army that was used to maintain apartheid. It was also aimed at preventing white boys from joining the apartheid army.

Her involvement with the peace movement posed a great danger to herself and her family. The SA Security Services continued to raid her home and office taking all working documents from her office. "This was when I had to make a choice, I had to either join them or act against them." She opted for the latter and continued with her anti apartheid work.

Eventually, in 1993 she took part in the Ecumenical Peace Makers' Programme.

The organisation created links with people in Europe to join hands to maintain peace before and after the first SA democratic elections in 1994. Despite the disbanding of pre-democracy structures such as these, Britton continues to work tirelessly towards achieving equal justice for all.

Sue has also worked closely with communities in Durban to advocate the philosophy of peace and nonviolence. She

believes strongly that poor communities should claim their power and stand up for their rights, one such example is her involvement in the Abahlali Basemjondolo "shack dwellers" movement that seeks to protect the homeless and voiceless from removal and persecution.

As an active member of the World Council of Religions for Peace, she upholds the belief that people of different faiths should work together to promote peace. Britton is also a member of the Vuleka Trust which encourages training in participatory education on topics such as diversity and basic human relations.

She is committed to the equality of women and men to the extent that one of her main objectives was to ensure that the Anglican Church in SA made it possible for women to be ordained to the priesthood. In November 2005, she was ordained in the Anglican Church after serving as a deacon for a year.

Having spent 23 years with the Diakonia Council of Churches, a coalition of religious organizations around Durban working for peace and social justice, Britton retired in 2004 but continues to work for economic and environmental justice.

AWARDS

AWARDS

The 2012 Satyagraha Award for Peace and Reconciliation

Zak Yacoob

Zak Yacoob has overcome the adversity of blindness to become a judge in the constitutional court of South Africa. Currently, he serves as the acting deputy chief justice of South Africa.

From 1956 to 1966, Yacoob attended Durban's Arthur Blaxall School for the blind where he completed his primary education. During his university life, Yacoob was actively involved in many clubs and organisations and was instrumental in forming the first elected students' representative council.

Yacoob served his pupillage in Durban, the city in which he grew up, after which in 1973 he was admitted as an advocate. As a junior counsel, from 1973 to 1991, his work revolved largely around human rights in apartheid South Africa as he served and represented many people who contravened security laws and other oppressive legislation, victims of unfair evictions and tariffs. From 1990 to 1991 he represented the accused in the Vula trial which involved high ranking members of the African National Congress. In addition, Yacoob ran a significant and diverse general legal practice.

In February 1998 Zac became part of the Constitutional Court of South Africa and when he was appointed Acting Deputy Chief Justice of South Africa, The South African National Council for the Blind was elated. The statement lauding his

PROFILE

Born: 3 March 1948, Durban
Parents: Nunshimoosa and Rokaya Yacoob
Education: BA LLB (UKZN)
Marriage Partner: Anu
Children: Two

achievement read: "We believe in empowering visually impaired people to do what they dare to dream and his achievements have been built on a foundation of justice, hard work and determination to succeed. We hope this appointment opens the eyes of all South Africans in showing how much success and independence visually impaired people can achieve".

Zak has always had a passion in his heart to help people no matter their colour or status in life. In acknowledging the centrality of the constitution he said, "We know that inequality, suffering, poverty, inhumanity, and indignity remain the order of the day for many millions of people in this country. The constitution is there to ensure that people who are vulnerable and marginalised because of their poverty or for other reasons are protected and their quality of life improved".

Inevitably, Yacoob has been deeply involved in socio-political issues. In 1980, he chaired the Durban Committee of Ten, a group formed to mobilise for the release of pupils in detention and facilitate talks



between students, pupils, teachers, parents and educational authorities. He was also an executive member of the Natal Indian Congress (NIC) from 1981 to 1991 where his duties included organising protests, distributing publicity material and addressing a number of anti-apartheid mass meetings.

Zac became involved in the Durban Housing Action Committee (DHAC) tasked with ensuring that the Durban City Council managed fairly its housing schemes. In addition, he was part of the Durban Detainees Support Committee from 1981 to 1985 where he campaigned for community support for detainees, the release of detainees, the amelioration of the conditions under which the detainees were held and helping to organise workshops, meetings and conferences to expose the evils of detention without trial. From 1983 to 1985, Yacoob was involved in the

campaign against the racist Tricameral parliament. He was also a member of the underground structures of the ANC.

Despite Yacoob's multifarious socio-political commitments, he never forgot the disadvantage of growing up blind and remains involved in the Natal Blind and Deaf Society and the South African National Council for the Blind. Also, he has served on many school committees, parent-teacher bodies, rate payers' associations and civic organisations.

Zak Yacoob was a member of the council at the University of Durban Westville from 1989-1993 and 1995 to 1997. He became the chancellor of the University of Durban Westville (UDW) from May 2001 to December 31 2003, and served as its last chancellor before it merged with the University of Natal.

Zak's contribution to the achievement of democracy in South Africa did not end at that point. He was a member of the technical committee on fundamental rights during the negotiation process, part of the Independent Electoral Commission (IEC) from 1993 to 1994 and one of the panel of independent experts in the constitutional assembly.

Zak Yacoob has made huge sacrifices spending less time with his family and more time in the struggle against Apartheid and has set an example for future generations to follow. In addition, he has set a significant precedence that no obstacle should stop you from being successful and making a difference.

John Langelibalele Dube

L'Langelibalele' his middle name, meaning 'bright sun' was demonstrated very early in his life as he excelled in his schooling years at Adams School at the Inanda station, where his father James Dube served as a Congregational Church Minister. Consequently, at a young age, with the help of William Willcox, John got an opportunity to leave South Africa for the United States.

Between 1888 and 1890, Dube studied science, mathematics, classical Greek, and a course in oratorical skills at Oberlin School. The skills he learnt and the connections he made during these years, laid the foundations for his later accomplishments.

During his time in the US, in the company of William Wilcox, Dube lectured throughout Ohio, Pennsylvania and New York and succeeded in raising a sum of money later used to start a school (Ohlange) in Inanda. During this time Dube published a thirty-five page book titled "A Familiar Talk Upon My Native Land" which highlighted Dube's desire to bring agricultural and industrial reforms to his fellow indigenous Africans.

In 1892, owing to ill health, Dube returned to South Africa followed, a year later, by Wilcox. They teamed up at Amanzimtoti High School where Dube taught. Encouraged by his wife and Wilcox to start his own mission, Dube established a small day school in Incwadi Village in the Umkhomazi Valley. At this school, where Dube taught English and mathematics, students were encouraged to read in their own language, as a result of

PROFILE

Born: 11 February 1871, Inanda
Parents: Reverend James and Elizabeth Dube
Education: Ph.D. (UNISA)
Marriage Partner: Nokutela Madima
Children: Six

Dube's strong belief in the preservation of indigenous languages.

Between 1894 and 1896, he built two churches in the Incwadi village and in 1897 returned to the US with the intention of furthering his training. Dube was inspired by Booker T Washington, whose ideas dominated Dube's educational and political thoughts in so far as Washington encouraged his students to become self-reliant by teaching them skills such as printing, farming, shoemaking, cooking and many others. This inspired Dube to develop a similar initiative aimed at promoting the rights of Black people.

Before returning to South Africa, Dube was ordained as a priest, and in 1900 he achieved his dream, when he bought 200 acres of land in the Inanda district and established the Zulu Christian Industrial Institute. A year later, the Institute was renamed, Ohlange Institute and functioned as a school where African children received an education. Dube dedicated his life to working for his people, using the skills he had acquired in the US to enlighten people on their rights and to fight for human rights through education.

Ohlange is close to the Phoenix settlement, where Gandhi started the newspaper, Indian Opinion and not far from the dense religious settlement of Amanazareth, where the Nazareth people founded the prophet, Shembe. Inkosi Isa-



iah Shembe and Mahatma Gandhi used to take walks from the Settlement and Ekuphakameni to Dube's house. According to historical records, they talked about the issues and challenges of human injustices and all three shared a common belief of resisting oppression and discrimination in nonviolent and peaceful ways.

Dube communicated his belief in nonviolence countrywide during meetings, in his books and in his newspaper. Leaders who came after Dube, like Nelson Mandela, adopted this legacy of nonviolence and continued to preach it after liberation in 1994, despite being victims of discrimination and many years in jail. To date nonviolence is preached by various peace organisations around the country. Nonviolence affords people the time to think of alternative ways of solving differences. It also gives an opportunity to learn each others ways of doing things and get to know one another, instead of resorting to violence which curbs any country's development.

Also, on his return, Dube formed links with other leaders to form the Natal Native Congress (NNC) in July 1900, which was committed to political actions with the aim of taking the grievances of black people to the government.

When he became a father, his busy schedule never stopped him from spending time with his six children whom he taught to be humble and respect people of all races.

Amongst many of Dube's achievements was the establishment of a Zulu newspaper in 1904, "Ilanga lase Natal" (Sun of Natal), a mouth-piece for black people which also promoted the idea of a united African front. The newspaper emphasised the need for education and financial help from white philanthropists with an overall vision of equal education for all races.

The tone of his writing in the paper often appeared radical and during the Bambata Uprising of 1906 he was arrested as an 'Ethiopian' and an agitator but was subsequently released. After this, Dube began to take part in a number of political meetings, one of which was the gathering in Bloemfontein where African leaders discussed the South African Bill of 1909. During meetings Dube showed great leadership skills and earned trust from the public, qualities which led to his election as the first President of the African National Congress in 1912.

He was a man who wore many hats: politician, teacher, preacher, editor etc. He was also an author of many books, one of which was entitled, "The enemy of a Black man is Himself" in which he tells blacks that despite the oppression, their destiny lies in their hands to stand up and discover ways to overcome oppression, mainly through co-operation amongst black communities while maintaining peace.

Dube believed that the greatest weapon against any form of abuse is education. Dube himself was highly educated and in 1937 became the first black South African to graduate with a Ph.D. from Unisa. He passed away on 11 February 1946.