PHOTOGRAPHS

6 JUNE 1993

UNVEILING of STATUE

PMB

UKZN Special Collections: Gandhi-Luthuli Documentation Centre
Accession No. DOC1499/15
BRN
Class No

9|.14

Gandhi Memorial Committee (1893-1993)



UNVEILING OF THE GANDHI MEMORIAL

PROGRAMME

SUNDAY 6 JUNE 1993

PROGRAMME

All guests are requested to be seated by 10h15

1. Convening of Assembly and introduction of Guests of Honour and Officials
2. Hymn: *Lead Kindly Light*
   ..... Pietermaritzburg Choral Society
3. Universal Prayer and Address
   ..... The Most Reverend The Archbishop Desmond Tutu (Cape Town)
4. Welcome ..... Mayor · Councillor Pat Cornell
5. Address ..... Dr M.M. Motala
   Chairman · Gandhi Memorial Committee
6. Messages
7. Address ..... Dr Karan Singh
   Representative · Government of India
8. Indian Hymn ..... Gujarati Vedic Society
9. Introduction of Guest of Honour
   ..... Dr M.M. Motala
10. Address ..... Dr Nelson Mandela
    Guest of Honour
11. Presentations
12. Adjournment of Assembly to Unveiling Site
13. Hymn in Zulu .. Pietermaritzburg Choral Society
14. Unveiling of Gandhi Memorial
15. Nkosi Sikelel' i-Afrika

LEAD KINDLY LIGHT

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; *(p)* one step enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on;
I love to choose and see my path; *(p)* but now
Lead Thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will: *(p)* remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, *(p)* till
The night is gone;
And with the morn those Angel faces smile,
Which I have loved long since, *(p)* and lost while.

BAPUJI'S FAVOURITE HYMN

Lo! Him we may call the man of the Lord Omnipresent (1), who experiences himself the pain that another feels; who renders service to soothe another's distress; who does not import into his mental texture pride of ego or of deed.

Who venerates each one in every world; who speaks ill of none; whose speech, whose senses and whose mind are kept under firm discipline-blessed, blessed is the mother who gave birth to him. Him we may call a Vaishnava.

Whose sight is equivisual, (2) whose ambitions have been abandoned; to whom all women not linked with him in marriage are as mother; whose tongue slips not to utter untruth; whose hand does not stretch forth to touch what is not his own. Him we may call a Vaishnava.

He does not fall prey to delusion; he is not overwhelmed by material lures; his mind is incapable of attachment to things of this world; he is engrossed in his love for the name of the blissful (3) Lord; his

person is so cleansed and pure that in it are concentered all the sanctifying places of pilgrimage of this earth. Him we may call a Vaishnava.

He cherishes no desires; he knows no tortuous ways; has not cast off all wishful longings, also resentment and indignation. Saya Narsaiyo, (4) seventy-one generations of ancestors pass on to Paradise on one's attaining a glimpse of such a one whom we may call a Vaishnava.

NKOSI SIKELEL' i-AFRIKA

Nkosi sikelel' i-Afrika
Maluphakanyisw' uphondo Lwayo
Yizwa imithandazo yethu
Nkosi sikelela — Nkosi sikelela

Nkosi sikelel' i-Afrika
Maluphakanyisw' uphondo Lwayo
Yizwa imithandazo yethu
Nkosi sikelela — Thina lusapho lwayo

Chorus:

Woza Moya (Woza, Moya, Woza)
Woza Moya (Woza, Moya, Woza)
Woza Moya, oyingcwele
Nkosi sikelela
Thina lusapho lwayo

The Sotho version follows:

Morena boloka sechaba sa heso
Ofedise dintwa lematshwenycho

Morena boloka sechaba saheso
O fedise dintwa lematshwenycho

Chorus:

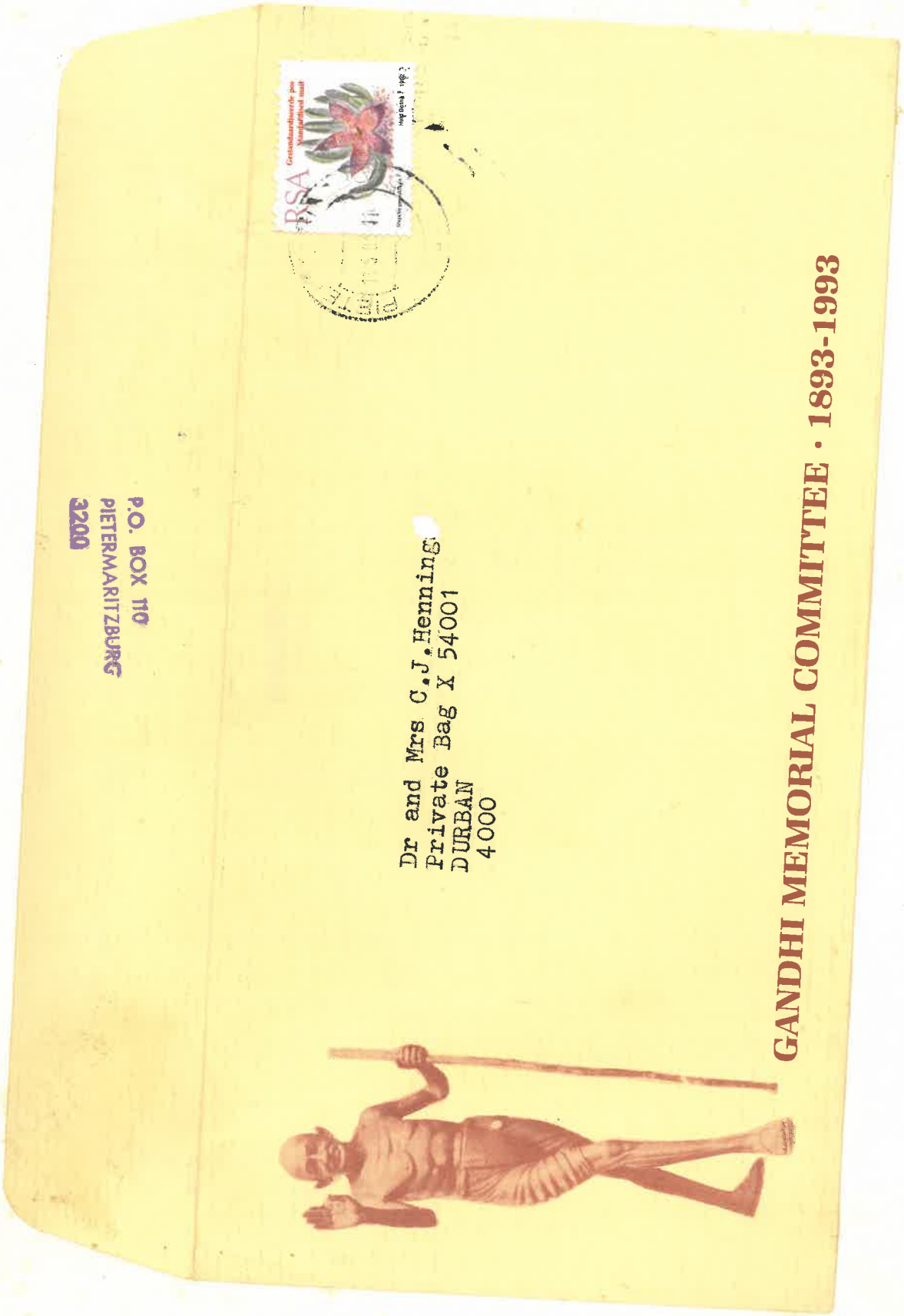
O se boloke — o se boloke
O se boloke — o se boloke
Sechaba sa heso
Sechaba sa heso

O se boloke Morena — o se boloke
O se boloke Sechaba — o se boloke
Sechaba sa heso
Sechaba sa Afrika.

10 1499/15

University of
Durban-Westville

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1499/16

University of Durban

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The Chairman and Members of the
GANDHI MEMORIAL COMMITTEE
have great pleasure in inviting

DR and Mrs C.G.Henning

to the

UNVEILING OF THE GANDHI MEMORIAL

on Sunday 6 June 1993, commencing at 10h30
in the Pietermaritzburg City Hall

The Principal Speakers will be
The Most Reverend The Archbishop Desmond Tutu of Cape Town
and **Dr Nelson Mandela**

Guests are kindly requested to be seated in the City Hall by 10h15

R.S.V.P. by 20 May
The Secretary
P.O. Box 110
Pietermaritzburg 3200



17454



17455



Gandhi Statue in PMB
6 June 1993

17454



Mandela & Choir

17457



Mandela & Choir

17458



Mandela & Singh from India

17459



Chairman Ter & Mandela

Seated
Satu
Singh
mayor of Port B



Tutu



Tutu



17463



Tutu

17464



Tutu unveils Statue

17465



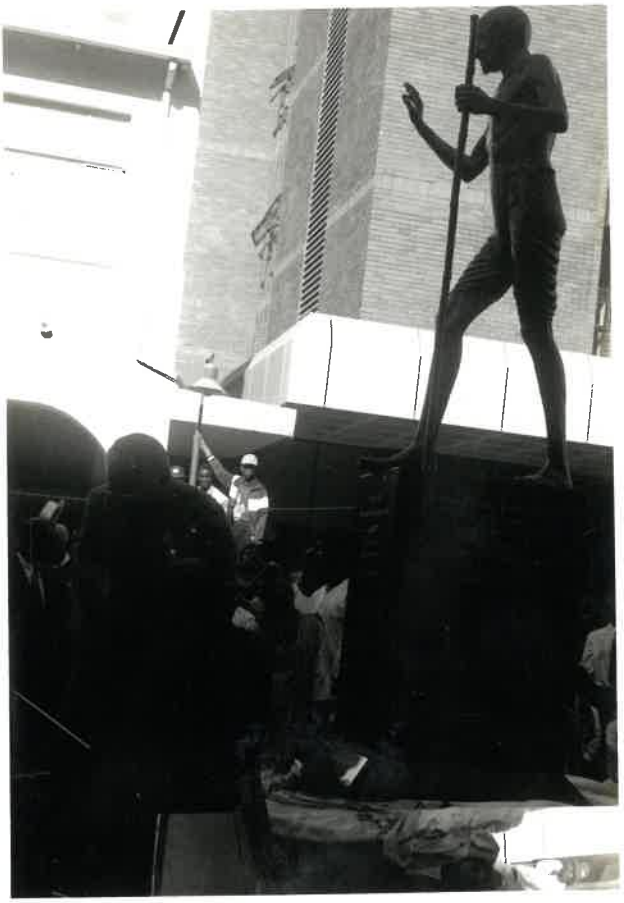
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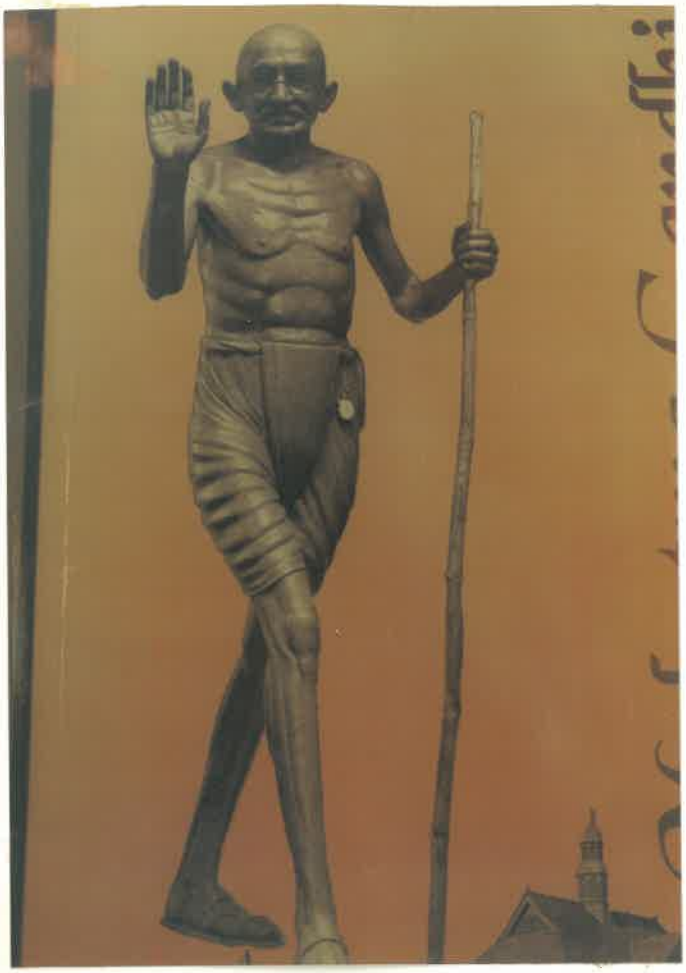


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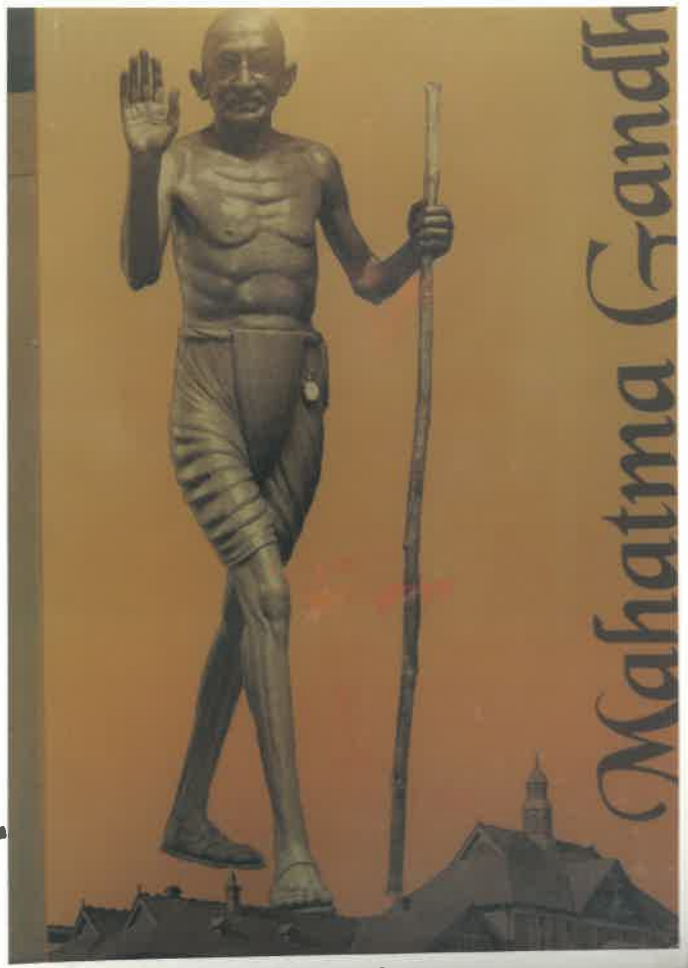
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PMB
Railway
Station
ca
1893



17478

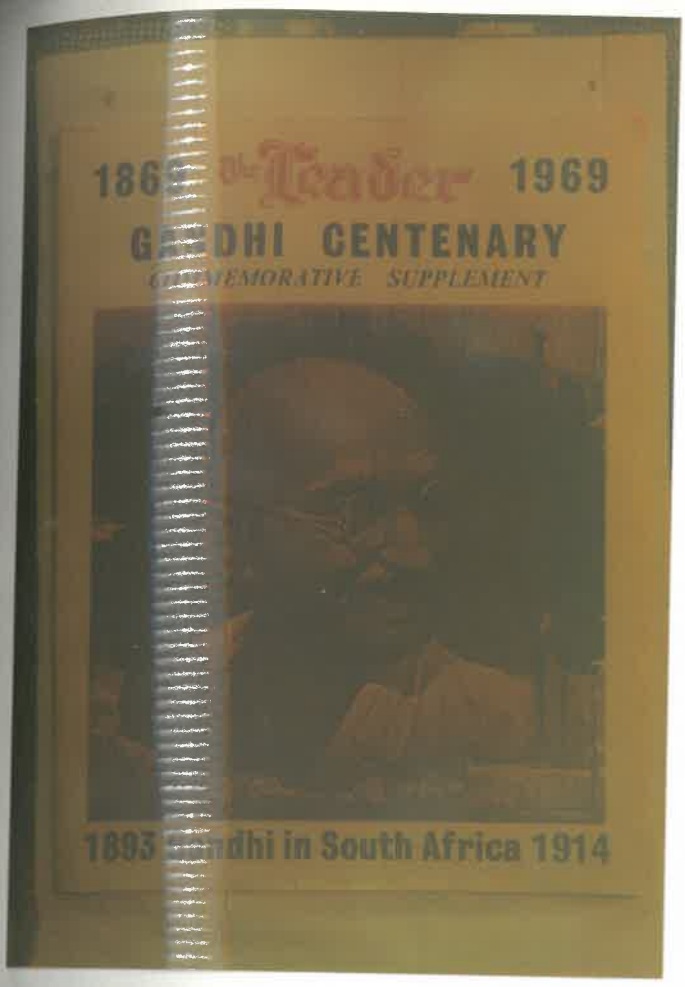


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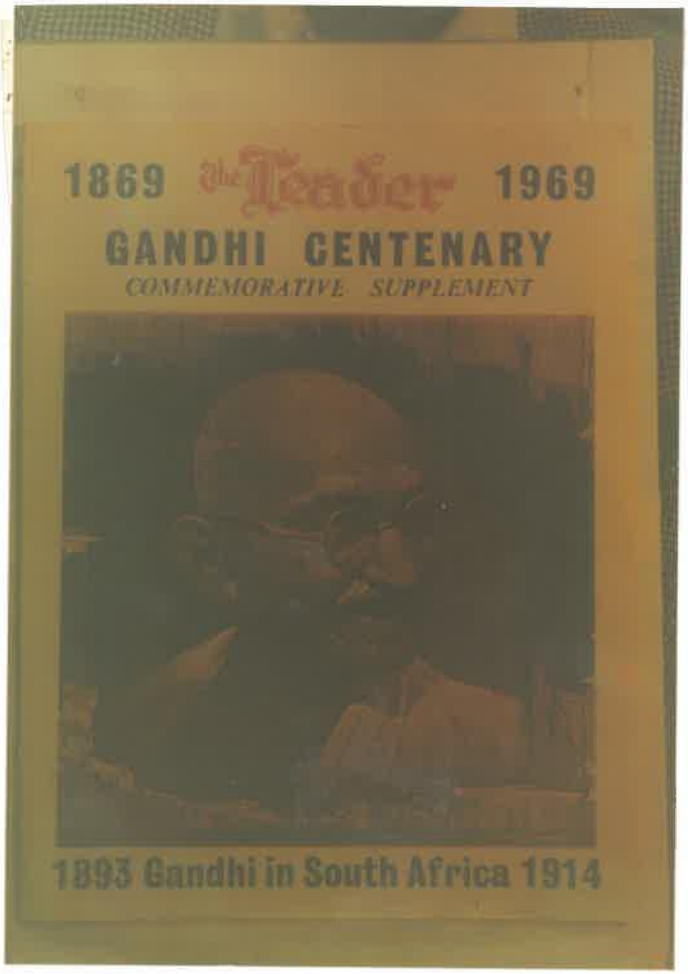


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17480


1869 The Leader 1969
GANDHI CENTENARY
COMMEMORATIVE SUPPLEMENT
1893 Gandhi in South Africa 1914

17481


1869 The Leader 1969
GANDHI CENTENARY
COMMEMORATIVE SUPPLEMENT
1893 Gandhi in South Africa 1914





THE GREAT MARCH TO THE TRANSVAAL. 17472





GANDHI
CENTENARY
COMMEMORATION
1993
Correspondence and Record
OF MEETINGS

UKZN Special Collections Gandhi-Luthuli
Documentation Centre
Accession No Doc 1499/17
BRN .....
Class No .....

17 1993 1499/17

GANDHI CENTENARY COMMEMORATION

At a meeting held at the University of Durban-Westville on the 8th February to discuss the above, the following were present:

Mr N Desai - President ICCR (India)
Prof. Rukmani
Prof. Singh
Mr JN Singh
Mrs JN Singh
Dr Henning
Prof. Reddy

It was agreed that the Gandhi Durban Centenary Committee should co-ordinate its efforts with the Pietermaritzburg and Johannesburg Committees. The following events are planned for Durban.

1. Documentary/Photographic exhibition
2. Book exhibition
3. A film show
4. Commemorative address by an eminent Gandhian Scholar
5. Launch of Luthuli - Gandhi Peace Institute

1. Documentary / Photographic Exhibition. Dr Henning would co-ordinate this effort with the Durban and Pietermaritzburg Local History Museums.
   Prof. Fatima Meer was to be contacted with regard to the documents from the Phoenix settlement. Mr Desai promised assistance from India with respect to Gandhian documents. While the focus would be on the 25 years of Gandhi's life in South Africa it would be complemented by documents covering the rest of his life in India.

2. Book exhibition - Dr Desai promised assistance from the large collection of Gandhian books available in India. This

would be supplemented with whatever books available in South Africa.

3. Film Show - It was reported by Mr Desai that the film of Gandhi's life in south Africa being made by Shyam Benegal is unlikely to be completed before October 1993. It was decided to show the Attenborough film on Gandhi as well as other documentary films of relevance. Mr Anant Singh, Moosa and Moosa and Raj Bodasing all connected with the film industry are to be contacted.

4. Commemorative address - Mr Desai is to contact B.R. Nanda, the eminent Gandhian scholar. It was decided that he should tour South Africa for 2 -3 weeks and include visits to Universities. Mr Desai is to contact Mr Nanda.

5. Gandhi Luthuli Peace Institute. The University of Durban-Westville has been exploring this idea. It would involve - the refurbishing of the Luthuli home as a visitors centre and local museum, the upgrading of the grave site, and the reconstruction of the Phoenix Gandhi settlement. This is to be complemented by establishing a documentation centre and an academic institute for the study of peace at the University of Durban-Westville. A framework for these ideas would be developed during the next few months in time for an official launch of the fully developed proposal at the time of the centenary commemoration.

The meeting is to be reconvened with 7 - 10 days and the following additional persons are to be invited. Fatima Meer, Hassim Seedat, Sita Dhupelia and members of the 2 local history museums.

PROFESSOR J. REDDY
VICE-CHANCELLOR AND RECTOR

1499/18

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VICE-CHANCELLOR AND RECTOR

1499/19

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PROFESSOR J. REDDY
VICE-CHANCELLOR AND RECTOR

1499/20

DRAFT

Dear [illegible]

[illegible] OF THE GAND[illegible] [illegible]DENT AT PIETERMARITZBURG STATION

Thank you for meeting with Graham Dominy and me this morning and for the very useful exchange of ideas.

I would like to suggest that we try to st[illegible] a commemorative exhibition to be entitled 'The Gandhian Legac[illegible]' [illegible] could be in [illegible] parts:

[illegible] The Durban Local History Museum's extant [illegible] in Natal' exhibition, bolstered by the passive [illegible] material from your indentured labour exhibition and [illegible]sible) the photographs of the passive resistance [illegible] in the early 1920s (to be obtained through the [illegible] of [illegible] Rob Haswell MP[illegible] [illegible]

[illegible] [illegible]national impact of the Gandhi[illegible] passive [illegible] [illegible] Some aspects of the [illegible] Martin Luther King and the [illegible] rights [illegible] [illegible] in East Germany and Czechoslovakia [illegible]

[illegible] The struggle in South Africa: [illegible] passive resistance strategy [illegible] pass books; the Freedom Charter; Albert Luthuli; the adoption of an armed struggle; the [illegible] of violence (material from the Natal Museum's [illegible] the anti-apartheid struggle in Natal [illegible] [illegible]

[illegible] full [illegible] [illegible] [illegible] for sections [illegible] [illegible] [illegible] Durban Local [illegible] exhibition for a [illegible] in [illegible] conference [illegible] Pietermaritzburg [illegible] the day that the Gandhi [illegible] be [illegible] It should be possible for the [illegible] has been shown in Pietermaritzburg.

[illegible] that technical [illegible] and [illegible]

[illegible]

Th[illegible] [illegible]

Sa[illegible]

21



Vice-Chancellor and Rector

UNIVERSITY OF DURBAN-WESTVILLE

22.2.93

With compliments

Dr. Henning
Documentation Centre

Could you attend
this meeting.

PRIVATE BAG X54001 DURBAN 4000 SOUTH AFRICA ☎ (031)820-2207
FAX(031)822192 TELEGRAMS 'UDWEST' TELEX 6-23228 SA

1499/21

Phoenix Settlement Trust

(Founded by Mahatma Gandhi)

Organising Secretary
Telephone: (0322) 331166

P.O. Box 331
Verulam 4340

24 February 1993

Dear Sir/Madam

RE: CELEBRATION OF GANDHI'S ARRIVAL IN SOUTH AFRICA

Your are hereby invited to a report back/consultative meeting on the celebration of Gandhi's arrival in South Africa

VENUE : Durban City Hall

DATE : 4 March 1993

TIME : 5:00pm (17h00)

Looking forward to seeing you

2207

Sincerely,
Yours in Peace

M. RAMGOBIN
CHAIRPERSON

1499/22

University of Durban-Westville

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4000 SOUTH AFRICA
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FAX: (031)820-2383
(031)820-9111

8 March 1993

Dear Prof. Reddy

I attended the meeting of the Gandhi Trust last Thursday . At the moment there are some optimistic plans about the future of the Phoenix Settlement and the Gandhi Memorial in conjunction with substantial aid from the Durban City Council . The plan sounds very good and promising and I shall keep you informed about further developments . There were about a dozen Indians invited , all of them known to me. In addition , among the Whites were : Mrs Ros Sarkin (Councillor) , Curator from the City Museum (Ms Berning) , Mr Peter Bendheim (ex UDW staff and now employed in the Durban Publicity Association), Mr Rodney Harber (the architect and co-author of Hindu Temples in SA) &c. From the outset therefore it would appear to be a project involving the Gandhi Trust and the Durban Corporation . UD-W was the only academic body represented . Indian members included representatives from the SA Hindu Maha Sabha, Tamil Vedic Society , A P S etc . .so we can class them as very select members from the Hindu Community . For the moment, with your permission, I shall continue to be a member of this body . The ultimate plan involves a project of about twelve million Rand . I cannot see this materializing in time for June 6 . I requested the Chairman to record the Minutes and in addition to put on paper all known data pertaining to the project , in this way , members (and others) would have a clear idea of the direction which will be followed , the amount of funds available ,etc.

Yours sincerely

G J Reddy

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1499/23

GANDHI COMMERATION MEETING

9th March 1993

Present: Dr. Sutcliffe, Dr. Henning, Prof. Prozeskey, Mr. Mewa Ramgobin, Mr. JN. Singh, Prof. R. Singh, Mr. S. Dhupelia and Prof. J. Reddy.

J.N. Singh suggested that the University continues to make preparations for:

(1) An appropriate film
(2) A book exhibition and
(3) A commerative address

Mewa Ramgobin - reported on a recently held meeting of 19 organisations in the City Hall facilitated by the Gandhi Phoenix Trust. Among activities planned are cross cultural celebrations, distribution of 20 sets of Gandhian books from the ICCR, a Gandhi Memorial Lecture, film of sound and light on Gandhi, distribution of 10,000 copies of a Gandhi brochure on his life in South Africa.

Professor Prozesky - UN (Pietermaritzburg) will be hosting a conference. Professor Margaret Chatterje from Oxford University has been invited to deliver the keynote address.

The museum in Pietermaritzburg is planning some activity; there will be unveiling of the Gandhi statue. Hilton College is also discussing the possibility of participating.

Professor Reddy stated that the UDW will host:

(i) a commerative lecture (ICCR will sponsor a speaker - eg. eminent Gandhian scholar - B.R. Nanda).

(ii) a documentary exhibition.

(iii) a series of relevant films.

Dr. Henning will represent the UDW at the Gandhi Phoenix Trust Meetings.

It was decided by consensus that each of the number of groups should stage its own activities but should keep each other informed to avoid duplication and a clash of events. Dr. Sutcliffe undertook to keep a calendar of events and to inform the relevant bodies.

UDW will soon convene a meeting to make preparation for its events.

.....

PROFESSOR J. REDDY
VICE-CHANCELLOR AND RECTOR

12/03/93

5th June

4th Joan's Ball

7 Conference :-
8 Nat'l Monuments Council
Institute of Peace & Development :-

1499/24

GANDHI COMMERATION MEETING

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VICE-CHANCELLOR AND RECTOR

12/03/93

24

1499/25

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Durban-Westville

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19 March 1993

Prof. J.Reddy
Rector
UD-W.

Dear Prof. Reddy

Further to your telephonic call on Monday, I have pleasure in enclosing a letter with a comprehensive"shopping list" to Mr N Desai in India . Please read through this, you may have additional recommendations .

My emphasis has been, firstly, on additional items which can be used in our exhibition, some on Gandhi,as well as other items on India ; secondly, I have presented a bird's eye view of holdings in our Library .

Unfortunately my complete list of holdings in our Library on Mr Gandhi is not the neatest copy . The computer print-out contained metres and metres of names which were not in alphabetical order (which will prove a nightmare for the recipient). The computer print is also not the clearest print and I do not know whether this will fax legibly . However, I believe the safest is to list what we have and perhaps Mr Desai's staff may be able to recommend publications which we should have in our library . We have some serious shortcomings in our stock and perhaps some of these problems can be solved .

The issue of a book exhibition was not raised at our last meeting . From a security viewpoint I always have serious reservations about book exhibitions . Perhaps this issue can be discussed later .

Yours sincerely

C. G. Henning

Dr C G Henning

University of
Durban-Westville

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4000 SOUTH AFRICA
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820.2350

17 March 1993

Mr Niranjan Desai
Indian Council for Cultural Relations
Azad Bhavan Indraprastha Estate
New Dehli 110002
INDIA .

FAX : 371 2639

Dear Mr Desai

Greetings . Further to your recent visit to the University we have thought a great deal about your very kind offer to provide us with material for our forthcoming Commemmoration activities which will co-incide with the unveiling of the Gandhi statue on 6 June .

There are two factors which you must bear in mind . The first being that as our Documentation Centre concentrates on the history of people of Indian origin in South Africa, we do not have a comprehensive coverage of India, and especially of famous personalities such as Mr Gandhi in India . From donations we have already collected a good deal on India.

The second factor is that since the breaking of diplomatic ties with India in 1947, this in turn has resulted in a ban on all trade with the result that our material in the library on India has limitations .

The latter factor has augmented my problems . For example, I have "on loan" some 400 artefacts of anthropological interest on India which were purchased in 1960. The metal objects will never lose their brilliance , but items made from cloth, deterioriate with time . More about this later in the letter .

At this stage the presenters of the Exhibition (the Doc Centre plus the two local museums) are projecting primarily "Mr Gandhi in South Africa". As the exhibitions will be presented in the Durban and PMB museums, these institutions still have to work out just how much space will be required for our main subject. However, if circumstances permit I am sure my colleagues will also give Mr Gandhi a wide coverage on aspects of his career and life in India .

Enclosed please find a rather lengthy " shopping list". You will appreciate that with a wider coverage of basic material on hand , it will be possible to present a good exhibition . Any additional material can always be housed in our Centre where students are able to make use of material on India . At the time of writing this introduction , I still have to receive a list of the holdings in the library on Mr Gandhi and will comment appropriately as soon as I receive thei list (which will be enclosed).

I look forward to hearing from you in the near future .

Yours sincerely

C. G. Henning

Dr C G Henning. HOD, Documentation Centre .

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FAX: (031)820-2383
☎ (031)820-9111

It would be appreciated if your Council would kindly consider forwarding the following items to our Centre. Where appropriate your recommendations where some of the material could be obtained would be appreciated . Some of the requests are not only for the Exhibition, but also intended to supplement my material in the Documentation Centre :

1. Photographs of Gandhi between 1869 and 1893 : as a child, young man , in London, his parents,brothers,sisters, home background, wife etc.
   About 12 items . The reproductions need not be too large, because we can always reproduce to the required size .
2. Photographs of Gandhi and his family, wife, sons and daughters, grandchildren &c. This material should cover the period 1893 to his death .
   About 12 items .
3. Photographs of Mr Gandhi in South Africa are limited, but perhaps you may possess some photographs, in which case you can initially forward a list of what is available in India .

   (In the case of 1.2 and 3 , please supply appropriate captions and information of the photographs forwarded .)

4. Our available space on mr Gandhi's activities in India after 1914 could be limited. However, I would like to exhibit items which will give a viewer an outline of his career in India : could we include for example,

   his Ashram (including domestic activities) ; any protest march (e.g. the Salt tax protests), scenes with political leaders including Mr Nehru , Lord Mountbatten , the struggle for India's Independence, especially crowd scenes, his assassination , funeral etc .
   About 20 items .
5. In some instances a full coverage of an event in an Indian newspaper would be interesting , e.g. his assassination , provided that it is legible and without folds and markings .
6. A complete reproduction of the first issue of HARIJAN - and in particular,this should include the aims and prospectus of the paper .
7. Any other publications in which Mr Gandhi was involved, esp. a first page reproduction or photo of the cover , what about Young India ?
8. A specimen of Gandhi's handwriting in English, Gujarati and Hindi , preferably something small , like a post card ,
9. Photographs of Gandhian artefacts : in view of his austere life, we are possibly reduced to the loin cloth , sandals, spectacles , and any other favourite possessions .
10. A theme which the Exhibition would like to project will be aspects of Mr Gandhi' philosophy -- such as non-violence , peace , the brotherhood of men , and perhaps when you select items for NO 4 , you can bear this in mind .
11. Photographs of any Gandhi statues in India or elsewhere in the world ?

University of
Durban-Westville

PRIVATE BAG X54001 DURBAN
4000 SOUTH AFRICA
TELEGRAMS: 'UDWEST'
TELEX: 6-23228 SA
FAX: (031)820-2383
☎ (031)820-9111

12. Items on India : I would like to use many of these in conjunction with the Exhibition , but the following would be more useful for displays in my Centre :

(These could appear in specialized publications , or as postcards, or even on calendars) -photographs /reproductions of ..

a. flora and fauna of India (e.g. the banyan tree is not seen in South Africa, birds, animals , plants &c)

b. musical instruments (including some very ornamental designs on the vina and sitar)

c. Folk costumes of India and Pakistan . (I have seen some on postcard reproductions) - men and women -

d. Traditional occupations

e. handicrafts

f. military uniforms , traditional as well as those used during the British period .

The list could be endless , but the theme could be used in conjunction with an exhibit on Cultural life of India &c.

Any additional information in this respect would be appreciated or your recommendations as to the best available literature . Often such illustrations appear on a series of postcards or even in calendars .

B O O K S

The University library has some 200 publications (books) on Gandhi . This is by no means comprehensive .
A serious shortcoming is the "COLLECTED WORKS" . The library has 35 volumes and this set was published in 1959 . Since then additional volumes have appeared regularly and I have even come across Vol 78 . Our own Centre is limited to bound photocopies of the first 5 volumes which covers Gandhi in South Africa .

Enclosed please find a complete list of our holdings in the University Library as well as the Doc Centre . Periodical articles are not listed . My apology that its not the neatest copy, but I could not wait for the computer to give me an alphabetical copy . Please read through this carefully and I would be delighted if you are able to recommend any additional literature which we should have in stock .

Further recommendations would be subjects such as : India , 40 Years after Independence and allied survey themes ; Women in India , Politics, Industrialization Social change . These types of subjects are not included in the list on Gandhi,but some recommendations would be appreciated .

The latest literature (publicity pamphlets) from the Indian Tourist Department would be of inestimable value to potential tourists from S.A. as well as provide an immense stimulation to our 1 million people of Indian origin .

Mahatma Gandhi Memorial Trust

P. O. Box 45221, Chatsglen, 4012. Tel. : (031)4010014. Fax. : (031) 439202.

01 April 1993

Dr. Henning
Documentation Centre
University of Durban-
Westville

RE: GANDHI MEMORIAL CENTENARY CELEBRATIONS
NATIONAL NETWORKING AMONGST GANDHIAN GROUPS

Sunday 23rd May 1993 will mark the one hundredth anniversary of the arrival of Mahatma Gandhi in South Africa. It was here in South Africa that Gandhiji developed the fundamental tenets of the philosophy of non-violence, peace and development. Satyagraha, a form of non-violent resistance became a universal method of addressing injustice. The importance of the Gandhian philosophy in the present era, so wrecked by ethnic and political violence, remains universally valid.

The Gandhian philosophy of peace and development is even more relevant in South Africa today as we face the transition, confronted with the problems of escalating violence, political intolerance and polarisation. The responsibility to promote national unity, peace and democracy, reconciliation and reconstruction becomes even more urgent for all South Africans.

A diverse number of organisations and initiatives have arisen nationally to commemorate the Centenary Celebrations of Mahatma Gandhi's arrival in South Africa. Notable amongst these are the plans of the Pietermaritzburg Centenary Committee, the Phoenix Settlement Trust, the Gandhi 100 Working Group, as well as the efforts of the University of Durban-Westville, and initiatives in Johannesburg and Cape Town.

The central thrust of the Mahatma Gandhi Memorial Trust is the establishment of an international Gandhi Memorial Centre in Durban on a property bought by the Mahatma. The Trust also wishes to facilitate national co-operation and networking amongst the Gandhian groups during the Centenary Celebrations and thereafter.

Trustees : Dr. K.N. Ginwala, Mr. J.N. Singh, Mr. Roy Padayachie, Mr. N.P. Hargovin, Mr. C.T. Bhoola, Mr. Hassan Mall, Mr. Thumba Pillay, Mr. Rabbie Bugwandeen, Mr. J.T. Bhoola, Adv. Farouk Moosa, Mr George Sewpersadh, Mr. Mewa Ramgobin, Mrs. Ella Ramgobin, Mr. Pat Samuel, Dr. Farouk Meer, Mr. Raj Bodasingh, Mr. M.J. Naidoo.

The Trust is also seeking to establish consensus for a National Observance Day for Sunday 23 May to achieve a national focus for the Gandhi celebrations.

It is for these reasons that the Memorial Trust accordingly invites your organisation to attend a national meeting on the Centenary Celebrations to discuss ways of co-operation and the achievement of a national focus in the celebrations.

The meeting will be opened by Her Worship the Mayoress of Durban, and negotiations are being made for the keynote address to be delivered by Nobel Laureate, the Reverend Archbishop Desmond Tutu. The meeting will also involve major national players in the Peace Accord process.

Your organisation is invited to send at least 3 representatives to the meeting, scheduled as follows:

DATE: Saturday, 24 April 1993
TIME: 2 - 5 p.m.
VENUE: George Cato Room, Durban City Hall.

We applaud the efforts of your organisation and look forward to your involvement in this important national initiative.

Yours Sincerely

K.N. Ginwala.

Dr. K.N. Ginwala
Chairperson

Roy Padayachie

Mr. Roy Padayachie
Acting Secretary

N.B. Please reply to: Conference Administrator
Mr. Lawson Naidoo
Tel: (031) 401 0014
Fax: (031) 439202
P.O. Box 45221, Chatsglen,
DURBAN 4012.

27

1499/27

THE UNIVERSITY OF CALGARY
2500 University Drive N.W., Calgary, Alberta, Canada T2N 1N4

Faculty of SOCIAL SCIENCES
Department of POLITICAL SCIENCE
5924
Telephone (403) 220-
Fax (403) 282-4773

April 5, 1993

Dr. Michael Sutcliffe
Public Affairs Office
University of Durban-Westville
Private Bag X54001
Durban 4000
South Africa

Dear Dr. Sutcliffe:

I got you address from Dr. Prozesky, and I am writing to you in connection with my visit to South Africa to attend the Gandhi Centenary Conference at Pietermaritzburg.

I would like very much to utilize the visit to meet as many Gandhi scholars in and around Durban as possible. I have been doing research on Gandhi for the last four years and am at the present time putting the final touches to an edition of Gandhi's Hind Swaraj, to be published by Cambridge University Press.

On the advice of Dr. Prozesky I have written to Dr. Mewa Ramgobin also regarding my interest in meeting Gandhi scholars and visiting libraries where there might be Gandhi materials, and regarding my need to find reasonable and safe accommodation during my stay in Durban for the period May 25-31. This is my first visit to South Africa and I am not quite familiar with present conditions there. I would therefore welcome any assistance and advice regarding accommodation, etc. I would rather enjoy staying with some Indian family as a paying guest or at University residence.

My telephone numbers are: Office - (403) 220-5924; and home - (403) 239-4480; Fax (403) 282-4773.

Looking forward to hearing from you soon.

Yours sincerely,

aParel

Anthony J. Parel
Professor

28 1499/28

8 Apr 1993

Dear Ms Berning

Enclosed a list of projected items to illustrate .

M = items in your possession
= negatives which I am enclosing
= additional suggestions
= items which may be added later

I have also suggested a possible sequence for presentation .
NO 12 and 13 must precede NO 14
NO 1 to 11 concern Natal .
I have also enclosed a spool on which I have some additional photos- all those marked in green . Perhaps you can get a contact sheet of this . Unfortunately I must have had about 6 interruptions when I photographed these, so so will fill the spool ..and you will then be able to select the best .
The photo of the Indian Mass Meeting (Pretoria) already has 2 negatives, but have taken 2 more . The top right hand corner is not good on the original . But as the photo consists of a mass of humanity , detail is insignificant in the far right .
The NIC is an important addition ..likewise Women Passive Resisters...
The farewell dinner of 1914 was not a good reproduction and as the 1901 dinner contains Gandhi's photo , I prefer the latter .

I have suggested a poster on Contemporaries - these photos need not be too large
Two posters will be copies of LAWS (front pages) - 1895 and 1914
Please wait with relatives and family - I may get something from India.
Somewhere I have a large group of the Desai family at Tongaat (AA Gandhi and CO) but lets think a little longer about this .

Please decide as soon as possible on the sequence - I have given some indications and I look forward to hearing from you .
sincerely

14999/29

THE

G A N D H I

100

C O M M E M M O R A T I O N

GANDHI IN SOUTH AFRICA (1893- 1914)

E X H I B I T I O N and C A T A L O G U E

by

Ms G.Berning (Local History Museum,Durban)

and

Dr C G Henning (Documentation Centre, University of Durban Westville)

OFFICIAL OPENING by Prof. Jairam Reddy ,
Rector of the University of Durban-Westville

on

Friday,21 May, 1993 at 18.30 at the Local History Museum, Durban.
The Exhibition will also be presented at the Pietermaritzburg Museum on 2 June 1993.

1 (COVER)

University of
Durban-Westville

PRIVATE BAG X54001 DURBAN
4000 SOUTH AFRICA
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☎ (031)820-9111

14 April 1993

Ms G Berning
Museum
Aliwal Street
Durban

FAX : (031) 3006 302

Dear Ms Berning

RE : GANDHI COMMEMMORATIONS 1993 EXHIBITION

I have made some progress and enclosed please find my proposed lay-out . We have sufficient exhibition material to enable me to prepare a reasonable catalogue wherein I am able to put over to the viewer the significance of each illustration . In this way I am able to provide a fairly good outline of Gandhi's activities . Please refer to my list .

We decided that our emphasis will be on Gandhi's period in S.A. I am going to adhere to this simply because we have sufficient material to cover this period . Most of the projected material which lies outside this sphere (the 21 years), we still do not have. Some of it should come from India, but experience has always taught me that a bird in the hand is worth two in the bush . If we therefore wish to add material beyond the South African period , I suggest we add this at the end and do not number it, e.g. on the second last page of the Catalogue , I am atating : " The exhibition may be augmented by any of the following or any other exhibits which may become available"..e.g. G's childhood , India 1914-48 , relatives, statues, commemmorations, artefacts etc.

By this means, you will be able to complete the basic exhibits , and I shall cover the basic story in the catalogue .

The numbers are subject to your final correction . On 7 8 9 as well as 10 and 11, you will have sufficient material for any expansion . If you wish to have 4 exhibits for Indian Opinion and 4 for Phoenix , then just alter the numbers to (e.g.) 7 8 9 10 11 12 13 14 , but then all the subsequent numbers will have to be altered .

My delay is going to be the typesetting , but please decide as soon as possible on your exhibits and their numbers .

Note too that every catalogue page will include a reference to the particular exhibit. Sometimes two exhibits are covered on one page in the catalogue .

/ 2

The holidays during April and May make this a very disruptive period . I still have not heard from the Rector , but (with your permission) I would like to print the

a. Invitations and the

b. Catalogue

at the University press .

Invitation cards should not exceed 300 and on this I would like the University as well as the Municipal coat of arms on the outside cover , but your suggestions would be welcome.

The catalogue will be in the form of a booklet : I would like the visitor to take away something which will be a permanent memory .

At a previous meeting the Rector announced that we would give my Dept a little /"extra" for Exhibition expenses - but it still remains to be seen .

Regarding the catalogue, it will contain 28 pages (including cover) and it will have to be sold-~~@~~--- anything up to R5. I have done a draft , but am enclosing the proposed front page, all subject to the Rector accepting your invitation . Please suggest any changes/alterations .

If all goes well with the Catalogue , how many must be printed ? 2000 ?

I shall forward the material on NO 14 : Law 3 of 1885 and Grievances 1895

NO 25 : Indian Relief Act 1914

I shall also have the front pages of the Gandhi Supplement of his Centenary from the Graphic and the Leader - to this you must add the statue at Ladysmith . This will be placed at the end -under " ADDENDA " as " COMMEMMORATIONS".

Hope some of these suggestions meet with your approval and I look forward to any suggestions .

Yours sincerely



PS as y u will be the host for the function , please suggest the wording for the invitation card.

1499/30

Dear Prof. Reddy

Enclosed please find a copy of an invitation which I received from the M Gandhi Memorial Trust . You will note that the meeting is timed for 24 April between x 2 and 5 p.m. The Mayoress will open the metting and Bishop Tutu will be delivering an address.
Unfortunately this notice has arrived too late for me to change my itinerary for the week-end . I do not know if you would like to attend , otherwise I would like to ask a senior colleague to attend .

The opening of our exhibition has now been put forward to Tuesday 25th May for approx 6 p.m. I trust you will accept Ms Berning's invitation to open the exhibition .

Further to my previous letter, I would like your permission to go ahead with my proposed catalogue for the exhibition . This will entail a little expense , but as time is now becoming urgent , I require the assistance of some of the Public Relations Staff in order to complete the catalogue in time for the opening .

Yours sincerely

C G Henning

Dr C G Henning
20 April 1993

(1) Please send a senior colleague to attend the meeting on 24/April; ask him/her to contact me - as I may attend as well

(2) Yes I will open the exhibition on 25/5/93.

(3) Please go ahead with the catalogue - exhibition

20. 4. 93.

1499/31

Dear Prof. Reddy

Enclosed please find a copy of an invitation which I received from the M Gandhi Memorial Trust . You will note that the meeting is timed for 24 April between x 2 and 5 p.m. The Mayoress will open the metting and Bishop Tutu will be delivering an address.
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Yours sincerely

C G Henning

Dr C G Henning
20 April 1993

21

1499/32

GANDHI COMMEMORATION MEETING

23 APRIL 1993

1. Welcome

2. Apologies

3. Minutes of Meeting of 9 March '93

4. Matters arising

   a. Keynote speaker
   b. Documentary exhibition
   c. Film show
   d. Co-ordination with other groups

5. Publication on Gandhi - proposal from Fatima Meer

6. Attendance of Gandhi Memorial Trust Meeting - 24 April, City Hall

7. Institute of Peace and Development

.....

PROFESSOR J. REDDY
VICE-CHANCELLOR AND RECTOR

5 June 6-30.

33

14 99/33

GANDHI COMMEMORATION MEETING
23 APRIL 1993 - RECTORS BOARD ROOM

Present - Dr. Len Suransky, Dr. Mike Sutcliffe (only at beginning), Professor Coovadia, Professor Rookmani, Professor Goba, Mr. Vasu Gounden, Dr. Henning, Dr. Sooklal, Professor Reddy (Chair)

Apologies - Professor R. Singh (overseas), Mrs. Ela Gandhi, JN Singh (overseas).

The minutes of the meeting of the 9th March were ratified.

1. **Keynote Speaker**
The Chair reported that ICCR (India) had agreed to sponsor the visit of Dr. B.R. Nanda, the eminent Ghandian scholar. Dr. Nanda had written regarding the details of his visit.

It was agreed that Dr. Nanda's visit should be for the period 2/3 June - 12/13 June and the University would bear the costs of accommodation and travel in Durban - Arrangements would be made for Dr. Nanda to visit other Universities/Centres in South Africa. He will deliver the keynote address in Durban on Friday the 4th of June at the Joosab Hall beginning at 7pm. The function will be advertised in the press and religious community and political organisations, radio and TV would be invited.

This will be followed by refreshments.

11th 11.30:- Prof Chatterjee - evening
14th 11.30:- Panel discussion

2. The main book/documentary exhibition will be held on the 12/13th of June in Pietermaritzburg, thereafter moving to Durban.

It is planned also to have some exhibition of books/documents at the University of Durban-Westville to coincide with the keynote address on Friday, the 4th of June. Dr. Henning requested additional books and documents from the ICCR. The chair will contact ICCR re this request.

3. A series of films will be shown at UDW during the week of 7th of June. This will include Attenborough's film on Gandhi as well as other films to be acquired from the ICCR and other sources.

4. A seminar/workshop to be held during the week on peace, violence and the Gandian philosophy. Speakers to include BR Nanda, Margaret Chatterjee, Desmond Tutu, Archbishop Hurley and others.

5. Professor Rookmani, Mr. Vasu Gounden, Len Suransky and Dr. Naidoo from the documentation Centre will attend the National Meeting to consider the Gandhi Centenary Celebrations to be held on Saturday, 24th of April '93, at the City Hall.

6. The committee did not support Professor Fatima Meer's proposal to publish a 500 page book entitled Gandhi speaks. Instead it was suggested that the University publish a special commemorative journal to mark Gandhi's centenary. This would include Mr. Nanda's keynote address and other commissioned articles.

7. **Institute for Peace and Development:**
There was much support for establishing a centre for studies of peace, violence, race, ethnicity and development.

A meeting is to be convened by the chair in the next few weeks to develop the proposal. Ela Gandhi is to be invited to report on her peace studies at Bradford University.

A further meeting is to be convened in approximately 2 weeks.

.....

J. REDDY

VICE-CHANCELLOR AND RECTOR

UNIVERSITY OF
DURBAN-WESTVILLE

Public Affairs

PRIVATE BAG X54001 DURBAN 4000
☎(031)820-2213/2214 FAX : (031)821873

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1497/34

MATTERS TO DISCUSS:

GANDHI CELEBRATIONS AND INSTITUTE FOR PEACE AND DEVELOPMENT

23 April 1993

Review of Gandhi celebrations:

1.1 Visiting scholar
1.2 Exhibition: Gandhi in South Africa
1.3 Other

2. Co-operation with other initiatives:

2.1 Pietermaritzburg celebrations
2.2 Gandhi 100
2.3 NIC initiative
2.4 Gandhi Memorial Trust (require representative to attend meeting on Saturday 24 April 1993)

3. Launch of initiative to establish Institute for Peace and Development.

General:

Sincerely,

Dr. Michael Sutcliffe
Director: Public Affairs

35

14 99/35

University of
Durban-Westville

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4000 SOUTH AFRICA
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☎ (031)820-9111

27 April 1993

Prof. J.Reddy
Rector.

to Dr. Henning
Documentation Centre

Dear Prof. Reddy

Mr Ramgobin has called a meeting for Monday 3 May at 5.30 p.m. re the Gandhi Commemmorations .
I would like to put forward the following dates to the Committee :

25 MAY : Opening of Exhibition at the Local History Museum, by yourself.
4 June : Prof . B N Nanda to deliver a lecture at the Joosub Hall UD-W at 7 p.m. Subject of lecture still undecided upon, but presumably on Gandhi
5th June: Function at PMB in evening P: could I have more details ?
2 June : Exhibition to open in PMB Museum .
7/8 June : Conference at PMB University . I shall contact Prof. Prozesky for more details .

I am of the opinion that the Committee will now be trying to-ordinate all the various activities to compile a programme of events . Please confirm all the above where possible and please add anything further . A programme of the tour(with lectures) of Prof. Nanda would also be useful .

Any further assistance would be appreciated , particularly listing events ,dates,etc.

Yours sincerely

Dr C G Henning

J Reddy
Rector
27.4.93

Dr. Henning - I have no problem with your putting forward the above at the meeting on 3rd of May.
I do not have details of the function at PMB on the 7th June
Details of Nanda visit being processed - he has been faxed.

36 14/9/36

University of
Durban-Westville

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Amy further assistance would be appreciated , particularly listing events ,dates,etc.

Yours sincerely

C G Henning

Dr C G Henning

1499/37

Documentation Centre

7 May 1993

Dear Prea

The Museum Committee met to day and here are a few suggestions for the Catalogue :

1. Front Cover : Photo of GANDHI (enclosed =
2. Rear Cover : Photo of Statue (enclosed =
3. The ISBN number can now come on the inside cover
4. Title of publication will follow (as laid out already)
5. Rector's Foreword (left)
6. Page 1 of present Catalogue.....M K G....who was born at
7. present page 2 , ...To commemmorate this event .;.....
   include here the photo of Philip Colby plus his biography (photo enclosed)
8. Additional photos for insertion into the general text of the catalogue -- still giving this matter serious thought ... a good idea , but these will be limited, and will depend on where you are able to " save space ".
9. As two pages have been added to the beginning , obviously two pages will be added at the conclusion :
   second last : - ADDENDA (enclosed)
   last : Acknowledgements (enclosed).
10. Rear inside cover - blank (or include a photo)
11. Rear outside cover - picture of the statue

Please decide on all the above and my assistant can complete the floppy discs as soon as possible .

Dr C G Henning

GANDHI CENTENARY CONFERENCE

1893-1993 PIETERMARITZBURG, SOUTH AFRICA

Telephone: 0331-955303/955290
Fax : 0331-955599

7 May 1993

Dear Colleague,

Herewith a copy of the programme for the Gandhi Centenary Conference which is to be held at the University of Natal, Pietermaritzburg, on 7 and 8 June 1993. Papergivers are reminded that the deadline for the submission of papers is **30 MAY** so that copies can be made in time for the conference. If you have any difficulty in meeting this deadline please let us know **immediately**.

In order to facilitate catering and other arrangements for the conference, we would be grateful if you would fill in the tear-off slip and return it **as soon as possible** to

Secretary (Gandhi Conference)
Dept of Historical Studies
University of Natal
Pietermaritzburg
3200

We apologize for the delay in sending you this letter. The task of tying up sponsorship details took longer than we anticipated.

We look forward to seeing you at what promises to be a stimulating and very worthwhile conference,

Yours sincerely,

Ruth Edgecombe & Bill Guest

on behalf of Professor M Prozesky
(Dean of Arts)

NAME.....

ADDRESS.....

Please tick, where appropriate.

Conference Fee (R25) ..X.....

Lunch, 7 June (R17) .....

Lunch, 8 June (no charge: hosted by Alan Paton Centre) .....

Dinner, 7 June (R20) .....

NOTE:

1) All meals will be **Vegetarian.** Fruit juice and wine will be served at the lunches. Fruit juice will also be served at the dinner and a pay-bar will be open on that occasion for those who wish to purchase wine or other alcoholic beverages.

2) **Hotel Accommodation** is available (Imperial Hotel) for the night of 7 June at R143 (single) or R162 (double) bed only. There is an additional charge of R20 for breakfast.

Please tick if required.....

8/1/6/4/1/38 1/9

3.9 1494|39

May 9, 1993

DR. C. G. HENNING, DIRECTOR
THE DOCUMENTATION CENTER
University of Durban - Westville
Private Bag X4501
Durban 4000 South Africa

Dear Dr. Henning:

Hope you are fine.How have you been doing?

I have come to know that South African Indians are going all out to celebrate in the month of JUNE the 100th Anniversary of Mahatma Gandhi's awakening out of the train incident when he was thrown out of the first class compartment even though he had a valid ticket to travel. If you know of any publications or newspaper clippings that have or will come out on this event, we would like to have a copy of the same. We would like to publicize the event through US media if I can have it very soon. We seldom come to learn of what goes on in South Africa when it comes to Indians there.

Please pass on this letter or a copy thereof to few persons in Durban and in Johannesburg and elsewhere whom you trust to do this for me. I am very much interested. Lately I have come to learn of these organizations but not names of persons connected or their addresses: Durban Chamber of Business, South African Chamber of Business, and Consultative Business Forum.

A GLOBAL CONVENTION of Overseas Indians is scheduled for the last week of December 1993 in NEW DELHI. If you are interested or if you know someone may be interested, please do not hesitate to write to me. I'll arrange for all pertinent information to be transmitted to the interested person. Or you may contact: Harish Mahajan, 12-G Gopal Tower, 25 Rajendra Place, New Delhi.

Thank you and with best of all good wishes,

Sincerely yours,

B. P. Shah, Executive Director NFIA
1428 Chilton Drive
Silver Spring MD 20904

PHONE: (301) 384-4090
FAX: (301) 585-7937

DR Henning

43

1499/40

12 May 1993

To all members of the Gandhi Commemoration Committee

Prof. Reddy invites you to the next Gandhi Commemoration Meeting, to be held on the 17 May 1993 at 17:00 in the Rector's Conference Room. Kindly inform me at ext. 2207 of whether or not you are able to attend.

Please find enclosed a copy of the minutes of the previous meeting.

Thank you

Yours sincerely

Indu.

INDU MOODLEY
SECRETARY TO THE VICE-CHANCELLOR

45

1499/41

GANDHI COMMEMORATION MEETING

18 MAY 1993

Present: Len Suransky, Mike Sutcliffe, Rukmani, Henning, Sooklal, Singh and Reddy

(1) Nanda's Visit - Professor Rukmani to call and confirm dates of visit, Professor Singh to facilitate visas with the help of the Personnel Division.

(2) Dr. Sutcliffe - to prepare invitation for keynote address on 04/06/93 to be held in Music Building.

(3) Dr. Sooklal to contact other centres regarding Nanda's visit.

(4) Dr. Suransky to finalise arrangements for film shows; check on venues, Attenborough film and contact Anant Singh.

(5) Dr. Henning - to prepare documentary exhibition.

(6) Institute for Peace and Development - Professor Reddy and Dr. Sutcliffe to prepare concept document - to consult Ela Gandhi and Luthuli family.

24/05/93

48

1499/42

UNIVERSITY OF
DURBAN-WESTVILLE

Public Affairs

PRIVATE BAG X54001 DURBAN 4000
☎(031)820-2213/2214 FAX : (031)821873

28 May 1993

TO:

Gandhi Commemoration Committee

I will be arriving back from Johannesburg on the 4:00 p.m. flight and so will be a little late for the meeting. In the meantime, I would like to report that I have done the following:

1. Sent the enclosed statement to: (i) the press; (ii) some of the key community groups.

2. I have had discussions with the Lutuli family in respect of the input on 11 June 1993. In addition, I've tried to get Ela Gandhi, but she is at CODESA. Will get her on the weekend.

3. I have contacted Dr. Patel from Johannesburg. They would probably like to have Dr. Nanda in Johannesburg on 10-11 June, but he'll get back to me later in this regard after the Johannesburg committee have discussed the matter.

4. In terms of Cape Town I have had some difficulty getting through to Omar Badsha. I have sent a fax.

5. Enclosed also please find the quotes which we will get enlarged if approved.

Thanks in anticipation.

Sincerely, Michael

Dr. Michael Sutcliffe
Director: Public Affairs

Tel. 300 6241 44

1499 | 43

Documentation Centre
18 May 1993

Ms G Berning
Local History Museum
Aliwal Street
Durban .

FAX NO.
==========

Dear Ms Berning

Enclosed lists of those who appear on my invitation list . I have run short of cards and would appreciate it if you will be able to forward these .(list enclosed)

POSTED TO :

The Press :
University Officers, Council and Deans of Faculties .Pages 15 16 19
Councillors : Alcock (Westville), Naidoo (Isipingo), Rambarum(Verulam)
Oliver (Pinetown)
Rectors of 2 Training Colleges
Rectors of Technikons, Soni , du Preez, Vos .
Pravin Gordham, Ashwin Desai , R D Rustomjee
J N Singh Prof. of History,Natal Univ
P Poovalingen President Andhra Maha Sabha
I C Meer P.V Lakhani,Pres Hindi Maha Sabha
C T Bhoola

Ashwin Desai , (Cowsa)
Betty Govinden (English)
M Sutcliffe (Pub Rel)
M Moodley (Library)

SHH Nadvi (Arabic) Surendra.
R Sitaram (Ind Lang)
Prof. Rookmani(Hindu Stud)
Dr A Sooklal (")
Prof.R.Singh Philosophy
Prof. Goba

Some envelopes were typed as Mr and Mrs, others omitted the Mrs , but assume Mr and Mrs is implied :

WOULD LIKE YOU TO POST TO :

Mrs Devi Govender and Mr P I Govender House of Delegates (2)
Director of Communications, Private Bag X 54332
Prof. J.Brain 14 Richmond Av Kloof 3600
Mr K Gokool Durban Picture Frame Co P O Box 48012 Qualbert
Prof. Coovadia
Ela Gandhi and Sita Duphelia (both relatives, but dont know addresses)
Pat Samuels 14 Dashan Street Shallcross
S.Rambharos Aryan Benevolent Home, Box 56199 Chatsworth
Names of religious organizations will be forwarded to day .

Yours sincerely

Dr C G Henning

14th Panel discussion - G & S. 11.30

UNIVERSITY OF
DURBAN-WESTVILLE

Public Affairs

PRIVATE BAG X54001 DURBAN 4000
☎(031)820-2213/2214 FAX : (031)821873

PRESS ANNOUNCEMENT
COMMEMORATIONS IN RESPECT OF THE ARRIVAL OF MOHANDAS GANDHI IN SOUTH AFRICA:
CELEBRATIONS AT UDW FOR THE WEEK OF 4-11 JUNE 1993
26 May 1993

The University of Durban-Westville wholeheartedly supports the wide variety of initiatives which commemorate the arrival of Mohandas Gandhi in South Africa and the enormous contribution he has made to the liberation struggles in South Africa, India and the world at large.

As our contribution to the commemorations, UDW has organised the following programme over the period 4-14 June 1993:

4 June 1993:	Keynote address by an eminent Gandhi scholar, Professor B.R. Nanda. He has written widely on Gandhi and Nehru and is considered a preeminent scholar on Gandhi. Venue: Music Department. Time: 5:30 p.m. followed by a reception at 7:00 p.m.
8 June 1993:	Dr. Nanda to provide an input at the conference on **Gandhi and his significance.** This conference is being organised by the Faculty of Arts at the University of Natal (Pietermaritzburg). Venue: A1 Lecture Theatre, New Arts Building, University of Natal, Pietermaritzburg. Time: 11:45 a.m. to 12:30 p.m.
11 June 1993:	Address by Professor Margaret Chatterjee -- How traditional is Gandhi? Professor Chatterjee is an outstanding scholar of Gandhi from Universities of Delhi and Oxford. Venue: Senate Chamber Time: 11:30 a.m.
11 June 1993:	Launch of an initiative to establish an Institute for Peace and Development, Professor Jairam Reddy and representatives of the community at large. Venue: Senate Chamber Time: 5:30 p.m. followed by a reception.

In addition, the Attenborough film **Gandhi** will be screened during the week at times to be announced later.

We trust members of the public at large and the University community in particular, will support these events. Thank you in anticipation.

Sincerely, Michael

Dr. Michael Sutcliffe
Director: Public Affairs

B.R. NANDA

Shri B.R. Nanda, former Director, Nehru Memorial Museum and Library, was born in Rawalpindi (now in Pakistan) on 11 October 1917. He graduated from Government College, Lahore, with honours in history in 1937 and two years later, took his Master's Degree in History with a First Class and the first position in the University of Punjab.

Shri Nanda joined the Indian Railways in 1942 and served as a senior executive in various positions. In 1958, Shri Nanda's Mahatma Gandhi: A Biography was published. It has since been reprinted in the U.K., the U.S.A., India, and has been translated into French, Spanish, Italian, Hindi and several other Indian languages. Shri Nanda's second book, The Nehrus: Motilal and Jawaharlal was simultaneously published in 1962 by Allen & Unwin in England and John Day, New York. In 1964, he was awarded a Rockefeller Fellowship for research on a project connected with the life and work of Gopal Krishna Gokhale and the pre-Gandhian phase of the Indian nationalist movement.

In September 1965, Shri Nanda was selected to head the "Nehru Memorial Museum & Library". As its Founder-Director for fourteen years, he made it the premier institution for historical research in the country.

Shri Nanda's books include Gokhale, Gandhi and the Nehrus: Studies in Indian Nationalism (London, 1974): Gokhale, the Indian Moderates and the British Raj (Oxford and Princeton, 1977); Gandhi A Pictorial Biography (1972); Jawaharlal Nehru A pictorial Biography (1980): Gandhi and His Critics (1986): Gandhi, Pan-Islamism, Imperialism and Nationalism in India (1989); In Gandhi's Footsteps: The Life and Times of Jamnalal Bajaj (1990).

Shri Nanda has contributed the article on Gandhi to the Encyclopaedia Britannica.

He wrote an essay "The Swarajist Interlude" for A Centenary History of the Indian National Congress (1985).

Shri Nanda edited Nehru and the Modern World for Unesco based on the Nehru Round Table held in New Delhi in 1965; Socialism in India 1972): Indian Foreign Policy: The Nehru Years (1975); Science and Technology in India (1977); Essays in Modern Indian History (1980).

Shri Nanda was honoured with the National Fellowship of the Indian Council of Social Science Research, New Delhi in 1979; and the Dadabhai Naoroji Memorial Prize in 1981. He was awarded Padma Bhushan in 1988 for his contribution to English Literature.

27
1991
44

Tel. 300 6241

1499 | 45

Documentation Centre
18 May 1993

Ms G Berning
Local History Museum
Aliwal Street
Durban .

FAX NO. 300 6302

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Pravin Gordham, Ashwin Desai , R D Rustomjee
Prof. of History,Natal Univ
J N Singh
President Andhra Maha Sabha
P Poovalingen
P V Lakhani,Pres Hindi Maha Sabha
I C Meer
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Ashwin Desai , (Comsa)
Betty Govinden (English)
M Sutcliffe (Pub Rel)
M Moodley (Library)

SHH Nadvi (Arabic)
R Sitaram (Ind Lang)
Prof. Rookmani(Hindu Stud)
Dr A Sooklal (")
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Prof. Goba

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Names of religious organizations will be forwarded to day .

Yours sincerely

Dr C G Henning

1499 | 46

University of
Durban-Westville

PRIVATE BAG X54001 DURBAN
4000 SOUTH AFRICA
TELEGRAMS: 'UDWEST'
TELEX: 6-23228 SA
FAX: (031)820-2383
☎ (031)820-9111

3 June 1993

Dr B P Shah
Executive Director
National Federation of Indian-American Assocs.,
1428 Chilton Drive
Silver Spring MD 20904-1515
UNITED STATES OF AMERICA

FAX NO (301) 585 -7937

Dear Dr Shah

Thank you for your letter of 9 May which came very slowly . I am sending in this letter a summary of the main events and will forward by normal air mail more details , re the Gandhi 100 Commemmorations :

23 May : Function at Curries Fountain , children walk from Esplanade to Fountain.
25 " : Exhibition at Local History Museum (Durban) opened by Prof. J Reddy, Rector of UDW ; Catalogue by Dr C G Henning

4 June: Prof. B R Nanda (from India) -address at UDW
6 June : Statue to be unveiled in Pietermaritzburg ****
Exhibition (from 25 May) to be opened in PMB at Natal Museum , PMB , for a week, whereafter it will return to Durban for about a month

7 June : Conference at Natal Univ.,PMB on Gandhi and his Significance, papers delivered by W R Guest, M Chatterjee,J M Brown. M Halliwell, R Sitaram, A J Parel , U Bissoondoyal , K L Harris,
8 " : --ditto ---V Lal J Brown H G Dewa, S Meyer ,R Nayagar,M Ramgobin , Nanda

11 " : M Chatterjee at UDW
11 Jun : UDW initiative to establish an Institute for Peace and Development
Jun : Gandhi film (Attenborough) to be screened on campus , was also presented on TV on Sunday evening

I do not have details of functions in the Transvaal . There are also various functions by various associations about which I have very little information .

Information on the Global Convention in December 1993 would be appreciated as well as the theme of the conference , papers which you would like , etc .

With best wishes

Yours sincerely

C G Henning

Dr C G Henning

**** Ceremony to commence in City Hall, PMB
Mandella & Tutu to be the main speakers
Artist : Phil Kolbe : statue to stand just opposite City Hall - exact spot is ?? will know on Sunday .

NATIONAL FEDERATION OF INDIAN-AMERICAN ASSOCIATIONS
1428 Chilton Drive
Silver Spring, MD 20904-1515 USA

Postmaster: Address Correction Requested





Dr C. G. Henning, Director
The Documentation Center
University of Durban-Westville
Private Bag X5401
Durban 4000 South Africa

40

#1 1499 | 47

PRESS RELEASE

Washington Celebrates 125th Birth Anniversary of SHRIMAD RAJCHANDRA

WASHINGTON DC - More than 300 devotees became a part of a unique historic event when Members of India House of Worship (IHOW) and Jain Society of Metropolitan Washington got together on Mothers Day MAY 9, 1993 to celebrate the 125th Birth Anniversary of Shrimad Rajchandra, one of the Gurus of Mahatma Gandhi. Mothers were honored with flowers and a cake and Nayan Pandya brought tears in the eyes of everyone when a tribute to Mothers of the World was paid by the entire audience through singing of the famous Gujarati song of Jananini Jod Sakhi Nahi Jade Re Lol.

Dr. Upendra Desai unveiled a 60-page book containing the more famous poem ATMA SIDDHI SHASTRA written by Shrimad Rajchandra, along with its interpretation, and several informative articles on the Life of Shrimad, all in Gujarati. The book was distributed to all who attended the program. India House of Worship was able to make this reprint available thanks to the generosity of Dr. Ajit Shah, Darshan Jain and Shrimati Kusum Patel. "Everyone ought to have this book at his/her home", said a devotee. For your copy at a cost of $5 to cover the cost of postage and handling, please write to IHOW at 1428 Chilton Drive, Silver Spring MD 20904, OR FAX your request to IHOW at (301) 585-7937.

The afternoon event consisted of an excellent program of devotional songs created by Shrimad and was produced and organized by Rajnikant Gosalia through a team of collaborating talented artists which included Dr. Manoj Dharamsi, Ila Desai, Nayan Pandya, Moti Patel, Jyoti and Kanu Doshi, Kamlesh Shah and Meeta and Kanti Gangar. A variety of musical instrument accompanyment was provided by Ramesh Majethia & Bhanukant Vaidya on Tabla, Chandrakant Mehta on Harmonium, Jadavaji Gangar on Dholak and Dilip Zaveri on Khanjari. The entire program was narrated and interpreted flawlessly by Niyati and Pranav Pandya with historical notes about these songs and Shrimad's brief life. Himmat Desai very ably managed the video production in its entirety.

Mithiben Shah concluded with Kshamapana Paath and Dr. Upendra Desai offered his thoughts on the inspiration Shrimad's ideas had on Gandhiji's philosophy. A beautiful garland of flowers was offered to a framed picture of Shrimad Rajchandra brought by Ramaben Desai. Afterwards twelve children performed a folk dance and were presented a booklet entitled Religious Lessons for Children.

Samooh priti bhojan with delicious Kesari Koprapaak was served by Gita Nanavati, Ila Vaidya, Manju Vaidya, Parul Shah, Smita Jhaveri, Geetaben Kapadia and her sisters, Rita Patel, Dharmishthaben Thakkar, Jyotsana Oza, Jyoti Mistry and Madhu Mistry.

42

1999/148

University of
Durban-Westville

PRIVATE BAG X54001 DURBAN
4000 SOUTH AFRICA
TELEGRAMS: 'UDWEST'
TELEX: 6-23228 SA
FAX: (031)820-2383
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3 June 1993

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Executive Director
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1428 Chilton Drive
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With best wishes

Yours sincerely

C G Henning

Dr C G Henning

**** Ceremony to commence in City Hall, PMB Mandella & Tutu to be the main speakers Artist : Phil Kolbe : statue to stand just opposite City Hall - exact spot is ?? will know on Sunday .

PS Some information on NFIA would be appreciated, list of publications , when established etc .

46

1499/49

FUNCTIONS TO DATE GANDHI COMMEMMORATION 100

25 May : Opening of Exhibition at the Local History Museum by Prof. J: Reddy Rector of UD-W.

Exhibition by Local History Museum + Doc Centre
Catalogue of exhibits will be available.

2 June : Same Exhibition will open in P M B (tentative date)

10 June : ? " Exhibition to open in Durban . for another week . tentative date

6 June : Statue unveiled.

---

4 June : Prof. B N Nanda has been invited to deliver a lecture in the Joosub Hall at 7 p.m. (Further details are as yet unknown, but he will be invited to deliver other lectures in the area : e.g. Univ of Natal, Durban and PMB) Contact: Dr M Sutcliffe

---

7 and 8 JUNE : CONFERENCE AT P.M.B. UNIVERSITY :

guest speakers will include : tentative programme :

A.

Professors : Chattergy (Oxford)
J Brown (")
Victor Lall (Norway) From Fiji ?
Parell (Calgary)
Bissoondoyal (Mauritius)
+ local speakers

Monday evening - dinner + music and drama performance
(dance-drama-- based on Gandhi's biography)
Tuesday midday - lunch

contact : Prof. M.Prozesky , or Dr Mrs Ruth Edgecombe 955303 (office)

Comment : It will be necessary for all the local societies (groups) to co-ordinate their efforts ,
and, it should be advisable to incorporate Prof. Nanda into the Conference at P M B , and also , as the above professors have been invited , that other centres should have an opportunity to hear these eminent academics .

? I believe that there will be an inter-denominational church conference on 5 June at PMB . Archbishop Tutu has been invited to speak ? I cannot confirm this as yet. Information available as at 3 May 1993 .

WCRP

Tutu lecture?

M J Chetty

1499/47 | 50

FUNCTIONS TO DATE GANDHI COMMEMMORATION 100

23 May → 24th Schools ?

25 May : Opening of Exhibition at the Local History Museum by Prof. J: Reddy Rector of UD-W.

Exhibition by Local History Museum + Doc Centre
Catalogue of exhibits will be available.

9am Milton College

2 June : Same Exhibition will open in P M B (tentative date)

16 June : ? " Exhibition to open in Durban . for another week . tentative date

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14th June.

---

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Parell (Calgary)

Bissoondoyal (Mauritius)

+ local speakers

Monday evening - dinner + music and drama performance (dance drama-- based on Gandhi's biography)

Tuesday midday - lunch

Common calendar

Press Release re visit

29th May Sabha.

contact : Prof. M.Prozesky , or Dr Mrs Ruth Edgecombe 955303 (office)

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Tutu lecture?

Information available as at 3 May 1993 .

M J Denning

Press Conference co-ordinate

27th May Thursday

Constitution →

Old Photos ? (1933)

1499/51

MINUTES OF GANDHI 100 COMMITTEE

(Meeting held Monday, 1993-06-14T17:00)

PRESENT : Mr Ramgobin (Chairman) and Mrs Sarkin (Vice-Chairman) and Messrs Ntambela (ANC/DAC), Steele (PST), Sooklal (G100), Hargovan (Surat H.A), Rhambharos (ABH), Cassim (IFP), Lakhani (Hindu Maha Sabha), Geldenhuys (DCC), Sewpaul (AND/DAC), Kallideen (HMS) and Clark (DCC) and Mesdames Menning (NAPAC) and Schalkwyk (ANC/DAC).

APOLOGIES : Mr Bendheim and Ms Benning.

---

1. CONFIRMATION OF MINUTES.

It was agreed that the minutes of the meeting of this Committee held on 1993-06-09, as read, be and they are hereby confirmed subject to the substitution in the final line of paragraph 2.4 of "Gandhi Memorial Trust" for "Phoenix Memorial Trust" and the substitution in paragraph 9.2, second line of "R1 100" for "R700".

2. MATTERS ARISING.

2.1 Publicity:

2.1.1 It was agreed that Mr Bendheim be forwarded a copy of the recent minutes and requested to comment on the progress made to date.

2.1.2 Following complaints to the SABC, over its recent TV AGENDA coverage of certain Gandhi issues, agreement had been reached that further TV coverage dealing with the Phoenix settlement, and its history, would be screened. It was hoped that this programme would stimulate the present efforts to revive the settlement.

3. CORRESPONDENCE.

There was no new correspondence to report.

4. FINANCE.

The Treasurer advised the Committee that donations were still being received and that although there were outstanding accounts, the fund was solvent. In addition, new pledges had been received.

Comment having been made that the publicing of individual projects might stimulate sponsorship, it was agreed that at this stage a common "kitty" continue to be maintained.

It was further agreed that efforts continue to be made to hold a conference and tea occasion to which prominent and influential businessmen and religious leaders could be invited.

5. OUTSTANDING MATTERS.

5.1 Kathak Dancers from India:
The Committee was advised that the dance group would arrive in South Africa on June 30th and depart July 12th. It would be in Natal over the period 1 - 5 July, when it was hoped that at least 3 performances could be arranged. Problems had been encountered with regards to suitable venues due to the special effects and technical needs of the group. Three venues had, however, proved suitable:-

5.1.1 The Natal Playhouse;

5.1.2 Churchill Theatre, Pietermaritzburg; and

5.1.3 the Arena Park Hall.

It was hoped to stage workshops, however, in some of the unsuitable venues and thus enable the public to have access to the talents of the group.

Although entry to the workshops would be free for children, it was felt that the public should start realising that culture could not always be supplied free of charge and that accordingly a charge of R20 would be levied at the Playhouse and R10 elsewhere, with children half price.

The hire charges for the main 3 venues being acceptable to the Committee, it was agreed that final details and arrangements for other minor venues be left to the Sub-Committee as also the workshop programme.

It was further agreed that a Committee member be seconded to the Dance Group on its arrival in Natal in order to co-ordinate all travel, accommodation and rehearsal plans. It being duly noted that the Group's travel expenses had been entirely sponsored by the Indian Council of Culture.

Any public relations exercise needed for the dance tour would be handled by a small working group consisting of Peter Bendheim, Rina Menning, Naren Sewpaul and Santana Ntombela.

6. NEW BUSINESS.

6.1 Natal Philharmonic Orchestra:
The Committee was advised that the Natal Philharmonic Orchestra had arranged to present a Festival of Indian Music, at the Playhouse, during the first week of October 1993 as part of the ongoing Gandhi Commemorations. Workshops would also be arranged over this period and the Orchestra was prepared to continue these as an ongoing exercise, as part of its new NAPAC approach, should the demand be present.

6.2 The Mahatma Gandhi Peace and Reconciliation Centre:
Mr Geldenhuys agreed to try and ascertain what the present City Council position was on this matter.

6.3 Brochures and pamphlets relating to the works of Gandhi:
In addition to the brochures relating to the 21 years spent in South Africa by Gandhi, due for publication in October, it was agreed to look into the costs of providing pamphlets or stickers, for distribution in schools and elsewhere, containing extracts or quotations of his works and words.

6.4 Expansion of interest in the Mahatma Gandhi Centennial Celebrations:
The Chairman advised that it was heartening to note that smaller centres were now forming Gandhi 100 Committees, the latest being Nelspruit, Port Elizabeth and Rustenberg. It was also encouraging to note that the programmes and events being organised were taking place in all areas and not only in the old traditional "Indian" areas.

Whilst the Divine Life Society had already commenced construction of a Gandhi Service Centre at La Mercy, it was also possible that this organisation might possibly consider some form of activity at the original settlement.

The meeting terminated at 18:25 with the next meeting being arranged for Monday, 1993-06-28T17:00 in the George Cato Room.

CHAIRMAN

Date .....

1499 | 53



1893 - GANDHI CENTENARY COMMITTEE - 1993

- PORT ELIZABETH / UITENHAGE -

Phone: 47-2399

P O Box 4385
Korsten
Port Elizabeth 6014

9 September 1993

Dr C.G. Henning

University of Durban - Westville

Fax (031) 820 2350

Dear Sir

On behalf of the above committee I wish to express our sincere gratitude for your assistance in the arranging of our exhibition of works on Mahatma Gandhi.

I also request your permission to utilise certain pages of your catalogue as exhibits at our exhibition.

I trust that such permission will be granted without any reservations. We undertake to give adequate credit to the sources during the exhibition.

Thank you for your co-operation.

Yours faithfully

Rajan Moodaley

OCT 04 '93 11:47 1499/54 P.1

ADMINISTRATION : HOUSE OF DELEGATES

FAX MESSAGES

N.B. PLEASE PRINT CLEARLY

FILE NO. : A 9/3/3

SUBJECT : CULTURE

DESPATCHED TO

ADDRESS : UNIVERSITY OF DURBAN-WESTVILLE
DOCUMENTATION CENTRE

FOR ATTENTION : DR. C.G. HENNING

FAX NUMBER : 8902383

FROM

DEPARTMENT : HOUSE OF DELEGATES : DEPT. OF EDU AND CULTURE

ADDRESS : 17 VICTORIA EMBANKMENT
PRIVATE BAG X54323
DURBAN 4000

TELEPHONE NUMBER : 360611

EXTENSION : 6030

FAX NUMBER : 031 - 374261

TOTAL NUMBER OF PAGES (INCLUDING THIS PAGE) : 2

1993. 10. 04

A
N
C

SOUTHERN NATAL
CHIEF ALBERT LUTHULI BUILDING
P.O.BOX 1571
DURBAN
4001
TEL:3075450[illegible]
98 St GEORGES [illegible]
DURBAN
4001
FAX:031-30[illegible]

DEPARTMENT OF ART & CULTURE

Dear Sir/Madam

You and/or your executive are hereby invited to a meeting of Cultural Workers, Organisations, Institutions and Departments of Culture to address the issues of:-

- The Conservation of Culture
- Culture as an instrument of education;
- Culture as a healing process;
- Culture as a component of Nation building;
- Culture as an instrument for peace, reconciliation and transformation in a democratic society.

The meeting will be held at the Gandhi Hall, Leone Street, Durban, on Friday the 8th of October, 1996, commencing at 18h30.

Yours sincerely

Mewa Ramgobin

Mewa Ramgobin
CO-ORDINATOR
DEPARTMENT OF ARTS AND CULTURE

POSTERS
CIRCULARS
PROGRAMMES
Meetings
Correspondence

1499 / 55

To commemorate the
100th ANNIVERSARY
of Gandhi's arrival
in South Africa,

RICHARD ATTENBOROUGH'S
MOVIE

"GANDHI"

will be screened on campus
between 12.30 – 3.30pm
on the following days:

TUESDAY 8 JUNE – T6
FRIDAY 11 JUNE – T2
TUESDAY 15 JUNE – T6

FREE – ALL WELCOME!

1991 <6

THE UNIVERSITY OF DURBAN-WESTVILLE

Will host a keynote address by
the eminent Gandhi Scholar

DR B.R. NANDA

former director, Nehru Memorial Museum and Library

who will speak on

GANDHI IN SOUTH AFRICA

DATE : Friday 4 June 1993

TIME : 5.30 pm

VENUE : Music Department

ALL WELCOME

1999/57

UNIVERSITY OF DURBAN-WESTVILLE

THE DEPARTMENT OF HINDU STUDIES

Invites you to

A PUBLIC LECTURE BY

PROFESSOR MARGARET CHATTERJEE

Oxford University

HOW TRADITIONAL WAS GANDHI?

DATE : **Friday 11 June 1993**
TIME : **11h30 – 12h30**
VENUE : **Senate Chamber, UDW**

and

A PANEL DISCUSSION

on

GANDHI'S RELEVANCE TO SOUTH AFRICA TODAY

DATE : **Monday 14 June 1993**
TIME : **11h30 – 12h30**
VENUE : **Senate Chamber, UDW**

1c99/58

MAHATMA GANDHI MEMORIAL TRUST

GANDHI CENTENARY CELEBRATIONS

NATIONAL MEETING

To discuss National Co-operation on centenary celebrations and networking amongst Gandhian organisations.

Date :	Saturday, 24 April 1993
Time :	2 : 00 - 5 : 00 pm
Venue:	George Cato Room
	Durban City Hall

Opening Address : **Her Worship**
The Mayor of Durban
Mrs Margaret Winter

Guest Speaker : **His Archbishop**
The Rev. Desmond Tutu

RSVP
Roy Padayachie,
Gandhi Memorial Trust,
Tel. : (031) 4010014

1499/60

GANDHI 100

COMMEMORATION EXHIBITION

GANDHI IN SOUTH AFRICA (1893-1914)

EXHIBITION

by

Ms Berning

(LOCAL HISTORY MUSEUM, DURBAN)

and

G Dominy

(NATAL MUSEUM, PIETERMARITZBURG)

CATALOGUE

by

Dr CG Henning

(DOCUMENTATION CENTRE, UNIVERSITY OF DURBAN-WESTVILLE)

OFFICIAL OPENING

by

Professor Jairam Reddy

(RECTOR: UNIVERSITY OF DURBAN-WESTVILLE)

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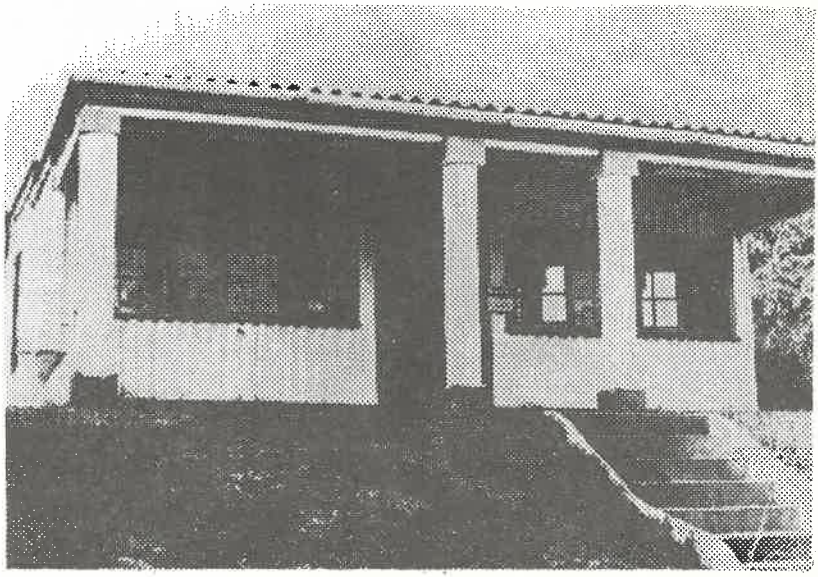
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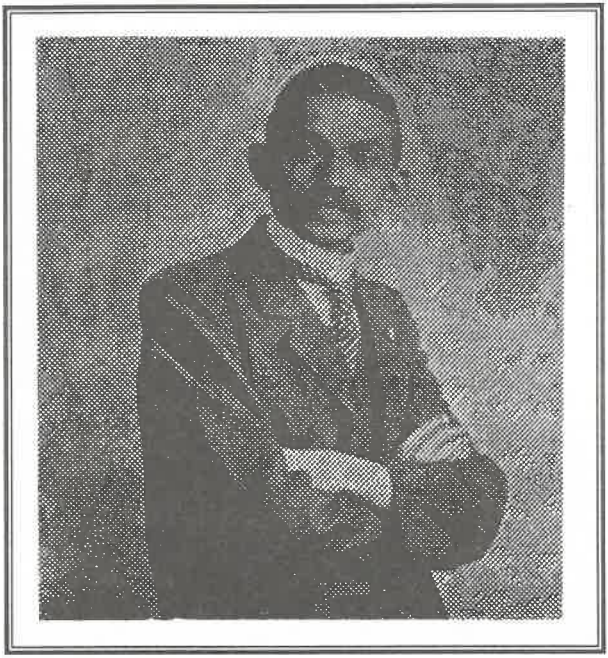
GANDHI 100
COMMEMORATION EXHIBITION



Gandhi's house in Phoenix.

GANDHI 100
COMMEMORATION EXHIBITION

MK GANDHI

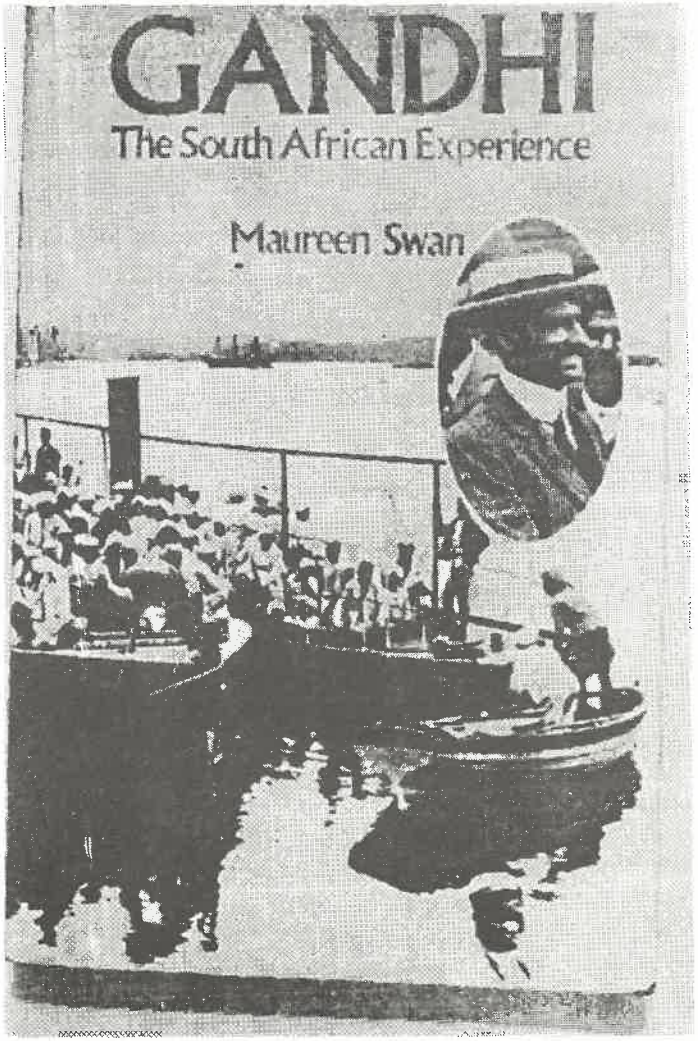


GANDHI 100 COMMEMORATION
GANDHI IN SOUTH AFRICA (1893-1914)

EXHIBITION presented by Ms G Berning and G Dominy
CATALOGUE by Dr CG Henning
University of Durban-Westville
Private Bag X54001
Durban, 4000

ISBN 0-947445-20-X

GANDHI 100
COMMEMORATION EXHIBITION

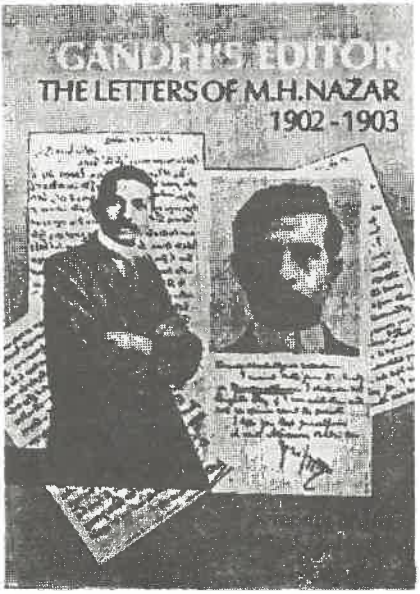


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COMMEMORATION EXHIBITION

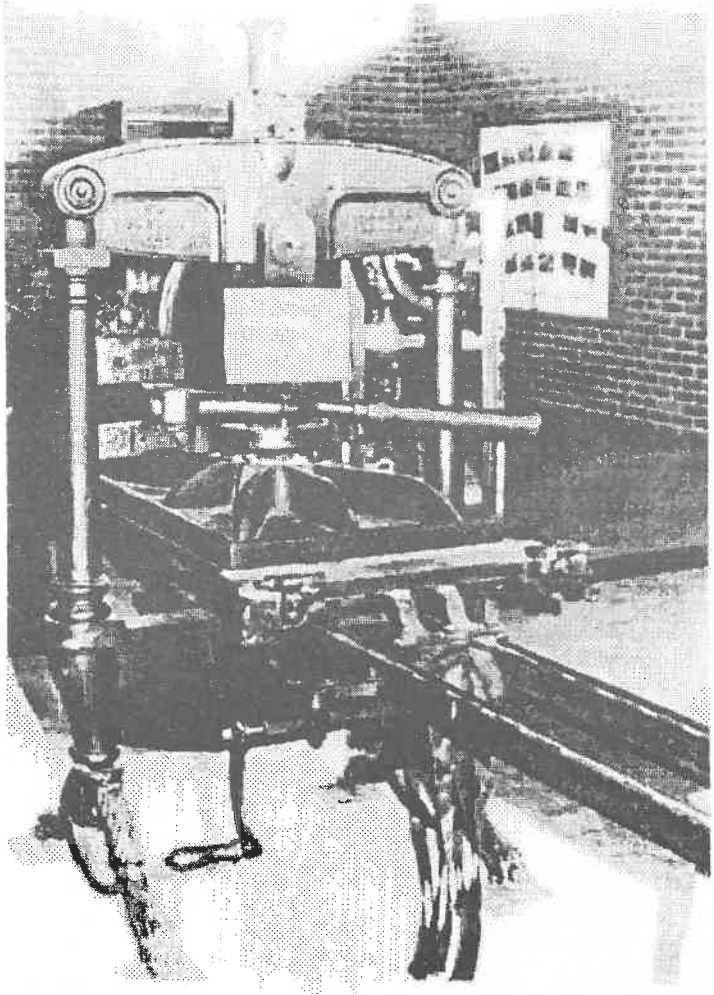
ACKNOWLEDGMENTS

The organisers of the Exhibition wish to thank the following for their assistance:

- The Local History Museum, Durban.
- The Natal Museum, Pietermaritzburg.
- The Documentation Centre, Public Relations and the Printing Department of the University of Durban-Westville



GANDHI 100
COMMEMORATION EXHIBITION



GANDHI 100
COMMEMORATION EXHIBITION

EXHIBIT 1

MOHANDAS KARAMCHAND GANDHI was born in Porbandur (Sudamapuri) in India on 2 October 1869, and qualified as a barrister in England in 1891. Two years later his professional services were engaged by Abdul Karim Jhaveri, a wealthy Durban trader, in a £40 000 lawsuit against a rival firm in Pretoria. Gandhi arrived in Durban on 23 May 1893.

The young, inexperienced barrister was completely ignorant of conditions in colonial British South Africa where colour prejudice

was the order of the day, a fact which he initially experienced on his train journey from Durban to Pretoria. When the train stopped at Pietermaritzburg, Mr Gandhi was physically ejected from the first-class compartment in which he was travelling (and for which he held a valid ticket), by irate railway officials who bundled him, together with his luggage, onto the platform, while the train left without him.

Gandhi shivered through the night in the cold waiting-room at the railway station. He later described it as the most creative ordeal of his life. The idea of "Satyagraha" (Passive Resistance) germinated. The realities of racial discrimination aroused a feeling of protest and the desire to assist his oppressed countrymen in South Africa.

EXHIBIT 2

To commemorate this event, the Gandhi Memorial Committee, Pietermaritzburg (established 1989), decided to raise sufficient funds and to engage the services of the sculptor **Philip Colby** who was commissioned to complete a ***STATUE*** of M K Gandhi which will be unveiled on 6 June 1993.

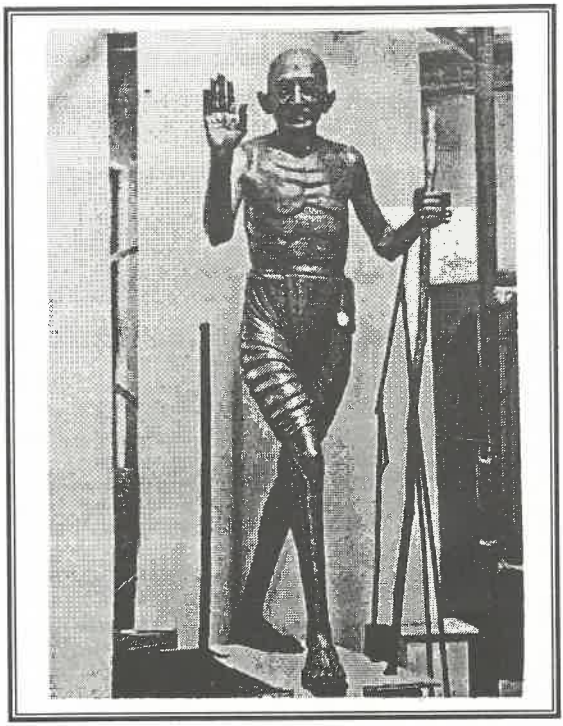


EXHIBIT 3

On his return journey to India, Gandhi stopped at Durban, where the local Gujarati merchants enlisted his aid to prevent the passing, as Act 25 of 1894, of a bill that sought to deprive 251 Asiatics of the parliamentary franchise.

Protest meetings followed and a petition was forwarded to the British government. On 22 May 1894, the ***NATAL INDIAN CONGRESS*** was established, with Gandhi as the first Honorary Secretary. The membership fee of £3 per annum confined membership largely to the merchant class, who until then had been completely inactive in political affairs. However, despite Gandhi's protests, the bill was redrafted and finally approved as Act No 8 of 1896.

At this stage, Gandhi's political philosophy was quite simple: to uphold the principles of British democracy, to abolish discrimination in any form and to achieve this by non-violent means. Gandhi returned to India, delivered lectures on South Africa and published the "Green Pamphlet". However, his compatriots in Natal urged him to return and by chance, perhaps fate, his political career began inauspiciously.

EXHIBIT 4

In 18 December 1896, Gandhi returned to Natal with his wife and children on the *S A Courland.* Another ship, the *S A Naderi*, also arrived from India and together the two boats brought about 611 "free-passenger" (merchant class) Indians.

Towards the end of 1896, the Natal Europeans, led by Harry Escombe, attorney-general and later prime minister of Natal, had adopted a hostile anti-Indian attitude. Escombe stated bluntly:

> "The Indians are to come here appreciated as labourers, but not welcome as settlers and competitors."

Although Indians were British subjects and still allowed free entry into Natal, a group of about 5 000 agitated Europeans held a ***DEMONSTRATION AT THE POINT*** (Durban) to prevent the Indians landing. Gandhi was regarded as the "commander-in-chief" of the "invasion force" and warned not to land. Unconcerned, Gandhi stepped ashore on 13 January 1897, whereupon he was lynched by a hostile mob. Fortunately for him, he was rescued by Police Superintendent and Mrs Alexander who hid him in the house of Parsee Rustomjee ... where that evening he was dressed as an Indian Police constable and marched out via the back door to safety.

EXHIBIT 5

Most Hindus are strong believers in non-violence, so it may appear a strange paradox that in the space of about eighteen years, Indian South Africans volunteered for service in three wars, in which they served loyally and with distinction.

When the ***ANGLO-BOER WAR*** broke out, Gandhi, in a letter dated 19 October 1899 to the Colonial Secretary, wrote:

> "In common with other subjects of the Queen-Empress in South Africa, the Indians, too, are ready to do duty for their sovereign on the battlefield. The offer is meant to be an earnest of the Indian loyalty."

By mid-December an Indian Ambulance Corps of about 1 400 men had been formed, which included Christians, Muslims and Hindus. This volunteer force was given medical instruction by the Reverend Dr LP Booth of St Aidan's Mission.

The Corps often found itself in the thick of battle particularly at Colenso, Spioen Kop, Vaalkrantz and Ladysmith. The bearers often had to march with those in their charge up to a distance of twenty-five miles over rough and hilly terrain. Many, including Sergeant-Major Gandhi, were decorated. The formation of the Corps was Gandhi's compromise with the war situation and, in particular, the offering of humanitarian aid to those in need.

EXHIBIT 6

Gandhi's second period in South Africa (December 1896 to November 1901) was relatively uneventful, possibly because contemporary activities were dominated by the Anglo-Boer War (1899-1902).

Before his departure a special ***FAREWELL DINNER*** was held in his honour on 15 October 1901. By this time Gandhi had shown that he was a man of wide interests. He wrote voluminously to the press, produced pamphlets and leaflets, addressed meetings and corresponded with people in India and England. In fact, he was a man of ceaseless activity.

Gandhi promised that should his services be required he would return. Once back in India, he received an urgent appeal and returned to South Africa towards the end 1902.

During the next three years, Gandhi remained, "politically speaking", relatively quiet. It was only as from 1906 that he threw himself heart and soul into the political activities of the Transvaal Indians.

EXHIBIT 7, 8, 9

Gandhi's third period in South Africa began on a high note with the establishment of the second Indian newspaper in South Africa, ***INDIAN OPINION***, on 4 June 1903. The paper subsequently appeared in English and Gujarati and served as a forum for the expression of Indian opinion. Unofficially it became the organ of the Natal Indian Congress (NIC) and it also became Gandhi's political mouthpiece. Although the newspaper began in Durban, after a few months it was permanently housed at the Phoenix Settlement.

Gandhi played a prominent role in the management of the paper, contributing many articles and features and eventually supporting it financially. The paper faithfully recorded the Passive Resistance struggle and the political aspirations of the Indian South African.

The newspaper's first editorial complained bitterly about the "disabilities" which Indians in South Africa suffered, for example,

> "Socially and popularly, the Indians is a pariah — in some places, less so than in others. He is nicknamed `Coolie'. In fact popular prejudice has portrayed him as a `filthy being', without any virtue. The prejudice, it must be confessed, has become much toned down in Natal. The trouble seems to be fiercest in the Transvaal."

EXHIBIT 10,11

The idea of creating the ***PHOENIX SETTLEMENT*** came to Gandhi after reading Ruskin's "Unto this Last"; in particular, its three main principles:

1. That the good of an individual is contained in the good of all;
2. That a lawyer's work has the same value as a barber's in as much as all have the same right to earn a livelihood from their work; and
3. That a life of labour, i.e. the life of the tiller of the soil and of the handicraftsman, is the life worth living.

A communal settlement was established where all, from the farm labourers to the journalists, received the same wage. These illustrations depict what today is merely a memory, because the settlement was destroyed by uncontrolled rioters in 1985.
It included Gandhi's modest house, the printing press, beautiful gardens, a school and a clinic.

EXHIBIT 12

The so-called ***BAMBATA REBELLION*** of 1906 saw the formation of a small party of twenty men (fourteen Hindus and six Muslims) who formed an Indian Ambulance Corps. The State provided the uniforms and rations, while the NIC paid the salaries, which amounted to one shilling and sixpence (about 15 cents) per day. The NIC's objective in promoting this venture was "to show that Indians recognise their responsibilities as settlers". In his autobiography, Gandhi recalled the sickening effect of the rebellion and his revulsion towards war with its inherent bloodshed and loss of life.

By 1906 Gandhi was still in the process of formulating his moral, political and philosophical principles. Strongly influenced by the New Testament (the Sermon on the Mount), the Bhagavad Gita, Tolstoy's "The Kingdom is Within You" and Ruskin's "Crown of Wild Olives", he now took a **Vow**:

- to eliminate conflicts, discrimination and inequalities,
- to promote freedom and justice for all, and
- to achieve this by non-violent means.

In other words, the concept of **Satyagraha** (Passive Resistance) was beginning to take shape. He also took a vow of Brahmacharya (chastity). His immediate aim was to apply these principles to solve problems in the Transvaal. The burning question remained — How would he achieve this?

EXHIBIT 13

When Gandhi returned to South Africa for the third time the Anglo-Boer War had just ended; Great Britain took over the old Afrikaner South African Republic and now called it the Transvaal Colony. Gandhi settled in Johannesburg where he practised as an ***ATTORNEY***, receiving strong support from the Indian merchant class.

Thrust into this new milieu, Gandhi attracted a large and influential circle of friends, including many European admirers. He established the British India Association, hoping to unite the merchants in a common purpose, but this proved to be an ineffectual body.

Although research on Gandhi is reasonably comprehensive, a question that has intrigued scholars and academics is, briefly, how did Gandhi rate as a lawyer? What types of cases did he handle and how successful was he in his direction?

EXHIBIT 14

When the Zuid-Afrikaansche Republiek became an autonomous State in 1852, it decreed that no natives ("inboorlinge") could possess property or have any rights in the State. In terms of the London Convention (1884), however, British subjects were allowed entry and economic competition from Indian traders was immediately resented by the European traders. The result was ***LAW 3 OF 1885***, described by *Indian Opinion* (4 June 1903) as follows:

> "In the Transvaal the Indian cannot trade, or reside, or own landed property, except in locations set aside for him. He may not be out after 9 p.m. and may not walk on the footpaths. These are the principal disabilities."

Great Britain unsuccessfully disputed this legislation in 1895. Petitions followed, so did more stringent legislation. In a devastated post-war economy, Law 3 of 1885 remained on the statute book, only to be augmented by even stricter anti-Indian legislation such as:

- Ordinance No 29 of 1906
- Act No 2 of 1907
- Act No 15 of 1907

and others, in order to curb any further Indian immigration into the colony. These were the laws which Mr Gandhi was to dispute and protest against.

EXHIBIT 15, 16

During 1906, Gandhi travelled to London but failed to persuade the British government to withhold the granting of representative government to the Transvaal Colony on 1 January 1907.

Gandhi's problem remained how to set the **Passive Resistance** movement in motion? The movement subsequently passed through many phases. Gandhi advocated deliberate political disobedience of the law by non-violent means and, if necessary, to court arrest. At a ***MASS MEETING*** in August 1907 held in Pretoria, passions were aroused and initially the issue centered around the registration of citizens, because without this the trader could not obtain a trading licence and would be regarded as a prohibited immigrant. On 16 August 1908 infuriated Indians burnt about 800 certificates in a large three-legged pot in Johannesburg.

The politics of confrontation involved much self-sacrifice on the part of the passive resistors. Between January 1908 and June 1909, approximately 1 000 Indians were ***DEPORTED*** to India, while 2 500 were arrested and imprisoned. Where fines were imposed and if the accused refused to pay, the State confiscated his property (shop) in order to cover the cost of the fine.

EXHIBIT 17

As the Passive Resistance movement progressed, Gandhi ran into innumerable difficulties. He found it difficult to mobilise the merchants, who had a natural apathy towards politics. The Indian community was a small one, spread throughout the colony, and its organisations lacked funds. The Indian merchants also discovered that support for Mr Gandhi would mean pecuniary loss, going to jail or being deported. Further, they were not interested in Gandhi's philosophical or ideological concepts of "India's pride", "honour" and a man's "conscience".

Undaunted, Gandhi tried a new tactic, this time to introduce the street hawkers (many of whom were Tamil-speaking) into the confrontation. Many courted arrest and many were prepared to pay the highest price for their cause. Would we regard them as ***MARTYRS OR LAWBREAKERS?*** Swami Nagappan and lawyer J.Royappen made the supreme sacrifice.

A third tactic was to defy the severe immigration restrictions placed on Indians trying to enter the Transvaal. Ram Sundar Pundit was the first to be arrested, while Sorabji Adajania was the first Natal Indian to demand entry into the Transvaal.

EXHIBIT 18, 19

Wealthy Indians from Natal decided to support Gandhi's cause as illustrated in ***NATAL TO THE RESCUE*** — a somewhat misleading title because all were arrested! Among them were two wealthy Parsee businessmen, while MC Anglia later became the first editor of "*Indian Views*" (1914).

Gandhi tried by every means to keep the spirit of Passive Resistance alive. In 1910 one of the most unusual ***SOCCER MATCHES*** in South African sport took place, when the Passive Resistors of Johannesburg challenged their counterparts from Pretoria. The list of players reveals that now his supporters were largely confined to Tamil-speaking Indians in the Transvaal.

There is no doubt that Gandhi did succeed in unleashing political agitation. Unfortunately, the State reacted with severe measures and, worst of all, the repulsive legislation was not withdrawn. By February 1909, 97 per cent of the Transvaal Indians had taken out registration certificates under Act 36 of 1908. By 1909 political activity in the Transvaal virtually ceased (Swan p 176) and, furthermore, by 1910 Gandhi's active supporters had dwindled down to about a hundred followers (Swan p 215).

EXHIBIT 20

The Passive Resistance movement took its toll in arrests, deaths and deportations, and impoverished many of the poorer Indians. Money and accommodation was desperately needed to continue the movement successfully. Funds came from overseas benefactors, while a German friend of Mr Gandhi, Herman Kallenbach, purchased a farm of about 1 100 acres in extent at Lawley, about 35 km outside Johannesburg. Here Gandhi established the ***TOLSTOY FARM***, where victims of Passive Resistance (the wives and children of arrested resistors) could take refuge in a communal undertaking. For the moment, Gandhi "retired" from public life in order to become a farmer, teacher, cook and general manager of the farm.

On the international level, Gandhi remained as active as ever. By 1909 he began to "put his plan together" of how he would one day free India — in this year he journeyed to London to request the postponement of the formation of a possible "Union of South Africa", but this mission was unsuccessful. Quite correctly, he assumed that when this event took place Great Britain would not be in a position to intervene in the event of any disputes involving the Indian community in South Africa.

EXHIBIT 21

One of the few pleasant events in the annals of Indian South African history was the visit of the ***HON GK GOKHALE***, CIE, MA, and member of the Imperial Legislative Council of India, to South Africa in 1912. Although Mr Gokhale's visit was purely "unofficial", it had the blessing of the Indian Government. Henry Polak (editor of *Indian Opinion*) had visited India in 1909 and made a strong impression on Mr Gokhale. On 25 February 1910 Mr Gokhale presented a resolution in the Parliament of India: "To abolish as from 1 July 1911, all emigration to Natal" (i.e. to discontinue indenture), which was proclaimed in the *Gazette of India* dated April 1911.

Gokhale was a highly skilled and polished diplomat who "came and saw" and learnt about the conditions of the Indian immigrants in South Africa. The State provided a private train for the distinguished visitor's six-weeks tour, during which time Gandhi acted as Mr Gokhale's secretary. In the illustration, Mr Gokhale is welcomed at Heidelberg. He is standing in the centre (with the long scarf) while Mr Gandhi is on his left.

Mr Gokhale listened sympathetically to the grievances of the local Indians. He raised the issue of the £3 tax on indentured Indians. After his departure, the South African government denied having offered any concessions to repeal the obnoxious £3 tax.

EXHIBIT 22, 23

In 1913 the progress of Passive Resistance had virtually ground to a halt. By mid 1913 Gandhi adopted a **new strategy** — he would champion the grievances of the working classes, in particular two aspects pertaining to indentured Indians: the abolition of the obnoxious £3 tax and the issue of the non-validity of Indian marriages.

Gandhi, who had little experience of "Mass Action" or "Mass Demonstrations", particularly among the poorer working classes, now took the biggest gamble in his career, namely, **to call a general strike of all Indian coal miners** in the Newcastle-Dundee area. The plan was that the strikers would march from the coal mining area, cross into the Transvaal (which was illegal without travel documents) and proceed to Tolstoy Farm.

On 29 September 1913 began one of the greatest epics in South African history when some 4 000 men, women and children packed their meagre belongings and set off on the ***GREAT MARCH***.

The strike was an unprecedented event in South African industrial life. It was not a strike against employers, but against the State. To the strikers, the issue of the £3 tax coupled with poverty and bondage were real grievances, and Gandhi emerged as a leader able to exploit the tragic situation to the greatest possible advantage.

EXHIBIT 24

Gandhi had finally found the answer to how to exert pressure on the government. His superb organisation of the **Great March** proved that he was a leader of outstanding skill, being now addressed as "Bapoo" (father) by his followers.

The details of the march cannot be related here, but there were many with sore feet and tired bodies; many too were arrested, punished and subjected to physical abuse; women and children underwent the same hardships (see ***WOMEN PASSIVE RESISTORS***), but never before in South Africa's history was such solidarity of purpose expressed by the humblest in society. The State ended the strike by arresting the leaders and railing the strikers back to the coal mines.

Soon afterwards, Indian indentured labourers went on strike along the Natal coastal area, but as this movement was without leadership of any kind, it failed to make any impact.

However, the strikes made world news and Gandhi suddenly found himself a prominent world politician. Note, however, that:

-- the strikers were prepared to face any suffering and discomfort for their cause;

-- there was no intimidation and no violence;

-- they were Passive Resistors (Satyagrahis!), all they require was strong leadership.

EXHIBIT 25

Although political activity in the Transvaal had ceased in 1910, negotiations between Gandhi and Smuts continued. Proposed laws of 1911, 1912 and 1913 required further revision. However, as a result of the 1913 strikes, the **Solomon Commission** was appointed to investigate and this led to the ***INDIAN RELIEF ACT*** (Act No 22 of 1914). In a sense this was a triumph for Mr Gandhi because the £3 tax was withdrawn, Indian marriages were legalised, all Passive Resistors were pardoned and immigration regulations were eased. By July, just before his departure, the final details were negotiated in what is better known as the **Smuts-Gandhi Agreement**. This brought about a temporary truce on the issue of the "Indian Question".

However, the merchants were disappointed in that the Relief Act did not address their prime grievances, such as free and unrestricted trading licences, the franchise issue, the abolition of discrimination against Indians, rights in the Orange Free State, etc. To his credit, Gandhi fought a hard battle under difficult circumstances on the issue of "vested rights" (from the old Law 3 of 1885), which remained a legal focal point until the Group Areas Act emerged in the 1950s.

EXHIBIT 26, 27

The Passive Resistance movement and the so-called "Indian Problem" provided a constant source of inspiration to contemporary press cartoonists. With the movement emerged two great men: both were lawyers, both were to achieve international fame as politicians and both believed in the justice of their respective causes. As in a game of ***CHESS***, each player wished to out-manoeuvre his opponent, but without resorting to weapons or violence. The cartoon ***"THE STEAM ROLLER VRS THE ELEPHANT"*** illustrates to perfection an **irresistible force** (i.e. General Smuts as Minister of Interior) versus an **immovable object** (i.e. MK Gandhi as leader of the Indian community).

The sketch illustrates that the two protagonists failed to enter into a spirit of fruitful negotiation because:

> "Gandhi and Smuts were masters in the art of ambiguity" (Swan)
>
> and
>
> "Smuts mistrusted Gandhi just as much as Gandhi mistrusted Smuts" (Swan).

Gandhi's adversary (Smuts) had the "Coolie lawyer" arrested on many occasions, but Gandhi was always released in order to continue with negotiations!! Possibly this collision between two famous personalities left an indelible impression on Gandhi to whom "truth" was more important than "idealistic vision".

EXHIBIT 28, 29

Single-handedly, Gandhi upheld the rights of his compatriots in South Africa, who as British citizens were, in his opinion, entitled to a just and fair dispensation of British justice in a British overseas territory, despite the fact that the laws of the Union of South Africa placed all non-white citizens at a gross disadvantage.

Gandhi's unorthodox strategies were revolutionary for the time, such as non-violent mass action wherein the main sufferers were the participants and not the enemy. His methods were criticised, for instance, the fact that he used the labouring classes for political advantage.

He did, however, exert an influence upon all Indian South Africans. Take, for example, his ***FAREWELL*** at ***DURBAN*** and ***VERULAM***. In a diverse group of minorities he had brought about political awareness within a community totally ignorant of politics: he established the NIC and, indirectly, the Natal Indian Association. At Verulam some 5 000 Indians (mostly indentured and ex-indentured) expressed their appreciation for a man who had the courage to protest against the unjust treatment and discrimination practised against Indian citizens who by 1914 were, in every respect, a disadvantaged community.

EXHIBIT 30

The bibliography on Gandhi is vast and extensive. Maureen Swan's ***"GANDHI: THE SOUTH AFRICAN EXPERIENCE"*** puts Gandhi into a good historical perspective. In her introduction she writes:

I have tried to assess Gandhi's role in South African Indian politics between 1894 and 1914 — to explore his contribution to these politics and their contribution to the development of his unique political style. Much of Gandhi's mature moral and political philosophy was already apparent by the early years of this century. I have therefore tried to root the development of that philosophy in the social and political context in which it was worked out. I have tried also to understand the nature of Gandhian passive resistance in South Africa, the extent to which and the reasons why it was `successful', and the limitations of that success. This has seemed to me important not only because the South African experience informed Gandhi's approach to Indian nationalism, but also because his political technique and, indeed, elements of his philosophy have provided an enduring legacy for the continuing struggle against racial and class oppression in South Africa.

A very different picture of Gandhi emerges when he is viewed thus — within the context of the Natal and Transvaal Indian communities, rather than above or beyond them as he has been in the past. I find (his) contribution to South African Indian politics has been greatly overstated. The role of `leader' which is generally attributed to him is entirely inappropriate before 1906, and must be carefully qualified for the period after 1906. The constituency which Gandhi represented throughout most of the period under review was very select, and consisted of the highest strata in the Indian communities. The underclasses, especially the indentured labourers with whom he has so consistently and so wrongly been identified, form part of his constituency only for a very brief period, and for a very special reason. It is also particularly noteworthy that as a politician Gandhi was never more than a reformist in terms of goals and ideology, even when the passive resistance movement was transformed into a truly mass movement. Gandhi was a social `rebel' to the extent that he had made the commitment to moral autonomy, and sought to convert others to moral individuation. But he was a revolutionary only to the extent that the technique of mass passive resistance implies elements of a revolutionary style.

EXHIBIT 31

SOME CONTEMPORARIES OF GANDHI

ABDOOLLA HAJEE ADAM — was the first president of the Natal Indian Congress and a prominent businessman in Durban.

REVEREND J DOKE — was Gandhi's first biographer and acting editor of Indian Opinion during 1909.

HERMAN KALLENBACH — a German, a life-long friend of Gandhi. He purchased Tolstoy Farm and allowed Gandhi to set up a communal farm for the benefit of Passive Resistors.

V MANDANJIT — was, with Gandhi, the co-founder of Indian Opinion.

THAMBI NAIDOO — was a member of the Pretoria Tamil Benefit Society. He assisted Gandhi in the famous Great March (1913).

MH NAZAR — was Indian Opinion's first editor from 1903 to 1906.

PARSEE RUSTOMJEE — (1925) was a wealthy Durban Parsee businessman who befriended Gandhi on many occasions.

GENERAL JC SMUTS — (Minister of the Interior), was the arch enemy of Gandhi's Passive Resistance movement.

SIR RATAN J TATA — of the firm Tata and Co, Bombay, was one of the many overseas benefactors who assisted with funds in the Passive Resistance struggle.

Gandhi was a great admirer of the Russian author TOLSTOY (d 1911) who, just before his death, wrote three letters of encouragement to Gandhi.

MARTIN WEST — was manager of Indian Opinion from 1903 to 1916.

FINAL SUMMARY

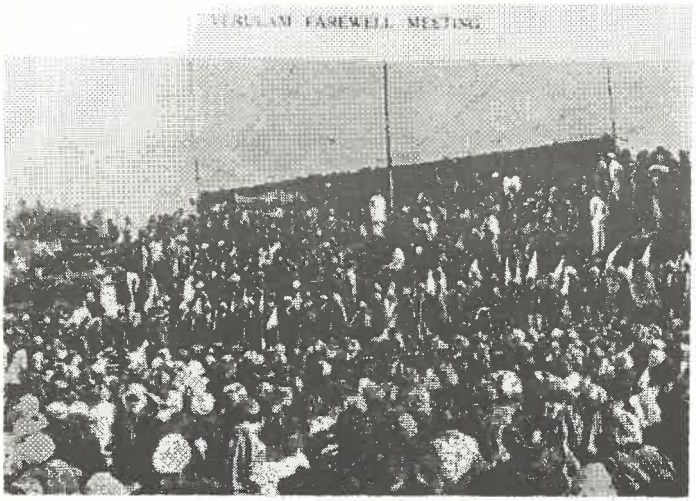
How should we view Gandhi's achievements and legacy to the world? As an astute politician and as a leader of men, he is one of India's greatest sons. His complex character arises out of the circumstances of his life and the times into which he was born. He was a lawyer, philosopher, humanitarian and individualist who could be tolerant yet uncompromising with his political adversaries. His dedication to a cause earned universal admiration, particularly his search for truth and the abolition of all injustice and discrimination. In particular, for forty years his energies and philosophies were directed towards liberating India from British imperialism. Still more remarkable, he achieved this by non-violent, mass action of unarmed peasants.

South Africans must, however, view realistically Gandhi's "South African Experience", which served as his political nursery. It included successes and failures, triumphs and disappointments, which he turned to superb advantage when he returned to India; further, South Africa transformed him from an obscure lawyer into an international figure. General Smuts, his former adversary, remarked in 1933:

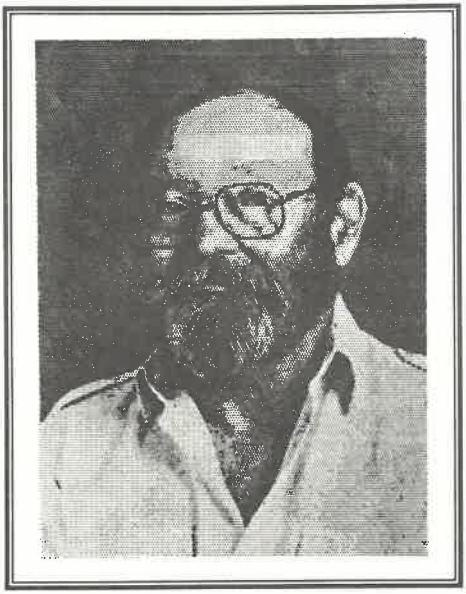
> "South Africa has produced some great men and Gandhi is one of them. He is also one of the great men of the world."

ADDENDA

The exhibition may be augumented by any other exhibits relating to the life of Gandhi before 1893 and after 1914. We were promised considerable material from India, but this has not arrived yet. Consequently the organisers of the Exhibition have decided to concentrate on Gandhi in South Africa.



GANDHI 100
COMMEMORATION EXHIBITION



PHIL KOLBE

Phil Kolbe, winner of the Mahatma Gandhi Competition in 1991, is a South African artist of considerable repute. Some of his commissions include :

- Eight life size wood-carvings, Government Pavilion, Milner Park, Johannesburg, 1960;
- Tropical House Facade, Port Elizabeth Museum, 1972;
- Bronze Portrait, Dr Gerrit Viljoen, R.A.U., 1983;
- Bronze Portrait, General Louis Botha, Conference Centre, Union Buildings, Pretoria, 1984;
- Prestor John Monument, Port Elizabeth, 1985-6;
- Bronze Bust, Vasco da Gama, Natal Museum, Pietermaritzburg, 1987;
- Prestige Sculpture Award, Concrete Society of Southern Africa, 1990.

Phil Kolbe studied at the Witwatersrand Technical College, where he was awarded the National Art Teachers Diploma and Gold Medal in 1954. He continued his studies at the Academy of Fine Art Berea, Milan and Carrara in Italy and at the school of Fine Arts and Ceramics in England. In 1964 he was appointed head of the School of Art at the Port Elizabeth Technikon, where he was also awarded the Masters Diploma in Sculpture (cum laude) in 1985. His career also includes many honorary positions, including that of Hon. Vice President of the Eastern Province Society of Fine Arts (1974).

His works have been exhibited in all the major art galleries of South Africa and includes a one man exhibition at the King George VI Gallery in Port Elizabeth (1981).

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GANDHI 100
COMMEMORATION EXHIBITION

You are cordially invited to the opening of the **Gandhi 100 Commemoration Exihibition.**

The exhibition will be opened by **Professor Jayaram Reddy**, Vice Chancellor and Rector of the University of Durban-Westville.

Date : 25 May 1993
Time : 18h00
Venue : Local History Museum
Old Court House
Aliwal Street
Durban, 4000
RSVP : Local History Museum

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'Satyagraha' born in SA

Gandhi cut his teeth in Natal campaign

'SATYAGRAHA', or the passive resistance which Mahatma Gandhi used to obtain India's independence, was defined and first used in the Transvaal and Natal.

Gandhi came to southern Africa in 1893 after being offered £105 to spend a year helping an Indian business in the Zuid-Afrikaansche Republiek (ZAR).

A flow of indentured workers from India to Natal's sugar plantations had begun 33 years previously and would continue until 1911, this population being swelled from the 1870s by independent traders who paid their own passages.

Before the Anglo-Boer War, Gandhi in turn opposed Natal government moves to limit Indian enfranchisement to 300 voters already registered, and ZAR ones to get Indian traders out of the young Johannesburg.

The 1992 edition of Reader's Digest Illustrated History of SA records that Gandhi was a key figure in the Natal merchants' campaign:

"... a letter-writer of considerable talent and a meticulous planner, it was he who compiled petitions, arranged meetings with politicians ..."

After the Natal Indian Congress was founded in 1894, Gandhi in 1896 took the campaign to India, where he shrewdly insisted that further indentures should be conditional on concessions to Indian merchants. The Colonial Office in London, thus pressured, took the unprecedented step of blocking Natal's Franchise Bill.

Passive resistance was first applied in the Transvaal after the Anglo-Boer War, Lord Milner's administration set about removing Indian traders from Johannesburg and in 1906, required Indians to carry passes.

"At a mass meeting attended by more than 3 000 representatives (including a Chinese delegation), the satyagraha oath was taken whereby no-one would apply for registration, and attempts to enforce the Act would be passively resisted."

Gandhi wrote: "Shri Maganlal Gandhi suggested the word 'sadragraha', meaning firmness in a good cause. I liked the word, but it did not fully represent the whole idea I wished it to connote. I therefore corrected it to 'satyagraha'. Truth (satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the movement 'satyagraha', and gave up the use of phrase passive resistance.' ..."

A successful appeal to Colonial Secretary Lord Elgin was nullified when the Transvaal obtained self-government in 1907, but barely 500 out of a possible 7 000 Asians registered by the deadline of November 30. On December 28, the first arrests were made. By the end of January more than 7 000 Asians had been jailed or deported.

Now certain merchants left the colony rather than court repeated arrest, and Gandhi and Chinese leader Leung Quin negotiated with Transvaal cabinet member Jan Smuts. A controversial offer by Gandhi to register resulted in his being beaten up on his way to do so, but in renewed resistance on August 16, 1908 when 3 000 Asians burned their registration certificates."

A high profile, which meant he returned to India in 1914 already hailed as a Mahatma (or great soul), was restored by satyagraha against an £3 annual tax levied on ex-indentured workers who did not return to India. At coal mines near Newcastle in October 1913, some 5 000 Indian workers went on strike against the tax and Gandhi led 200 of them towards the Transvaal border.

It was a strike-in-sympathy in southern Natal, however, that brought a police crackdown in which several strikers were killed and many injured.

Protests spread and "by the end of November, the Durban and Maritzburg produce markets had come to a standstill.

"Reports of police brutality, and the arrest of Gandhi, led to an uproar in India. Under pressure from the British government, the Union authorities agreed to try to reach a settlement with the strike leaders." Gandhi was released to negotiate with Smuts, and an Indian Relief Act scrapped the tax.



SYMPATHY FAST: Did you know that whenever Gandhi fasted in India, one of Johannesburg's early architects, Hermann Kallenbach, did so too. This was because of the friendship which had sprung up between the two while Gandhi lived in the city in the 1890s and early 1900s. The story is told in *Memories and Sketches* by Eric Rosenthal, a friend of Kallenbach in the 1920s. By then "Gandhi was a world figure, but the intimacy between them survived. Letters were still exchanged and when Gandhi carried out his death fasts as a protest against the British Raj, Hermann also abstained from food." Kallenbach is pictured above, between Gandhi and a friend.



LEADING SATYAGRAHA: Gandhi pictured in South Africa in 1913.

"Gandhi 100"

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Chairperson:
Iwa Ramgobin

Deputy Chair:
Clr. Ross Sarkin

Secretary:
R. Kallideen
Tel. (031) 3091951

Treasurer:
U.P. Hargovan
Tel. (031) 3072890

A meeting of the above Working Group will be held in the George Cato Room, 1st Floor, Municipal Buildings on Monday, 1993-06-28T17:00.

AGENDA

ITEM

1 CONFIRMATION OF MINUTES : Meeting held 1993-06-14.

2 MATTERS ARISING AND OUTSTANDING MATTERS.

3 CORRESPONDENCE.

4 FINANCE.

5 FORTHCOMING EVENTS.

6 GENERAL.

CHAIRMAN
GANDHI 100 WORKING GROUP

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Mahatma Gandhi Memorial Trust

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01 April 1993

Dr. Henning
Documentation Centre
University of Durban-
Westville

RE: GANDHI MEMORIAL CENTENARY CELEBRATIONS
NATIONAL NETWORKING AMONGST GANDHIAN GROUPS

Sunday 23rd May 1993 will mark the one hundredth anniversary of the arrival of Mahatma Gandhi in South Africa. It was here in South Africa that Gandhiji developed the fundamental tenets of the philosophy of non-violence, peace and development. Satyagraha, a form of non-violent resistance became a universal method of addressing injustice. The importance of the Gandhian philosophy in the present era, so wrecked by ethnic and political violence, remains universally valid.

The Gandhian philosophy of peace and development is even more relevant in South Africa today as we face the transition, confronted with the problems of escalating violence, political intolerance and polarisation. The responsibility to promote national unity, peace and democracy, reconciliation and reconstruction becomes even more urgent for all South Africans.

A diverse number of organisations and initiatives have arisen nationally to commemorate the Centenary Celebrations of Mahatma Gandhi's arrival in South Africa. Notable amongst these are the plans of the Pietermaritzburg Centenary Committee, the Phoenix Settlement Trust, the Gandhi 100 Working Group, as well as the efforts of the University of Durban-Westville, and initiatives in Johannesburg and Cape Town.

The central thrust of the Mahatma Gandhi Memorial Trust is the establishment of an international Gandhi Memorial Centre in Durban on a property bought by the Mahatma. The Trust also wishes to facilitate national co-operation and networking amongst the Gandhian groups during the Centenary Celebrations and thereafter.

Trustees : Dr. K.N. Ginwala, Mr. J.N. Singh, Mr. Roy Padayachie, Mr. N.P. Hargovin, Mr. C.T. Bhoola, Mr. Hassan Mall, Mr. Thumba Pillay, Mr. Rabbie Bugwandeen, Mr. J.T. Bhoola, Adv. Farouk Moosa, Mr George Sewpersadh, Mr. Mewa Ramgobin, Mrs. Ella Ramgobin, Mr. Pat Samuel, Dr. Farouk Meer, Mr. Raj Bodasingh, Mr. M.J. Naidoo.

The Trust is also seeking to establish consensus for a National Observance Day for Sunday 23 May to achieve a national focus for the Gandhi celebrations.

It is for these reasons that the Memorial Trust accordingly invites your organisation to attend a national meeting on the Centenary Celebrations to discuss ways of co-operation and the achievement of a national focus in the celebrations.

The meeting will be opened by Her Worship the Mayoress of Durban, and negotiations are being made for the keynote address to be delivered by Nobel Laureate, the Reverend Archbishop Desmond Tutu. The meeting will also involve major national players in the Peace Accord process.

Your organisation is invited to send at least 3 representatives to the meeting, scheduled as follows:

DATE: Saturday, 24 April 1993
TIME: 2 - 5 p.m.
VENUE: George Cato Room, Durban City Hall.

We applaud the efforts of your organisation and look forward to your involvement in this important national initiative.

Yours Sincerely

K.N. Ginwala.

Dr. K.N. Ginwala
Chairperson

Roy Padayachie

Mr. Roy Padayachie
Acting Secretary

N.B. Please reply to: Conference Administrator
Mr. Lawson Naidoo
Tel: (031) 401 0014
Fax: (031) 439202
P.O. Box 45221, Chatsglen,
DURBAN 4012.

Gandhi in focus

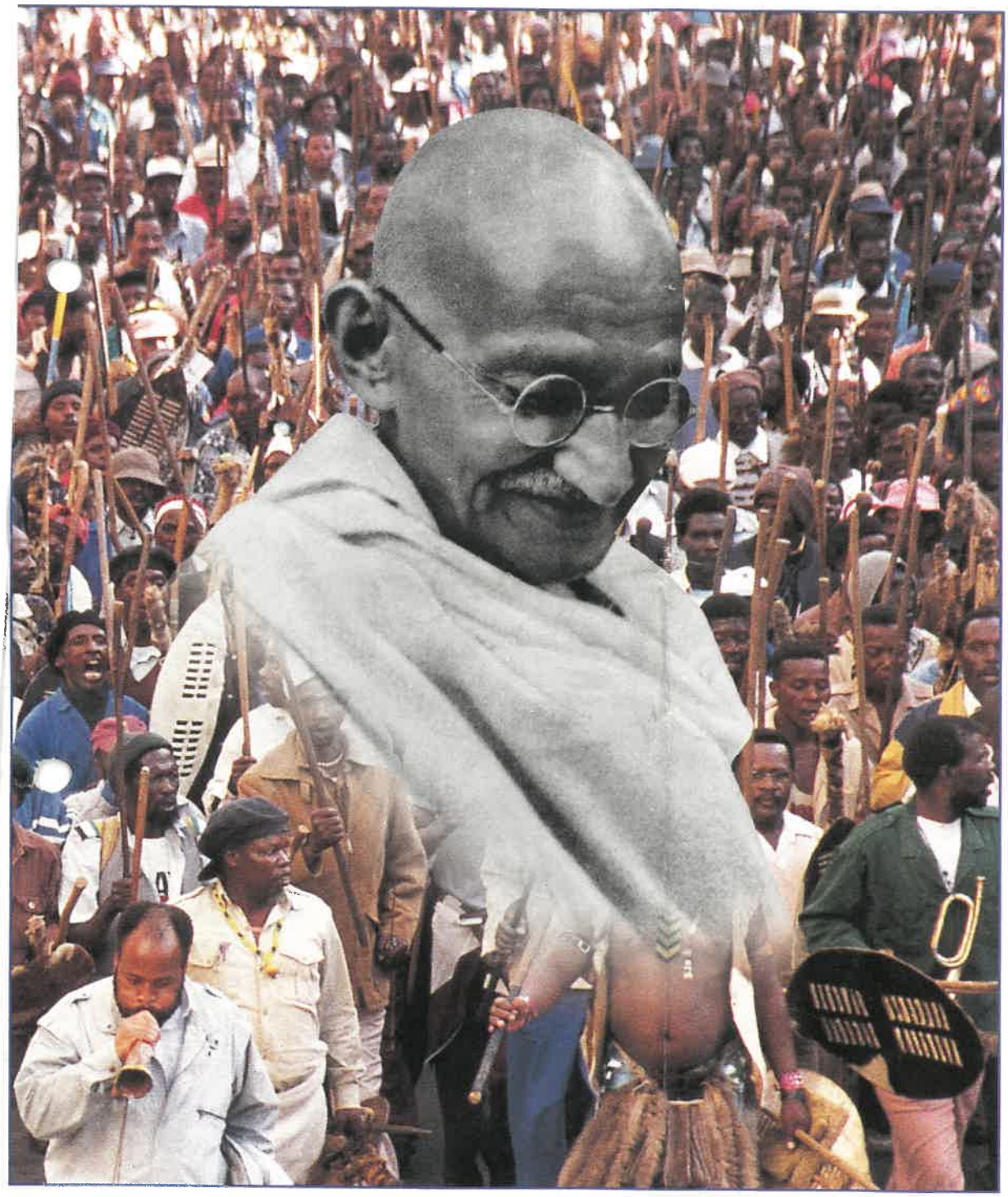
A YOUNG lawyer arrived in South Africa one hundred years ago. His experiences in this country, the books he read here, the people he met, and the things he saw combined to change the man. He left South Africa a pacifist, but still a fierce protester, and destined to be one of the great names of world history: Mohandas K Gandhi. The University of Natal Faculty of Arts hosted a conference to commemorate the centenary of Gandhi's arrival here, and the event which triggered the transformation of his life – Gandhi's ejection from a train, on the grounds of his race, at Pietermaritzburg Station. The conference attracted Gandhi scholars from around the world, all of them interested to see for the first time the places where Gandhi formulated his philosophy. Papers delivered at this conference dealt largely with the impact of Gandhi's years in South Africa on the rest of his life. Some papers were controversial; some highlighted the need for further research into this pivotal period of the man's life; some were speculative; all were stimulating. At the same time, a statue of Gandhi was unveiled in the centre of Pietermaritzburg, the first such monument to a black leader in the country. Now *NU Focus* also marks the Gandhi centenary. In this issue we look at more contemporary aspects of the famous pacifist, in the light of raging violence around the country, and remember Gandhi in Natal, in South Africa, in life.

ON THE COVER

portrait of Mahatma Gandhi (courtesy of the Local History Museum, Durban) looks down on an Inkatha peace march, held recently a few blocks from the station where he spent a freezing night 100 years before. Photograph by **Tania Spencer**.

NU FOCUS

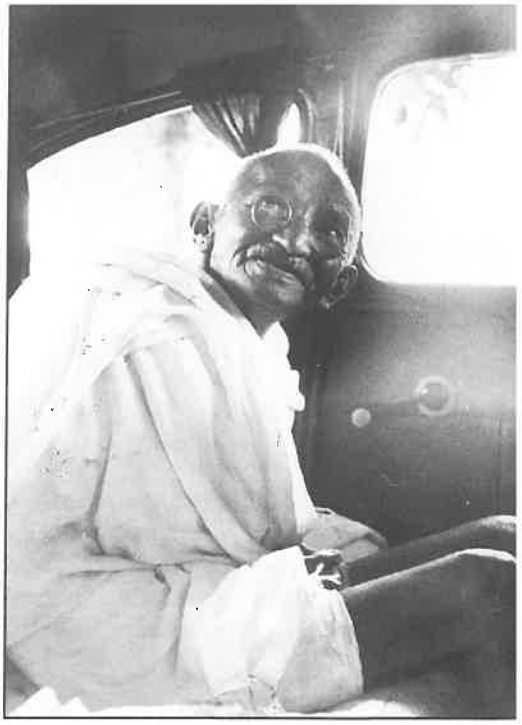
THIRD QUARTER 1993 VOLUME 4 NUMBER 3



The University of Natal and the Gandhi Legacy

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Just before his seventieth birthday, in 1939, Mohandas Gandhi was asked to single out the most creative experience of his life. This was his reply:

"Such experiences are a multitude. But as you put the question to me, I recalled particularly one experience that changed the course of life. That fell to my lot seven days after I had arrived in South Africa. I had gone there on a purely mundane and selfish mission. I was just a boy returned from England, wanting to make some money. Suddenly the client who had taken me there asked me to go to Pretoria from Durban. It was not an easy journey. There was the railway journey as far as Charlestown and the coach to Johannesburg. On the train I had a first-class ticket, but not a bed ticket. At Maritzburg when the beds were issued, the guard came and turned me out, and asked me to go into the van compartment. I would not go, and the train steamed away leaving me shivering in the cold. Now the creative experience comes there. I was afraid for my very life. I entered the dark waiting room. There was a white man in the room, I was afraid of him. What was my duty? I asked myself. Should I go back to India, or should I go forward, with God as my helper and face whatever was in store for me? I decided to stay and suffer. My active non-violence began from that date."

In the morning, he sent a telegram of protest from the Pietermaritzburg Post Office to the General Manager of the Railways. Gandhi had initiated his public career . . . by Hassim Seedat in *Pietermaritzburg 1938 – 1988: A New Portrait of an African City* (University of Natal Press/Shuter & Shooter)

In this issue, *NU Focus* looks at some aspects of that historical event and its legacy.

Top left: Gandhi as a young lawyer. Top right: Several years later. Photographs from the Local History Museum, Durban.



Left: A tense moment in the recent Chris Hani protest, Pietermaritzburg, captured by Tania Spencer.

A good wish

I GREATLY appreciate receiving *NU Focus* every few months. I enjoy reading the articles and the news, and am particularly happy that the university is concerning itself with the great issues facing South Africa at this time. I wish it, and you, every success.

Sheila Callanan
Sea View

Higher by degrees

THE article "12 degrees and rising" (Volume 4 Number 2), about the three generations of Leslie-Smiths, prompted me to write to you about my own Stacey family, which now also runs to three generations of Natal University graduates.

My husband Norman, who passed away last year, obtained a BCom from Durban in about 1936. He was a member of the SRC during his time as a student. As Gretta Thomas, I graduated with a BSc from Maritzburg in 1932, followed by a UED the following year.

My son Richard (Dick) studied mechanical engineering at Durban, graduating with a BSc (Eng) in 1965 and an MSc (Eng) in 1968. He subsequently obtained a DSc (Eng) from the University of Pretoria and a DIC from the Imperial College of Science and Technology, University of London. He married Judy Whitelaw who graduated from Durban with a BA in 1965 and a UED from Maritzburg the following year.

Both of their daughters have now graduated from Maritzburg – Helen with a BA in 1990 and Jean in 1992 with a BSc. Jean is still at Maritzburg doing her BSc (Hons) in hydrology. My son has recently been appointed as an honorary professor in the Department of Geology and Applied Geology in Durban, continuing a long involvement of the family with the University.

Gretta Stacey
Johannesburg

Letters to the editor are welcomed. Please supply your name and address, even if you wish to use a pseudonym. Short letters will be given preference.

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The Natal Witness



"Freedom is not worth having if it does not connote the freedom to err." – Gandhi

The critical outsider

Gandhi is, in the world's eyes, primarily an Indian figure, indeed the very symbol of modern India and its achievement of independence from colonial rule. Yet, argues **Judith Brown**, in several crucial ways South Africa made the Indian Gandhi.

HERE was someone who came to maturity outside India, outside its social and political patterns: someone who, looking in from the outside, was able to perceive India's problems and the issues at stake in the corporate life of its people with a particular insight and clarity, because he was drawing on alternative experiences and ideas.

Of course being an outsider in a situation does not necessarily generate insight. It can breed fantasy based on ignorance or wishful thinking. (For example, many would argue that Gandhi was profoundly mistaken in his idolisation of the village community as the heart of Indian civilization and the natural environment for practical non-violence.) But I would explore the idea of Gandhi as the critical outsider, the man on the margin of different worlds, as a potentially creative figure, precisely because he was not trapped in the assumptions and expectations of those with whom he worked in India. I shall elaborate the idea in four areas of Gandhi's understanding both of India and his own role there.

The first area is Gandhi's perception of public life, and his role as a public figure.

What also made him strange, ambiguous, and unpredictable to his contemporaries in India was the breadth of his public work. Beyond the recognisably political activity there was his engagement with his ashrams, with village welfare, with *khadi*, with issues relating to untouchables and women, with education and experiments in public hygiene and natural health cures, and also with the minutiae of the lives of many individuals who sought his help. This brought him the affectionate name of "Bapu". It also encouraged a wide range of people into constructive social work under the broad banner of nationalism, and contributed to the moral stature of India's demand for freedom.

It was inevitable, as Gandhi emerged into public life in South Africa, that he began to question the implications of this experience for the position of India and its peoples within the empire, and – more fundamentally – to confront questions about being Indian: to ask what was central to Indian identity.

The experience of Africa forced him to ask what bound Indians together and constituted their essential unity. For here, as he would never have done as a lawyer in western India, he worked with Indians of different religious backgrounds, speaking different languages, who came from a variety of regional and social situations on the subcontinent.

For Gandhi the heart of Indian identity was not geographical location, religious tradition, ethnic belonging, or shared language. Rather it lay in a common cultural identity, in the heritage of a civilization which embraced all Indians, whatever their creed, language, ethnic or regional origins.

In his view, it was a culture which had created a civilization which elevated the moral in contrast to the godlessness of the materially-orientated West. When asked where this culture was to be found, he located it firmly in rural India, least touched by the cultural and economic forces let loose by contact with the western world.

Here Gandhi was the man apart, the man whose vision of Indian-ness emerged in the context of another continent, and which was profoundly influenced by the spiritual enrichment he experienced away from India. For him Indian identity was to be pursued and achieved primarily through moral and social transformation, rather than » 6

Judith Brown (right) is a professor of history at Oxford University and the author of Gandhi, Prisoner of Hope *and* Gandhi's Rise to Power: Indian Politics 1915 – 1922. *Her contribution to* NU Focus *is an edited version of a paper delivered at a conference hosted by the University of Natal Faculty of Arts. This conference, entitled* Gandhi and his Significance, *marked the centenary of Mahatma Gandhi's transforming experience in Pietermaritzburg.*



Tania Spencer



"His smile is delightful, his laughter infectious, and he radiates lightheartedness. There is something childlike about him which is full of charm. When he enters a room he brings a breath of fresh air with him which lightens the atmosphere."
– Jawaharlal Nehru of Gandhi.

5 « through political nationalism aimed at control of the state's structures and resources.

True freedom came from within, from a moral transformation: "And if this is the correct view of freedom, our chief energy must be concentrated upon achieving reform from within. In this much needed work all who will can take an equal share. We need neither to be lawyers, nor legislators, to be able to take part in the great effort. When this reform takes place on a national scale no outside power can stop our onward march."

Once we grasp this assumption, then it becomes clear why Gandhi, the "nationalist" leader, to the perturbation of so many of those of his contemporaries who saw themselves as nationalists, spent so much time pursuing in speech and action the causes of personal morality, of socio-economic transformation, and the rejuvenation of the rural base of India's national life. For him Indian identity was a moral identity.

As Gandhi grappled with the problem of Indian identity so he strove to understand the nature of colonial rule. Although in practice and by overt profession he remained a loyal colonial subject in Africa, he came by the end of the first decade of this century to feel that the British raj was a grievous wrong in India's life. The reasoning behind this judgement was that the colonial state and the cultural and economic influences it imported, combined with Indians' responses, were denying and sapping India's cultural identity.

His response to the raj was fashioned by the spiritual transformation he had undergone in Africa and by the experience of colonial society at its most extreme. For him true liberty could only be achieved by an internal strengthening which would render subjects impervious to colonial pressure. Any violent resistance would be usurpation rather than attainment of true liberty, the freedom to act according to conscience.

When it came to analysis of the vulnerability of the colonial state in India, again Gandhi brought a clarity of vision from his African struggles and his experience of non-violent resistance.

South Africa enabled him to provide what he saw as the remedy – *satyagraha*. For him, *satyagraha* was a uniquely transforming mode of engaging in resistance to a perceived working. In the case of British rule in India, its qualities of moral strengthening would break the fear of the subjects.

At a practical level, *satyagraha* would demonstrate that if Indians withdrew their acquiescence and active cooperation with the state's structures, then the colonial edifice as much as its legitimacy would crumble.

Gandhi's understanding of colonialism, and the means he offered India to combat it, forged in South Africa, brought the issues of the raj's legitimacy into the public arena in a totally new and popular way, whatever its limitation in the erosion of the raj's actual structures.

There is one final issue which shows how the South African Gandhi was a critical outsider in India, one who challenged existing assumptions and modes of behaviour. That is the issue of radicalism. Certainly he returned home to castigate many of the patterns of profound injustice and inequality he perceived in India – in particular the practice of untouchability. Yet he was hostile to what passed for or presented itself as radicalism.

For him true radicalism, getting to the root of problems, and instigating change at the very roots, was a moral enterprise, a matter of changing hearts, of transforming the attitudes on which actions were based. Only moral transformation could ensure lasting change in society.

But such moral radicalism was in practice a flight from politics, a refusal to grapple with hard issues in the contemporary world on any significant scale. It made him indeed an inspirational figure: yet a weak exemplar for radical action and reconstruction in post-independence India – the effects of which are still present today.

In exploring these four themes I have argued that South Africa, in a sense, made the Indian Gandhi. In significant respects he returned home indelibly marked and fundamentally changed by the two decades in Africa. He had become a critical outsider who brought a fresh perspective to issues at stake in India's society and policy, and new dimensions to the practice of politics.

He had become enabled to challenge colonial assumptions and the institutions of colonial control: but also Indian assumptions about society, religion and political action. This dual challenge to the British and his compatriots became distorted, at times even lost, amidst the pressures and compromises of public life.

But, in posing those challenges, Gandhi gave the world beyond India grand visions and hopes which have become a recurring inspiration to men and women of other times, other places and other cultures. ¶



Gandhi the attorney

Mohandas Gandhi (third from left) was invited to Natal by a merchant, Dada Abdullah, to fight a £40 000 lawsuit against an Indian merchant in the Transvaal. Gandhi was called to the Bar in London in 1891. He was admitted as an advocate of the Natal Supreme Court in September 1894 despite opposition from the Natal Law Society. In 1903, when he was admitted as an attorney of the Transvaal Supreme Court, he opened an office in Johannesburg (pictured left) which provided free legal advice to passive resisters.

Family

Mohandas Karamchand, son of Kaba and Putlibai Gandhi, married Kasturba (below) in 1882, when they were both 13 years old. They had four sons: Harilal (1885 in India), Manilal (1892 in India), Ramdas (1897 in Natal), and Devdas (1900 in Natal).





Phoenix

Above: *Sarvodaya* ("the welfare of all") was the wood-and-iron home at Phoenix used by the Gandhi family until the mid-40s when Mr H Kallenbach designed a brick home for the family. *Sarvodaya* was stripped to its cement floor in 1985.

THE Phoenix settlement was established in December 1904 on a farm 16 miles outside Durban. Workers, particularly of the *Indian Opinion*, were to support themselves on two-acre plots and be paid nominal salaries of £3 a month. Settlers were to lead a life of simplicity and practical idealism. The original inspiration for Gandhi's first communal settlement is attributed to Tolstoy's *The Kingdom of God is Within You* and to John Ruskin's *Unto the Last*. However, John L Dube's successful rural enterprise, the Ohlange Institute, was adjacent to Phoenix and could have provided the precedent for Phoenix. Dube was editor of the Zulu-language weekly, *Ilanga laseNatal*. Ohlange had a school and a training facility, both of which Phoenix too was eventually to provide. Phoenix was the staging point for the final phase of Gandhi's 1913 passive resistance (*satyagraha*) campaign.

– information and photographs on this page from the Local History Museum, Durban.



"Nonviolence and truth (satya) are inseparable and presuppose one another. There is no god higher than truth." – Gandhi

Gandhi's vision of peace

Excerpts from the ninth Desmond Tutu Peace Lecture, delivered by **Ela Gandhi** in Pietermaritzburg this year. The lecture is one of the ways in which the World Conference on Religion and Peace promotes understanding and cooperation between people of different faiths in South Africa.

HE maintained that there cannot be true and lasting peace unless there is equal opportunities for all:

"You cannot have a good social system when you find yourself low in the scale of political rights, nor can you be fit to exercise political rights and privileges unless your social system is based on reason and justice. You cannot have a good economic system when your social arrangements are imperfect. If your religious ideas are low and grovelling, you cannot succeed in ensuring equal status for women, and the access to opportunities for all was the ultimate that would bring independence to the people of India." (MK Gandhi, *Social Services Work and Reform,* volume II)"

So when we talk of peace as Gandhiji saw it we have to look for comprehensive solutions. I perceive the lessons from Gandhiji's life as being threefold:

1. That the goal of the struggle for peace and democracy is for the good of all; not just the good of the majority.

2. That one has to be prepared to make sacrifices to attain this.

3. That political power in itself does not result in peace and democracy; we have to work and strive for peace and democracy.

Locating these lessons within our situation today, it becomes clear that we have a long and steep road ahead.

Gandhiji's life has taught us one very clear lesson: it is easy to postulate principles, but very difficult to put them into practice. Believing in peace and a good life for all is very well but the final step is putting into practice what we have learnt or begun to believe in. This final step is what eventually determines the quality of our lives.

There are many questions which have been brought before the Goldstone Commission about the violence in our country. The questions of political violence, the question of police and army violence, the question of the "third force", the question of tribal or ethnic violence, and so on. Yet the structural violence caused by the non-provision of adequate water, sanitation, medical care, housing and social security – all of which lead to the deaths of thousands of our people weekly – has not been addressed.

When Gandhiji came to South Africa he saw that the people had acquiesced in the harsh treatment to which they were subjected. The indentured workers chose to run away from their contracts or to commit suicide as a result of the harsh treatment meted out to them by their employers. In India the poor farm workers suffered similar treatment and had also given in to these conditions. Gandhiji instilled in them dignity and a sense of direction. He raised their consciousness about their rights and aroused in them a will to resist the oppression they suffered.

The struggle for liberation in South Africa also drew the same response from the people as did the defiance campaigns of Gandhiji. Thousands of people took to the streets to draw attention to their plight. It is ironic that in South Africa such mass action is seen as violent while the brutality in the townships and the loss of thousands of lives have aroused little reaction from the authorities. We see frantic attempts to get parties to sign peace accords, yet many fundamental concerns of the people remain unaddressed. As we draw to the close of the 20th century – no matter how promising the negotiations may be – peace in South Africa and world peace are indeed pressing issues. So perhaps Gandhiji's life is

Ela Gandhi (right) was born to Manilal and Sushila Gandhi in the house where her grandfather lived at Phoenix settlement near Durban. After the independence of India, Manilal took his family there to stay with his father for three months. Ela was seven years old. Soon after their return to South Africa, Gandhi was assassinated. Ela Gandhi graduated from the University of Natal with a BA and has worked for over 20 years as a social worker and currently coordinates the information unit of the Career Information Centre in Durban.



Tania Spencer



"That action alone is just which does not harm either party to a dispute." – Gandhi



Tania Spencer

more relevant and significant today than ever before.

Having political power is therefore just the first step towards peace. We all have to accept the responsibility to change things. We have a responsibility to cultivate some of the principles by which Gandhiji lived. We have to begin to look at sharing and ensuring that resources are distributed equitably. We must ensure that people can see and feel the change and be able to identify a niche for themselves in the world.

In addition to political oppression, we have economic, intellectual, religious, environmental, and gender oppression in South Africa.

When we talk about peace, we cannot view the indiscriminate killings and destruction of property in isolation from the poverty, illiteracy, religious intolerance, environmental threats and gender oppression faced by our people.

But having identified problems, it is also necessary to look for solutions. It is clear that change of political power in itself will not be able to achieve peace. De Klerk certainly needs to rethink the whole notion of enforced peace.

So what can we do to achieve peace in our country? How can we help to build a society where peace will be the central concern of all its people? I think that Gandhiji would consider the following as essential conditions for peace:

1. That people in power, whether political, economic, religious, civic or administrative power, need to develop a holistic view of peace. If we want a better country for our grandchildren and great-grandchildren then we need to act and ensure that such a holistic view is adopted and that a comprehensive approach is used in addressing the issue of peace. We also have a responsibility to ensure that the community understands and approves of this approach. We must be willing to share expertise and funds, and at the same time develop the community's capacity to meet the challenges of the future.

2. We cannot expect a new government to change things on its own. We have to take responsibility for bringing about changes and in this we can seek the assistance of the state. We need to develop a climate of love, caring, sharing and communal consciousness as we begin the process of building an equitable society through community programmes. We certainly may be able to get more support for such projects from a new government.

3. We need to build a culture of non-violence among our children and youth, through actively ensuring that we (and they) do not support war toys or violent games, media, books, stories, etc. but instead promote a culture of resistance to injustice. We need to inculcate a communal responsibility among all our people.

4. We need to create a culture of work, and recognise the dignity of work, so that we can learn not only to meet our own needs but also those of the whole community.

5. We need to develop a South African identity, so that we can be rid of the racism and sexism embedded in us through life under apartheid and begin to love our people and our country.

6. We should be vigilant to the needs of the community and begin to lay the foundation for a more equitable society where everyone may have access to opportunities. The present unemployment situation needs to be seriously challenged and work opportunities created for all people.

These are the goals Gandhiji set for development work in India and I guess they apply to us today. Perhaps only when these goals have been achieved, will we be able to say to ourselves that we have achieved peace in our country, a peace for which Gandhiji lived, worked, and died. ¶



Tania Spencer

Scenes from the Chris Hani rally in Pietermaritzburg, April 1993: "The struggle for liberation in South Africa drew the same response from the people as did the defiance campaigns of Gandhiji. Thousands of people took to the streets to draw attention to their plight. It is ironic that in South Africa such mass action is seen as violent . . ."



Local History Museum, Durban

Phoenix settlement, at the time Gandhi lived there.

What happened?

FOR over a hundred years African and Indian residents of Inanda, where the Mahatma had started a settlement, lived together in harmony, in a manner befitting the *satyagraha* legacy. In August 1985, however, the situation changed virtually overnight, when violence suddenly erupted, all but destroying not only the Gandhi settlement, but the goodwill which existed between the different races. The desecration of the settlement, and the mass exodus of Indians from the area, was an integral part of the political violence which has, over the past decade, spread its evil tentacles over more and more areas of this region.

A basic understanding of the social and political realities of apartheid is essential if we are to unravel the complexities of this violence, for it is apartheid which has spawned it. Racial classification has formed the basis of our society, with different areas, and "own affairs", for whites, Indians and coloureds – and a unique political dispensation, involving separate "nations" for blacks. With the implementation of the bantustan system the official discourse has switched from race to culture as a rationalisation for having separate "national states" for different black (not white) ethnic groups.

According to the apartheid blueprint it was necessary to ensure that all the different groups – racial and ethnic –were in their proper places, and to this end large-scale population removals took place. It is in this context that the 1985 violence in Inanda should be seen. Research in that area carried out by University of Natal academics prior to the conflagration showed no evi-



Tania Spencer

Phoenix settlement, 1993. The distinctive gables of Gandhi's building can be seen on the crest of the hill.

The destruction of Gandhi's settlement at Phoenix is an irony of South African history. An anthropologist in the Department of Social Anthropology, **Mary de Haas**, considers the nature of such violence.

dence of intra-racial tension. However, areas owned by Indians had been earmarked for incorporation into KwaZulu and there are some indications that the flames of violence may have been deliberately fanned, as a cost-effective method of removing Indians from the area.

What about the African areas such as nearby KwaMashu, and Umlazi, parts of which were also burning at the time? While it can be argued that the violence in Inanda can be seen as part of the attempt to implement government policy, that which has been endemic in African areas for the better part of the past decade stems from resistance to its implementation. The erroneous label "black on black" obscures its true nature; the protagonists are, on the one hand, those associated with apartheid and its structures (including the bantustans), and on the other, those who oppose it.

In this struggle, Inkatha became inextricably linked with the South African government because KwaZulu was administering apartheid, with all that involved in the way of inadequate resources (education, housing and township service delivery). With the overlap in personnel which exists there is a perceived isomorphism between Inkatha and KwaZulu.

Those involved in resisting apartheid included members of youth organisations, residents' associations and trade unions. Their resistance – some peaceful, some violent – included actions linked to both national strategies, such as consumer boycotts, and localised problems, such as the proposed incorporation of townships which were part of "South Africa" into KwaZulu, and protests against corrup-

» 12



"I do not want my house to be walled in on all sides and my windows to be stuffed; I want the cultures of all lands to blow about my house as freely as possible; but I refuse to be blown off my feet by any." – Gandhi

Violence at Phoenix

« 11 tion and inefficiency in education and local government.

This resistance was met with repression by a government armed with a Total Strategy, which included harassment, detention (and often torture) and various other types of restrictions on individuals and organisations. Protest and boycotts also provoked violence on the part of persons associated with the government's structural surrogate, Inkatha, and from 1984/5 vigilante activity against the youth and trade unionists became increasingly frequent. Although vigorously denied by both Inkatha and the security forces, the type of collusion revealed during the Trust Feed case was evident from the early days of the violence.

The processes set in motion in February 1990 have sounded the death knell for apartheid, but its demise is a slow and painful one. The bantustans are still in existence and the violence has intensified, as it spreads to more and more areas hitherto unaffected. Ethnic overtones, always present, have become more conspicuous because of the ethnic labels attached to political opponents, but the conflict remains *political*. The protagonists are those, blacks and whites, who stand for the old order, and those who wish to see it replaced in its entirety, and not simply given a face-lift. With elections looming, territorial control, with the aim of winning votes through coercion and patronage, has become the key issue.

The violence continues because of the *inadequate enforcement of law and order*. The improvements within the SAP – marked since the mid-1980s – have unfortunately not spread uniformly, nor to its investigative arm, and the main perpetrators of the violence continue to walk free. The KwaZulu police contribute to the violence in virtually all of the areas in which they have jurisdiction. With increasing evidence of what has become referred to as the "third force" (agents provocateurs, elements within security forces), it seems quite possible that the "divide and rule" strategies adopted since the time of Colonialism are still being used to great effect. Again, the situation in Inanda raises disturbing questions.

In this Gandhi centenary year, violence in the shack area of Bambayi, which adjoins the settlement, is increasingly taking on racial overtones, as Indian policemen deployed in the area allegedly shoot and assault residents in retaliation, they say, for "the 1949 riots", sowing the seeds for "anti-Indian" retaliation in the future. Would such a situation be permitted to continue if the true goal of law and order enforcement was peace, and inter-racial harmony?

It was in 1985 that I became actively engaged in what has become known as "violence monitoring". This involvement stemmed from my role as an anthropologist, as members of the extensive network I had established in my research began to approach me for help. This monitoring has itself become a form of research activity, including as it does the recording and interpretation of data – the holistic anthropological approach facilitating a grasp of both micro-level complexities and common, underlying patterns. Theory, in the form of causal explanations about the violence, is thus informed by what is actually happening on the ground, and the material has been integrated into numerous conference papers and publications. It has involved the dissemination of information to people outside affected areas – a task which has forcefully brought home to me the degree of ignorance which exists about black social and political realities. Apartheid has well and truly achieved its aims. Monitoring has meant being access-ible to persons in affected communities, and acting in an intermediary and facilitatory role between them and the police. I have lost count of the times I have had to worry about whether the person at the other end of my telephone will still be alive the next morning. It has increasingly meant following up cases to promote the ends of justice, for *until our criminal justice system functions effectively, which at present it does not, there can be no peace.* This type of violence monitoring is both time consuming and demanding. For me, personally, it has become a way of putting something back into communities, whose members have given so generously of their time and talents in the research situation. Surely this is what the University's Mission Statement is all about? ¶



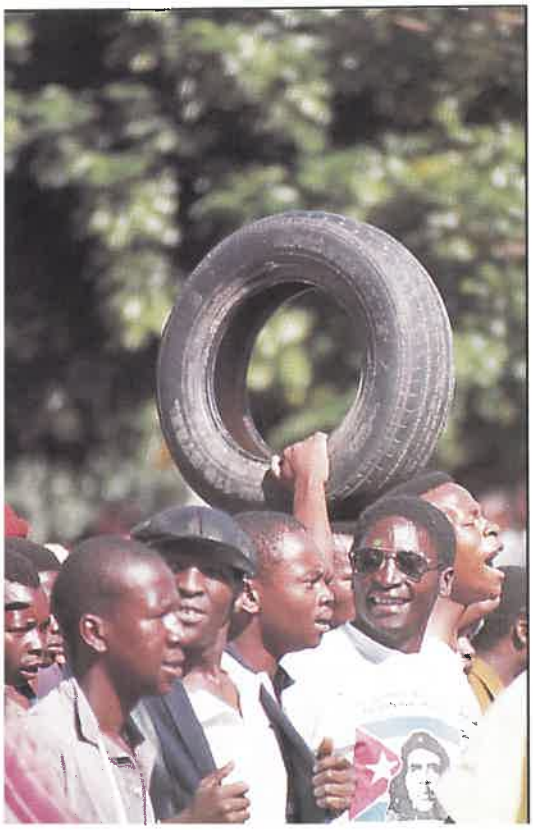
"Truth never damages a cause that is just." – Gandhi

For peace

About 300 peace monitors in South Africa are trying to prevent violence from tearing the country apart. The monitors, who represent various non-government organisations, work under the auspices of the Network of Independent Monitors (NIM). Gail Wannenberg (BA 1986 LLB 1989) is coordinator of the Black Sash Advice Office in Pietermaritzburg, one of the accredited representatives of NIM. She has been a peace monitor for three years and tells her story to **Tania Spencer**. She spoke unassumingly, adding that other monitors have been through much worse. But this isn't that kind of story. This is about ordinary people who put themselves at extraordinary risk – for peace.

"PEOPLE have been monitoring in Pietermaritzburg since 1984. The violence started here before anywhere else in the country and I think it was because the tensions and polarisations here made it an ideal breeding ground for low-intensity conflict strategy: by which I mean, the exploitation of existing socio-economic tensions by the state.

I began monitoring when I was a student in 1990 and became more involved when I began work at the Black Sash Advice Office at the beginning of 1992. Mostly we monitor events such as political rallies, funerals and the occasional dispute between city councils and informal settlements. We try, firstly, to prevent violence if we can. But most of the time we can't because, although our presence can deter violence, it happens out of view: on the way home from a rally, at night, or in areas we can't easily reach.



Tania Spencer

We follow up on cases with investigative monitoring to ensure that the perpetrators of violence are prosecuted. The important thing here is being observant, taking down number plates, knowing the ranks of the SAP (South African Police), what guns they use, and what weapons are being carried by the crowd. And we also need to know how to take a statement and assess the best possible use of that statement, whether to release it to the press or take the matter to court. Occasionally we also need to know "innovative" first aid, which in some cases means doing first aid without a kit.

My closest encounter was out at Phatheni, near Richmond, in October last year. We had been requested by the ANC to accompany some families who were going back to reclaim their homes. These families had been forced to leave due to violence in the area. While they were walking towards their homes, they were met by a group of Inkatha people with the SAP and SADF (South African Defence Force) holding the two groups apart. The families then turned back and, while they were moving away, shots rang out from the hills above us. And as it grew darker the shots got closer and came from nearby houses. We were moving very slowly in a car which was blocked in by 12 casspirs and the crowd, and driving without lights so that we weren't a target. Every time we heard the shots we had to either jump under the car or into a ditch at the side of the road.

During the course of this, someone was shot about 50 metres in front of us. We only got out at about 9pm that night, after about four hours of severe stress. I was very hyped up and shaking. The next day I stayed in the office and arranged for other monitors to go out. But I couldn't relax. I was so restless I might as well have gone out there. It often doesn't seem real and takes a while to sink in. I don't have nightmares but I know of other monitors who do. A lot of monitors joke about their fear. It's a way of dealing with it. Others burn out. But you tend to think you're immortal. The only thing you can do to protect yourself is to be as prepared as possible. And recognise when there is nothing more you can do in a violent situation.

People become monitors because of a commitment to peace and human rights. And also, it is one of those things that I feel are the most useful and real for communities in this country. There is a moral imperative at work. ¶"



"It is difficult but not impossible to conduct strictly honest business. What is true is that honesty is incompatible with the amassing of a large fortune." – Gandhi

Preserving roots

Following the destruction of Gandhi's Phoenix settlement, no centre exists which draws together documents and other artifacts of Gandhi's years in South Africa. Fatima Meer told Mark Crozier that the preservation of Gandhi's legacy is vital.

"GANDHI'S legacy is a moral lesson for all humanity, it is a legacy of moral consciousness; and its influence in South Africa remains intact despite the evils which apartheid brought to bear on this land. The ongoing violence has forced us to look at his legacy once again for, to overcome it, we must reconstitute ourselves morally. This is not only a South African challenge; it is an international challenge as well. I believe that humanity as a whole is in moral crisis and the time has come for us to rethink our values. We have concentrated too much on technological progress and neglected our inner selves; we have to return to that inner self." So said Professor Fatima Meer, Director of the Institute for Black Research.



Tania Spencer

Fatima Meer:

"Gandhi's legacy is a moral lesson for all humanity."

A film based on Meer's book, *The Apprenticeship of a Mahatma* is being produced by the Gandhi Centennial Committee in conjunction with the Indian Broadcasting and Information Service. To be directed by Shyam Benegal, one of India's leading filmmakers, the script is in the process of completion and the film might be released before the end of the year.

Meer also proposes the creation of a multi-cultural – Indian, African and European – museum in Durban. The museum would serve as a gateway to the Eastern Seaboard and as a centre for cultural interaction among South Africans of all races.

The Committee set up to commemorate the Gandhi centenary – "Gandhi 100" – has asked the Durban City Council to build a Gandhi Centre on a site in the city's Prince Edward Street, which was purchased by the Natal Indian Congress towards the end of the last century when Gandhi was the honorary secretary of that organisation.

"This would be a first for South Africa," said Meer. "The museum would communicate the local history of Natal's constituent population to inhabitants of the region as well as to visitors from elsewhere. It would also serve as a centre for cultural interaction, taking place in the form of discussions and audio-visual events.

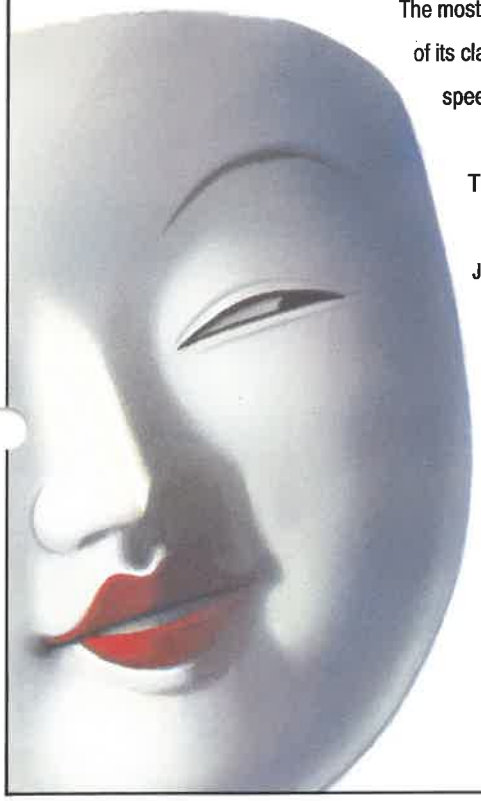
"The proposed land development in the Point area of Durban would be an ideal location, both as a tourist attraction and as a suitable sight to greet people who enter South Africa from the East Coast.

"A museum of this sort would show people that their cultures are not so disparate, and their points of origin are, in fact, quite similar. Bringing the histories of different cultures together in such close proximity is bound to bring about an exchange of identities, life patterns, ideas and viewpoints. This in turn would help our diverse ethnic groups to relate to each other. We will be going back in time with three peoples and their cultures, and relating them contemporaneously, on all levels: the religious, the philosophical, ritual, literary, musical, technological, and in terms of arts, artifacts, cuisine, etcetera." Meer added that she was certain that the idea would be supported by the governments of India, Britain and Holland. "It is, after all, part of their history too, and I'm sure they would find it worth their while to identify with, and support, such an endeavour."

Meer says that the campaign for the museum has been taken up by the local media and that the next step must be the formation of a committee which will impress on the government that "this is something of importance for the whole country".

Gandhi believed, said Meer, that change does not come about by the mere altering of the outer structures of society; internal change, change in individual attitudes, relations and feelings must occur simultaneously. "He believed that the entire social dynamic begins and ends with the soul. I think Dr Karam Singh (representative of the Indian Government) put it well when he said, at the unveiling of the Gandhi statue in Pietermaritzburg, that it is not sheer coincidence that preparations for the new elections and the accompanying peace initiatives are taking place in the same year as the unveiling of a statue to commemorate Mahatma Gandhi." ¶

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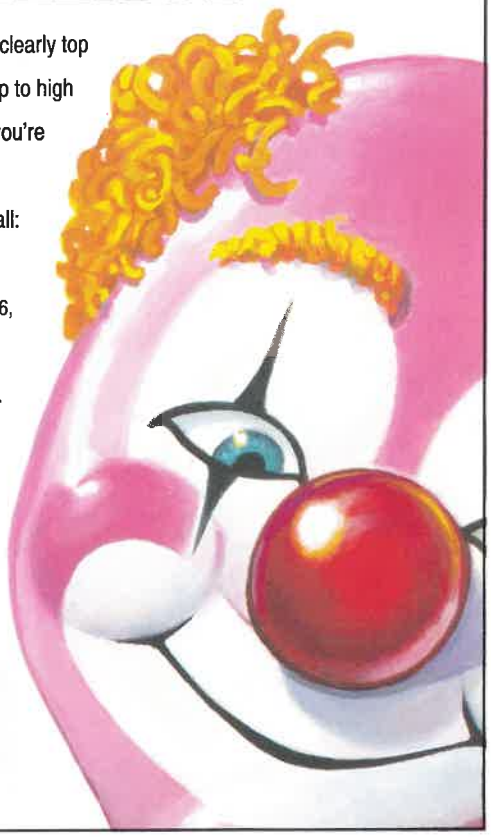
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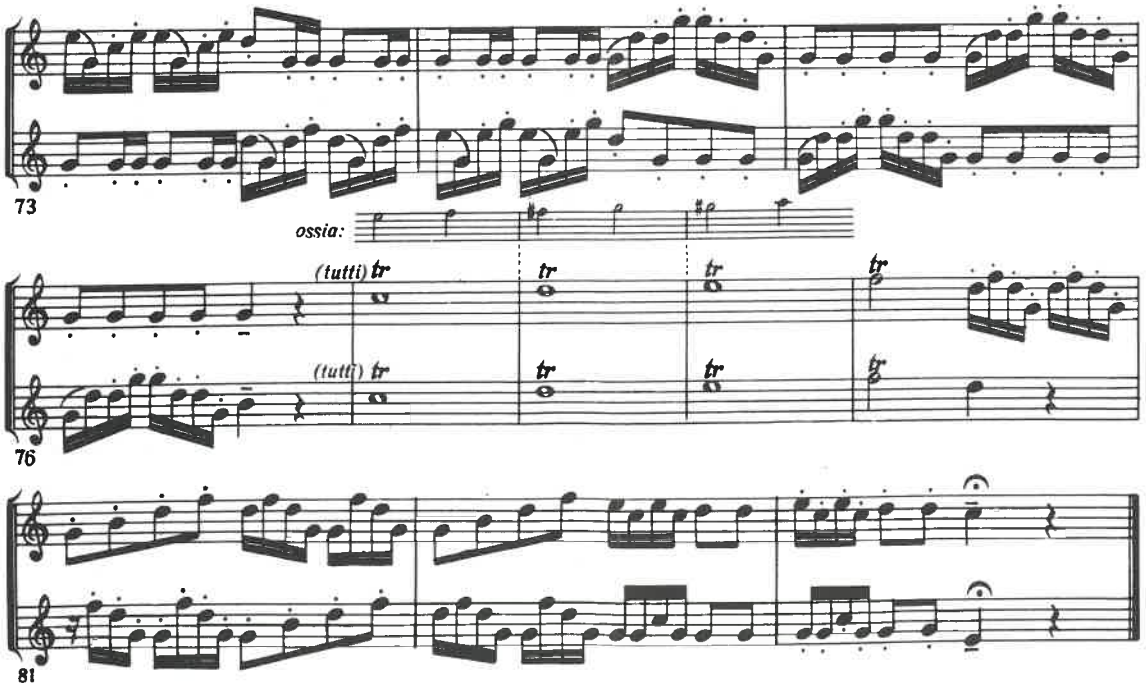
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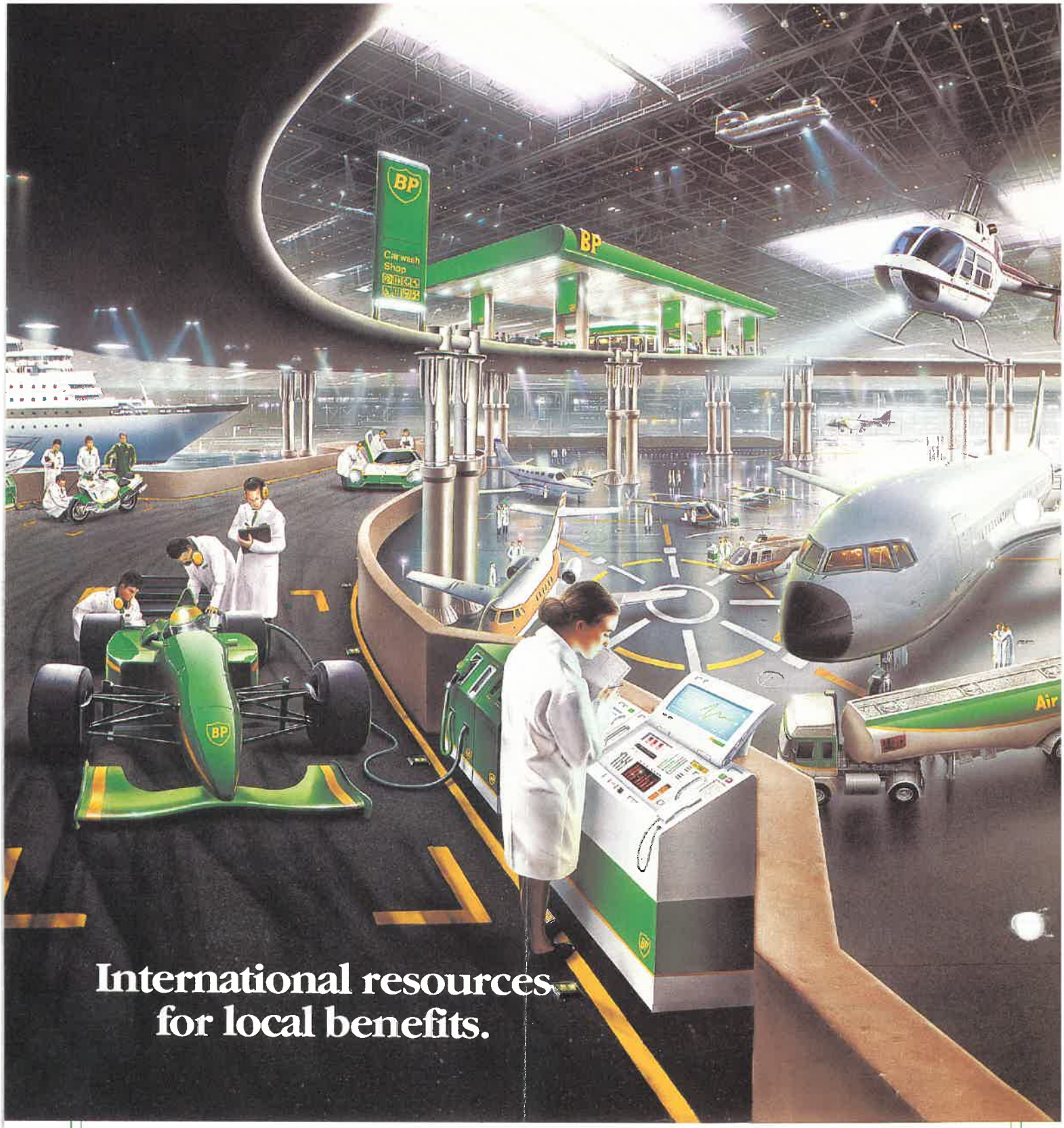
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Reaching out

by Tania Spencer

OPTIMISTIC is how Professor Dan Archer describes his new position as BP Chair of Environmental Policy and Management at the Institute of Natural Resources in Pietermaritzburg. The five-year post is sponsored by BP and aims to influence the formulation and implementation of policies which address management of the environment for sustainable development.



Tania Spencer

Dan Archer

The need for clearly stated environmental policy and realistic strategies has come about for a number of reasons: environmental groups tend to act independently, public awareness is low on these issues, and, generally, insufficient funds are allocated to environmental management. Also, the research done around environmental issues is often unholistic and ignores social and human aspects, and when these results are released, they are seldom in a form that can be used by environmental managers.

What is unique about this University post, is that it doesn't concentrate on research or teaching. The role of the BP Chair is to work among South Africa's decision-makers and stakeholders and influence them on environmental aspects of their responsibilities. Archer sees the Chair as an outreach programme which will bring about links between the University, industry and the government. He said companies such as BP are becoming increasingly sensitive to their role in society and he applauded them for this, adding that it was encouraging that industry wanted to work in collaboration with universities.

Archer, who recently left Canada to take up the post, holds an MBA degree from UCT, and PhD and BSc degrees from the University of Manchester. A geologist by training, Archer has worked in the mining industry and also has 10 years experience in developmental work with government in Canada.

Admittedly unusual for someone holding an environmental post, this is exactly the experience Archer needs if he is going to assist in the development of holistic environmental policy. "We don't manage our environment, we manage development within the context of the environment in which we live. And, coming from a development background, I've become sensitive to the environmental aspects of development. Because if we deplete our natural resource base then development, which is the overall objective, will no longer be sustainable."

Although Archer has spent his first few months in the Chair orienting himself by talking to people and trying to discover where the priorities and pressures are, he already has several plans on the drawing board. The first of these is a proposed national programme aimed at building South Africa's capacity in environmental economics. This recognises that significant decisions will be made in South Africa over the next few years in areas such as land allocation, and access to and the pricing of water. And while these decisions have environmental implications, there is currently a lack of expertise to fully test and apply environmental economics to such developmental questions.

Another plan in the pipeline is Archer's "20/20" project which will serve as a bridge-building exercise between people, to develop a common goal of an environmentally sustainable development in South Africa by the year 2020. Yet another is a plan which has been in Archer's back pocket for years. Dubbed "Meeting of the Minds", the aim of this plan is to gather together six Nobel Prize winners and six each of politicians, big-company presidents and environmentalists. He predicted that a two-day, world-class meeting such as this could encourage people to give due weight to environmental issues and could put South Africa back on the map in terms of global issues.

"We need a more integrated approach to the environment and this is an interesting time, in the life of a country, to be formulating new policy. But at the end of the day I don't see myself sitting at a desk developing policy, but rather, working among people developing policy." ¶



"I think it would be a good idea." – attributed to Gandhi, when asked for his view on western civilisation.

Gandhi as opera

Opera singer and academic **Michael Halliwell** writes about a contemporary opera based on Gandhi's years in South Africa.

THE diminutive and self-effacing figure of Gandhi does not immediately spring to mind as a potential operatic character. Opera as an art form thrives on escalation and exaggeration, with characters tending to assume larger-than-life dimensions. Therefore, when the American composer, Philip Glass, announced his intention to write an opera based on the life of Gandhi, the news was greeted with some scepticism.

His first stage work had been the intriguingly titled, *Einstein on the Beach*, which offered an unconventional yet poetic view of the great scientist, humanist and amateur violinist. Like many western musicians during the 60s and 70s, Glass had come under the influence of Indian music, particularly the sitar player Ravi Shankar and the tabla player Alla Rakha. Glass's musical style developed into a hypnotic mixture of repetitive rhythm and melody which has earned the less than complimentary title, "minimalist".

This exposure to Indian culture led naturally to an interest in Gandhi, and Glass himself traces his preoccupation with Gandhi back to his viewing a documentary film of the Great Salt March of 1930 in which Gandhi was seen "walking into the Indian Ocean and illegally 'harvesting' from the sea by dipping a cloth in the water. The electricity of the moment was staggering, unforgettable." Yet how to encapsulate such a long and eventful life into a stage work of reasonable proportions? Unlike Richard Attenborough's film, Glass restricted his focus to Gandhi's years in South Africa during which the concept of *satyagraha* was developed. The opera has six scenes based on events connected with Gandhi's political involvement, but these are not linked chronologically and there is little narrative coherence. However, a certain unity is achieved as the action of the opera takes place over one day, from early morning to late at night. Glass described the effect that he was striving for as analogous to looking at photographs in a family photograph album taken over many years in which the order of viewing did not prevent one from "forming a picture of the family growing up, growing older together."

Perhaps the most striking aspect of the opera is that it is sung in Sanskrit, a language similar to Latin in its present-day status. The libretto is a selection of texts from the *Bhagavad Gita*, the great holy book of Hinduism in which the main narrative thrust is a dialogue between Lord Krishna and Prince Arjuna on the relative value of action and nonaction. The resolution of this debate accords the superior moral and ethical position to a life of action.

This work had a profound influence on Gandhi which he frequently acknowledged: "When disappointments stare at me and I can see no ray of light, I will take out the *Gita*. I read one verse here, another there, and at once I begin to laugh in the midst of overpowering tragedy." Accordingly, the text of the opera does not attempt to describe or explain the stage action but is, in fact, a form of moral commentary. The opera is ritualistic in its effect, yet it is not without theatricality. Scenes of peaceful activity, such as work on the ashram, Tolstoy Farm, and on the newspaper, *Indian Opinion*, are contrasted with scenes of conflict including Gandhi's hostile reception in Durban on his return to South Africa in 1896, and the final scene depicts the Newcastle March of 1913.

Satyagraha does not adopt a realistic documentary approach; rather, the focus is on the representation of certain historical events and the poetic evocation of their "meaning" in relation to the development of the underlying philosophy of the *satyagraha* movement.

The universal appeal of Gandhi's life is symbolised by this synthesis of eastern and western musical styles and the world-wide success the opera has enjoyed illustrates the relevance and power of Gandhi's teachings. Although the opera was first performed in 1980, it is very much a product of the 60s and 70s – the rejection of violence after the Vietnam nightmare. The opera presents an artistic challenge to those who advocate violence as a solution to political and social problems – our need for Gandhi's message of peace is even more pressing today than it was a century ago. ¶

• *The writer lectures in the Department of English on the Durban campus.* *For a profile on Michael Halliwell, turn to page 40.*

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Gandhi's SA stay celebrated

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By PETER DU TOIT

THE Port Elizabeth-Uitenhage Gandhi Centenary Committee begins its programme celebrating the arrival of the Mohatma Gandhi in South Africa 100 years ago on Sunday.

Committee secretary Rajan Moodaley said a multi-denominational service would be held at the Mother of Perpetual Help Church in Malabar, beginning at 4.30pm.

"In celebrating Gandhi's arrival in SA we celebrate a philosophy of non-violence and a way of life that would lead to peace in this country," he said.

"It is wonderful that we are celebrating Gandhi's approach to problems at the same time as the country is crying out for peace."

He said the programme would continue with a religious ceremony at the Seva Samaj Mandir on September 26.

There would be an exhibition of literature and works on Mahatma Gandhi at the Bird Street annex on October 2, 3, 9 and 10 between 9am and 4.30pm.

The programme reaches its climax with a inter-denominational prayer service at the Malabar Community Centre on October 3.

The service will be followed by a peace march from the hall to the Malabar Sports Field ending in a rally to be addressed by ANC national executive commitee member Valli Moosa and Mrs Ella Ramgobin, grand-daughter of Mohatma Gandhi.

Row over Gandhi stamp

Daily News Reporter

THE Minister of Education and Culture in the House of Delegates, Dr K. Rajoo, has strongly criticised the Postmaster-General for refusing an application for a commemorative stamp to mark the 100th anniversary of the arrival of Mahatma Gandhi in South Africa.

And he has vowed to take the matter to national level if it is not resolved soon.

He said in a statement: "By refusing to commemorate the Mahatma's 100th anniversary and issuing an appropriate stamp, the Post Office is indeed lacking in vision."

A Telkom official said: "It wasn't a refusal. We get so many of these requests that we just can't accommodate them all."

ters 8/10/92 D



MAHATMA GANDHI
As a young man

Gandhi stamp news is most welcome

SIR — The news that after all the Post Office will be issuing a stamp in June 1993 to commemorate the centenary of Mahatma Gandhi's arrival in this country is most welcome.

Gandhi was in this country between 1893 and 1913 and it was here that he practised the then new political strategy of passive resistance (Satyagraha) and honed it to perfection.

This "weapon" was subsequently used by him in India, eventually toppling the British Raj. This was the beginning of the end of the great British Colonial Empire over which the sun had never set.

All South Africans must be proud to have had this great man in our land. When the new century will dawn in eight years time and an assessment of all the great persons of the world of the 20th century will be made, Gandhi will be among the top. No other South African will be remotely close to Gandhi's position.

I trust that the Durban City Council too seizes the opportunity to initiate some activity to celebrate the centenary of Gandhi's arrival befitting the greatness of one of its most outstanding citizens, who quietly walked its streets and lived humbly for a time in Beach Grove and pleaded his cases in his gentle voice in our law courts.

HASSIM SEEDAT
Durban

15 SEP 1993

Mahatma's grandson

18663

MR RAJMOHAN Gandhi, a grandson of Mahatma Gandhi and former MP in India, arrived in Durban last night for a week's visit.

An author and journalist, he will meet community leaders at a function in the senate chamber, Howard college, tomorrow.

When ANC leader Nelson Mandela's delegation visited India in 1990, Mr Gandhi was a member of the team seconded to the delegation during its tour. — (Mercury Reporter)

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Date 18 SEP 1993
PRETORIA NEWS

Gandhi's grandson on SA 'pilgrimage'

DURBAN. — Rajmohan Gandhi walked in the shadows of his famous grandfather this week when he arrived here for his first visit to the country which spirited Mahatma Gandhi to world fame.

Between numerous meetings with relatives and academics, the 48-year-old author and former politician retraced the steps of his grandfather at Pietermaritzburg, where Mr Gandhi's racist reception on a train led to his formulating the acclaimed principles of Satyagraha (non-violent struggle).

Mr Gandhi, the son of Mahatma Gandhi's fourth son, Devetas, said he was visiting South Africa to acquaint himself with all that was happening in the country.

He is a journalist, author of several books and research professor at the Centre for Policy Research in New Delhi.

The fact that his visit coincides with the centennial celebrations of Mahatma Gandhi's arrival in South Africa was, he said, coincidental: "I have wanted to visit the country, but decided to do so only when it was clear the whole (political) system had changed. This was the earliest I could come after that assurance," he said.

Mr Gandhi's interest in South Africa was not necessarily a result of his family links, he said.

"There are several reasons why I am interested in this country. One is, of course, the links my grandfather had with the country. But even if Mr Gandhi had not been my grandfather, my interest in South Africa would have been aroused. My interest has been increased by the most unexpected and remarkable turn of events."

Mr Gandhi said he regarded the present venture in South Africa as one of the most crucial experiments in the world today: "If the talks succeed and elections are held peacefully and a democratic government is put in place, that will be something sensational. If that does not happen it will be a setback for civilisation."

He hopes to visit Indian townships to get a feel of the dynamics of the Indian population here.

Mr Gandhi had this advice for the Indian community: "It must move from ensuring its own acceptability and survival in South Africa to true interaction with other cultures and races, especially the African community. Know thy neighbour. To deprive the majority of Indians of the riches of such interaction will lead only to a fear of the future and insecurity."

18664

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Date 23 JUL 1993
STAR

18665

Letters from Gandhi stolen

Valuable letters written by Mahatma Gandhi to his grand-nephew, Shantilall Anandlall Gandhi, have been stolen from a warehouse in Durban. Burglars broke into the warehouse and removed memorabilia, including the letters, valued at R$ 000, from a suitcase. — Sapa.

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Date 21 JUL 1993
CAPE ARGUS

Gandhi statue vandalised

Political Staff

THE Natal Indian Congress has condemned an attack on the Gandhi statue in Maritzburg.

NIC executive member Mr Ismail Meer said yesterday the vandals displayed the same racist mentality which 100 years ago saw Mahatma Gandhi thrown off a train at Maritzburg station.

Vandals damaged the spectacles on the statue and put a crushed beer can in Gandhi's hand.

Mr Meer said such vandalism should urge people to redouble their efforts for peace.

NIC president Mr George Sewpersadh said the vandalism was "senseless intolerance".

18666

Date 1990 7, 06.
STAR

CULTURE

Gandhi wouldn't find much inspiration now

Ramesh Chagan Mani stands in knee-high grass, among discarded beer bottles and tins, and points to the decaying Victorian farmhouse behind him.

The window panes are broken, covered with cardboard. The walls are crumbling in places and dogs have fouled on the long, shady stoep.

Squatters have moved in and their chickens, water pails and a wheelbarrow are in plain sight.

Tolstoy farm, on the outskirts of the Johannesburg Indian suburb of Lenasia, was where Mahatma Gandhi formulated and refined his way of passive resistance.

It was a place of shelter for resisters and their families when Gandhi and his followers were starting to make their non-violent stand against the system.

Mr Mani says: "This place is an important part of our Indian history and cultural heritage, it makes me sad to see it in such a run-down condition."

The Lenasia fish-and-chip shop owner has started a one-man campaign to raise funds to restore the farmhouse. But he has been disappointed by the response:

"Only two people contacted me."

He feels the Indian community should think about its inheritance and its past, and should not devote so much time and effort to the pursuit of money and the trappings of success.

Bhowan Sukha agrees with Mr Mani.

A 68-year-old veteran of the Gandhian campaign against the British colonial authorities in India, Mr Sukha still limps slightly from a British bullet in his leg.

"I knew Gandhi. He was a real man. I believe it is the duty of all Indians to try to keep his memory strong."

Mr Sukha would like to see Tolstoy farm converted into a national monument and believes the authorities in India should also become involved in the project for a man "who is one of the heroes of India, who brought the country independence".



Ramesh Chagan Mani has started a one-man campaign to raise funds to restore Tolstoy farm on the outskirts of the Johannesburg Indian suburb of Lenasia, where Mahatma Gandhi formulated and refined his way of passive resistance. ● Picture by Kevin Carter.

However, the Transvaal Gandhi Centenary Committee believes the situation is not as simple as Mr Mani and Mr Sukha think.

The chairman of the nommittee, N G Patel, says it also grieves him to see the state of the building at Tolstoy farm.

The committee restored it about five years ago, after Corobrik, which owns the land,donated the building and its immediate surrounds to the Indian community.

Lack of funds to maintain a premanent curator or caretaker has meant that the building has become an easy target for vandals.

He and the committee firmly believe "the time is not yet right" to embark on a restoration.

They feel that until the situation in South Africa is normalised and until "the homeless and deprived had been given some hope", squatting and vandalism will still be major problems.

Mr Patel feels "things are changing so fast that we could see a favourable situation within the next six or nine months".

BRENDAN SEERY

1499/88

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Date 04 OCT 1993
P.E. EVENING POST

Gandhi is saluted

By PETER DU TOIT

ABOUT 500 Malabar residents braved the bone-chilling wind yesterday to participate in a peace march to celebrate the centenary of Mahatma Gandhi's arrival on South African shores.

After an inter-denominational prayer service at the Malabar Community Centre, the marchers, mostly clad in white and carrying miniature peace flags, gathered outside the hall for the march.

The white column snaked through the streets of Malabar on its way to the Malabar sports fields.

Keeping an eye on the marchers for peace were monitors from the United Nations and the Network of Independent Monitors (NIM).

At the sportsfield, members of the small crowd huddled together to hear tributes to the Mahatma from community leaders and the youth.

Members of the Cowan Senior Secondary School choir entertained with a number of hymns, including *Nkosi Sikelel' iAfrica*.

The highlight of the day was the address by Mrs Ella Ramgobin, Gandhi's grand-daughter, who told the well-known tale of Gandhi's arrival in South Africa and the discrimination he faced during his first week in the country.

She told how, while committed to non-violence, her grandfather had suffered beatings and abuse because he refused to submit to prejudice and racism.

Mrs Ramgobin stressed that her grandfather's philosophy of Satyagraha went beyond passive resistance and centred on the power of truth.

"It takes a really strong person to resist oppression without taking up arms," she said.

She also stressed the role of women in the struggle.

ANC national executive committee member Valli Moosa said: "There is no force on earth that will stop the election on April 27 next year."

He said the ANC was so confident that the election would be held next year that "the future South African president Nelson Mandela" had called on the United Nations General Assembly to lift sanctions.

18668

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Date 12 OCT 1993
DIE BURGER

18667

Ghandi se kleinseun kuier in SA

SOMERSET-WES. – Prof. Rajmohan Ghandi (héél regs), die kleinseun van Mahatma Gandhi, en sy vrou, Usha (naasregs), het dié dorp onlangs besoek. Hulle was tuis by mev. Shirley en mev. Peter Gordon (links).

Tydens sy besoek aan Suid-Afrika het hy die geleentheid gehad om met die plaaslike Bewapeningsgroep (Moral Rearmament Group), politieke leiers en met die gewone man te kommunikeer.

Prof. Ghandi is 'n lid van die Nasionale Raad vir Integrasie in Indië, en ook hoogleraar by die Sentrum vir Beleidsnavorsing in New Delhi.

Van sy werke as skrywer sluit in 'n studie na die verhouding tussen die Hindoes en Moslems oor die a[illegible] gelope 150 jaar.



1499/67

Dr Henning

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Date 10 FEB 1993

NATAL DAILY NEWS

City statue for Gandhi

SIR — I read with interest Mr M. Dasarath's letter (January 3) promoting the idea of a statue of Mahatma Gandhi in the city centre.

Gandhi was probably Durban's most famous resident and since the destruction of his farm and museum in Phoenix a few years ago in township violence, Durban has little to remind us that it was here that Gandhi developed his own peaceful but successful methods of political protest.

Do we still have time for the city to allocate a site for the statue, and for a public subscription to be taken to raise the money before the June centenary of Gandhi's arrival in 1893?

ANDREW RAY
Overport

1499/68

DR. Henning

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Date 19 MAR 1993

NATAL MERCURY

HoD to donate R500 000 for Gandhi film

Political Correspondent

CAPE TOWN—The House of Delegates is to contribute R500 000 towards the making of a film on the 21 years that legendary Indian pacifist Mahatma Gandhi spent in South Africa.

The film will be produced by the Ghandi Memorial Committee in association with the Indian Government's Council for Cultural Relations.

According to HoD Ministers Council chairman Dr Bhadra Ranchod, the movie "will be a worthy contribution to contemporary cinematography, historically accurate, emotionally moving, morally uplifting and wholly entertaining."

This year is the centenary of Mr Gandhi's arrival in South Africa, and Dr Ranchod said it was astonishing that to this day no statue of the man had been erected in Durban or even a major street named after him.

Dr Henning

1499/69

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Date 19 MAR 1993

NATAL DAILY NEWS

IN PARLIAMENT

Money for Gandhi film

Political Correspondent

CAPE TOWN: The South African Government is going to spend R500 000 on a joint venture with the Indian Government to make a film on the life of the revered Mahatma Gandhi.

This was announced in Parliament yesterday by Bhadra Ranchod, Chairman of the Ministers' Council in the House of Delegates.

Dr Ranchod said: "The film will be produced by the Gandhi Memorial Committee in association with the Government of India's Indian Council for Cultural Relations.'

Mr Gandhi was one of the greatest figures of this century, Dr Ranchod said. "Let us, as part of the process of reconciliation, as South Africans and not only as Indian South Africans, share in the joy that this great soul spent years of his life in South Africa.

"The ideas he believed in — the promotion of peace and his total opposition to violence — have a great deal of meaning for all South Africans today."

Dr Ranchod told the HoD that Gandhi spent 21 years in South Africa. "These were his formative years."

Gandhi played a key role in the liberation struggles of both South Africa and India, he said.

"It is time to tell the story of Gandhi's 21 years in South Africa developins his philosphy Satyagraha and his strategy."

Grumpy Gandhi star jets in to SA

By CHARMAIN NAIDOO

GANDHI the movie star set foot on South African soil yesterday — tired and irritable after his passage from India.

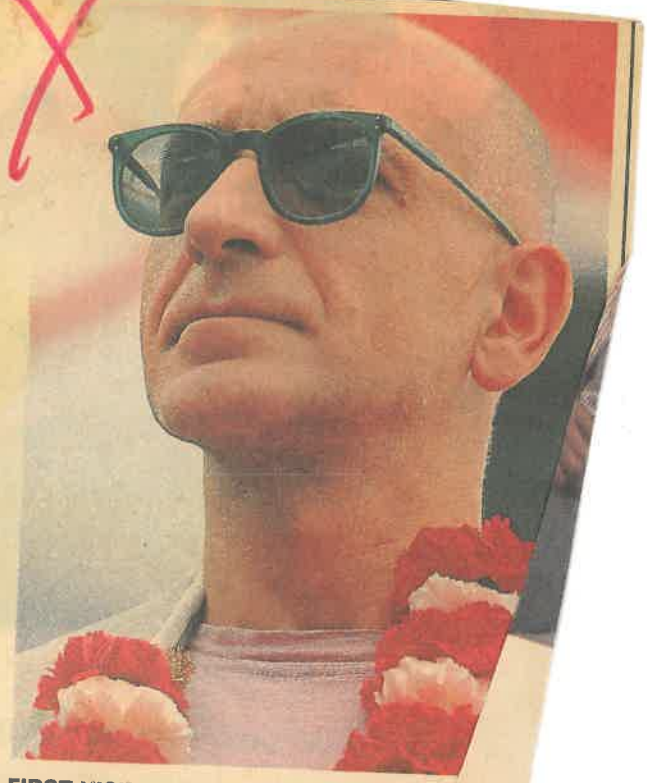
Shaded glasses firmly in place on his nose, an unsmiling Ben Kingsley quickly removed the gold-trimmed garland of red carnations placed around his neck in a traditional gesture of welcome by an Air India staff member at Jan Smuts airport.

The Anglo-Indian actor had been chosen to make the airline's inaugural flight to South Africa because of his portrayal of the legendary Gandhi in the film of the same name.

Yesterday was the 124th anniversary of the Mahatma's birth, and this year marks the centenary of his arrival in South Africa.

At the airport, an Air India official remarked on the extraordinary resemblance between the actor and his screen character.

Kingsley interjected: "Well, you obviously didn't see the amount of whisky I drank on the flight."



FIRST VISIT . . . actor Ben Kingsley on h
Jan Smuts airport Picture: CHRISTI

Sunday Times 3/10 1993

Acknowledging that he had been invited to come to South Africa by the airline, Kingsley was at pains to point out: "I'm not Indian, you know, I'm English."

The actor is here for six days, three of which he will spend at Bongani game reserve in the eastern Transvaal.

He will attend the opening of the new Sandton Towers Hot burg this w sent the awards o

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Date 28 SEP 1993
E. P. HERALD

Gandhi descendant in PE for gathering

Herald Reporter

A GRANDDAUGHTER of renowned pacifist Mahatma Gandhi is among guest speakers at a peace gathering to be held in Malabar this Sunday as part of celebrations of the centenary of Mr Gandhi's arrival in South Africa.

ANC national executive member Valli Moosa will be a speaker at the function at the Malabar sports ground at 11am.

The day, organised by the Port Elizabeth — Uitenhage Gandhi Centenary Committee, begins with an interdenominational prayer service at 9am in the Malabar Community Centre, followed by a peace march from the centre at 10am.

There will also be a cultural show in the community centre from 4pm to 6.30pm.

18670

27 SEP 1993
E.P. HERALD

18672

Gandi's watershed



RORY RIORDAN says Mohandas Karamchand Gandhi arrived in South Africa 100 years ago this year. Celebrations are being mounted in Port Elizabeth to commemorate this centenary. He is happy to be part of remembering the legacy of Gandhi in South Africa.

GANDHI was 24 years old when he arrived in South Africa and had already been married for 11 years. He and his wife Kasturbai were married, in the full physical sense, when they were both 13. It was an arranged Hindu marriage. He writes in his autobiography with great distaste of the arrangement of "lustful love" his parents thrust him into at so young an age.

His early years in India were marked by the development of his overwhelming morality.

His country was occupied by the British and, like may subjugated peoples, the Indians both admired their rulers and desperately desired to throw them off.

This desire to end colonisation had, for Gandhi, an unusual moral twist. His family were vegetarians and he recalls "a doggerel of the Gujarati poet Narmad which was in vogue amongst us schoolboys". It went:

Behold the mighty Englishman,
He rules the Indian small
Because being a meat-eater
He is five cubits tall.

Gandhi writes: "This had its due effect on me. I was beaten. It began to grow on me that meat-eating was good, and that, if the whole country took to meat-eating, the English could be overcome."

So he and a friend tried meat. "We went in search of a lonely spot by the river, and there I saw, for the first time, meat ... The goat's meat was as tough as leather. I simply could not eat it. I was sick ..."

When he was 15 he stole a piece of gold, but his rapidly developing conscience would have none of it. He confessed to his father in writing, and requested adequate punishment. As his father read the letter, tears trickled down Gandhi senior's cheeks. Gandhi junior also shed tears seeing his father's agony.

"Those pearl-drops of love cleansed my heart, and washed my sin away."

At the age of 19 Gandhi, *sans* wife and baby, went to England and returned to India to practise as a barrister. He writes of his first case with great colour.

"This was my debut in the Small Causes Court. I appeared for the defendant and had thus to cross-examine the plaintiff's witnesses. I stood up, but my heart sank into my boots. My head was reeling and I felt as though the whole court was doing likewise. I could think of no question to ask. The judge must have laughed and the vakils no doubt enjoyed the spectacle. But I was past seeing anything. I sat down and told the agent that I could not conduct the case, that he had better engage Patel and have the fee back from me. Mr Patel was duly engaged. To him, of course, the case was child's play.

"I hastened from the court, not knowing whether my client won or lost her case, but I was ashamed of myself, and decided not to take up any more cases until I had courage enough to conduct them.

"Indeed I did not go to court again until I went to South Africa. There was no virtue in my decision. I had simply made a virtue of necessity. There would be no one so foolish as to entrust his case to me, only to lose it!".

And so this young, over moral and hopelessly shy barrister was dumped on to South Africa's hard shores. It was not long before he was tossed into the political cauldron.

"On the second or third day of my arrival in Durban, my friend took me to see the court. There he introduced me to several people and seated me next to his attorney. The magistrate kept staring at me and finally asked me to take off my turban. This I refused to do and so left the court.

"So here, too, there was fighting in store for me."

Gandhi's first case in South Africa was in Pretoria. He decided to go there by train. When the train reached Maritzburg, he was told to vacate his first class seat (for which he had paid) for the "van compartment". He refused, and was thrown off the train to spend the night on the station.



Mahatma Gandhi

"It was winter, and winter in the higher regions of South Africa is severely cold. Maritzburg being at a high altitude, the cold was extremely bitter. My overcoat was in my luggage, but I did not dare to ask for it lest I should be insulted again, so I sat and shivered. There was no light in the room. A passenger came in at about midnight and possibly wanted to talk to me. But I was in no mood to talk.

"I began to think of my duty. Should I fight for my right, or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finshing the case?

"It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial — only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice."

As Sir Keith Hancock, Smuts's biographer notes: "His white tormentors, if only they had known it, were pushing him into politics, with consequences incalculable for the history of South Africa, of India, and the world".

More of that next week!

□ Rory Riordan is director of the Human Rights Trust and a member of the ANC.

18671

D. News (1) 29 Oct. 1993 P.T.O

OCUS

The Mahatma put Maritzburg on Indians' map

IN India the best-known South African place name is not Johannesburg, Pretoria or Cape Town. It is Maritzburg. Indians in all walks of life will sooner or later get around to asking a South African visitor if he knows Maritzburg.

The reason for the Natal capital's place in Indian consciousness (they all use the abbreviated form of its name) is not so much its notoriety, as the place where Mahatma Gandhi was bundled off a train for having the temerity to sit in a First Class carriage, as the fact that the incident is seen as seminal in India's history.

Microcosm

Gandhi's diary for the day after the Maritzburg incident says: "I have decided the British will leave India." This humiliating episode of colonial racism transformed the diffident and hitherto apolitical lawyer into one of the most powerful and effective activists against racism and injustice the world has known. The colony of Natal became a microcosm of the British Empire.





Incident that convulsed an empire ... behind glass in the Gandhi Museum in Bombay (above) is a tableau depicting the incident when he was bundled from a train in Maritzburg. But this year a statue to the Mahatma (below) was unveiled in the Natal capital, near where it happened.

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centres whose methods and philosophies still play through into Indian life.

His strategy of simple and non-violent — though certainly courageous — refusal to compromise with the institutions of colonialism so caught hold across the whole of India that all the splendour and force of arms of the Raj were unable to withstand it.

struggle against racial discrimination while in South Africa. He came back to India and became father of the national movement which gained independence, and this was through his tactic of *satyagraha*, which was forged in the workshop of South Africa. Until all in South Africa enjoy freedom, this mission is incomplete."

Without a Gandhi, it is difficult to imagine Indian independence taking the relatively peaceful and determinedly democratic course it did.

To say the memory of Gandhi is revered in India is to understate it. Statues and tableaux across the country celebrate his life. Nobody challenges his status.

And the thread binding South Africa into the Indian consciousness is strong as ever. As expressed by Anand Sharma, chairman of the Anti-Apartheid Movement in India, Gandhi is considered South Africa's gift to India.

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18671

will leave India." This humiliating episode of colonial racism transformed the diffident and hitherto apolitical lawyer into one of the most powerful and effective activists against racism and injustice the world has known. The colony of Natal became a microcosm of the British Empire.

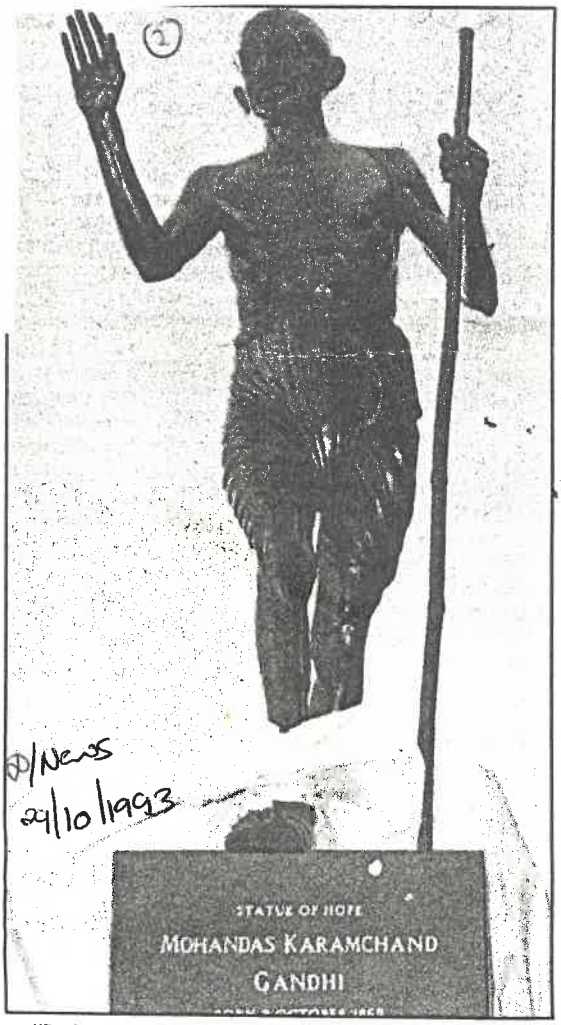
It galvanised Gandhi into fighting for the rights of South African Indians and it was in South Africa that he developed his philosophy of *satyagraha* (more properly "truth force" than the common translation "passive resistance") to confront and frustrate the colonial authorities in Natal and the Transvaal and the South African authorities after Union.

Self-help

His activities with the Natal Indian Congress and the Transvaal Indian Congress created a core of experience and strategy which he translocated to India itself where he became the father figure, rallying point and philosophical wellspring of the Congress Movement in a greater struggle against the British Raj.

The self-help settlements he established at Phoenix, Durban, and Tolstoy Farm, Transvaal, were replicated at ashrams in India, centres whose methods and philosophies still play through into Indian life.

His strategy of simple and non-violent — though certainly courageous — refusal to compromise with the institutions of colonialism so caught hold across the whole of India that all the splendour and force of arms of the Raj were unable to withstand it.



D/News
29/10/1993

"It is not India that gave Gandhi to South Africa. It is South Africa that gave Gandhi to us. He went there just as a lawyer and returned as a man transformed and committed to liberty.

"Gandhi started his struggle against racial discrimination while in South Africa. He came back to India and became father of the national movement which gained independence, and this was through his tactic of *satyagraha*, which was forged in the workshop of South Africa. Until all in South Africa enjoy freedom, this mission is incomplete."

Without a Gandhi, it is difficult to imagine Indian independence taking the relatively peaceful and determinedly democratic course it did.

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Date 20 SEP 1993
THE ARGUS
18673

Grandson walks in Gandhi's footsteps

The Argus Correspondent

DURBAN. — Rajmohan Gandhi walked in the shadows of his famous grandfather when he arrived in Durban for his first visit to the country which spirited Mahatma Gandhi into world fame.

Between numerous meetings with relatives and academics last week, the 48-year-old author and former politician retraced the steps of his grandfather at Maritzburg, where Gandhi's racist reception on a train led to his formulating the acclaimed principles of Satyagraha (non-violent struggle).

Mr Gandhi, the son of Mahatma Gandhi's fourth son Devetas said he was visiting South Africa to acquaint himself with all that was happening in the country.

He is a journalist, author of several books and the research professor at the Centre for Policy Research in New Delhi.

The fact that his visit coincides with the centenial celebrations of Mahatma Gandhi's arrival in South Africa was, he said, coincidental.

"I have wanted to visit the country, but decided to do so only when it was clear that the whole (political) system had changed. This was the earliest that I could come after that assurance.

"There are several reasons why I am interested in this country. One is, of course, the links my grandfather had with the country."

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Date 30 JUL 1993
Berea Mail
18675

THERE will be a guided tour for historical lovers on the Gandhi 100 Commemorative Exhibition at 1pm on August 3, 10 and 17.

Those interested should meet at the Local History Museum in Aliwal Street.

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Date 21 OCT 1993

FEAT

Gandhi's birthday marks new link

AIR INDIA looks forward to the birth anniversary of Mahatma Gandhi tomorrow with great anticipation and a confidence that its direct air services between two great countries will foster closer ties and friendship between the peoples of India and South Africa.

This was said in a message of goodwill by Mr M P Mascarenhas, commercial director of the airline, on the resumption of direct air links between India and South Africa.

It had been the wish of the commercial planners in the airline for the many decades to link India with South Africa.

The operation of air services between the major Indian gateways of Bombay and Delhi and the South African metro cities of Durban and Johannesburg has therefore been accorded a very high priority by the airline for long time, he said.

He said this air linking of India and South Africa will now finally come true.

It was no co-incidence that the first flight from Durban and Johannesburg would be operated on the 125th birth anniversary of Mahatma Gandhi — the Father of Modern India — who spent so many of his early years in South Africa.

Air India is therefore proud and privileged to be able to inaugurate air links between the two countries on this important and auspicious occasion of Gandhi Jayanti, 1993.

"We are confident that the service between India and South Africa will do extremely well.

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Date 20 MAR 1993
NATAL DAILY NEWS
1499/70

Memorial centre for Gandhi centenary

Saturday News Reporter

A "LIVING and befitting" memorial to Mahatma Gandhi is planned for Durban as part of a programme of projects and events to mark the 100th anniversary of Gandhi's arrival in South Africa in May.

It will be in the form of a Gandhian Centre for Peace and Reconciliation Studies and will be under the management of the Durban City Council.

Mr Mewa Ramgobin, chairman of a widely representative Gandhi 100 Working Group established in Durban this month, said yesterday that the centre was designed to be linked to a university for study and research and for programmes on development and reconstruction.

"Gandhiana and other local material on Gandhi will be housed at the centre."

He said the working group had noted with joy that several initiatives were being taken throughout the country to mark the centenary.

"It is our view that the Gandhian approach is more relevant than ever before — especially in our strife-ridden society.

"The legacy of Gandhi is a unique feature of Durban, and the celebrations could add to already existing international interest."

He said among the planned programme were:

- Music and dance festivals in and around Durban;
- SABC/TV1 has agreed in principle to screen Richard Attenborough's film, Gandhi, at the end of May.
- Twenty sets of books on and by Gandhi have been organised by the Phoenix Settlement Trust for distribution to universities and Tolstoy Farm.
- A brochure on Gandhi's 21 years in South Africa is being prepared;
- A series of lectures on Gandhi will be held in Durban and surrounding areas.
- The annual Gandhi Memorial Lecture will be relaunched.



MAHATMA GANDHI
Arrived 100 years ago

The date of Gandhi's arrival in South Africa was May 23, 1893. He sailed from Bombay aboard the SS Safari to Zanzibar and from there aboard the SS Admiral to Durban.

Date 25 MAR 1993
NATAL MERCURY
1499/71

Museum for Gandhi

DURBAN'S culture and recreation committee yesterday agreed to establish a mini Mahatma Gandhi museum library within the Local History Museum. — (Municipal Reporter)

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Date 18 SEP 1993
P.E. EVENING POST

Service to mark Gandhi centenary

THE Mahatma Gandhi centenary commemoration begins tomorrow with a service at the Roman Catholic church of Our Mother of Perpetual Help, Malabar, at 4.30pm.

The programme, arranged by the Port Elizabeth-Uitenhage Gandhi Centenary Committee, will be followed by a Hindu ceremony at the Seva Samaj Mandir next Sunday at 10am.

From Monday until Friday, October 15, there will be an exhibition of literature and works on Mohandas Karamchand Gandhi (the mahatma) at the King George VI Art Gallery Annexe in Bird Street.

PE sculptor Phil Kolbe will display a bronze marquette of his sculpture of Gandhi.

The exhibition will also feature pictures, posters, and memorabilia reflecting the life and philosophy of Gandhi.

A workshop, to be held on Monday, October 11, will give school pupils the opportunity to hear guest speakers including Phil Kolbe, Yoliswa Ratsibe and Rory Riordan.

The aim of the workshop is to give pupils the opportunity of critically examining the character of a man who dedicated his life to peace and justice.

The Gandhi exhibition will be open from 9am to 4.30pm daily.



Mahatma GANDHI

18680

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Date - 7 AUG 1993
PRETORIA NEWS

18681



☐ Family interest: discussing the speeches, after the Committee of University Principals were presented with 90 volumes of the Mahatma Gandhi's work, at Unisa on Thursday evening were Miss Madhuri Bhasin, her brother Aditja and her mother Kumkum.

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Date 30 SEP 1993
P.E. EVENING POST

Grand-daughter of Gandhi for PE

Post Reporter

THE grand-daughter of Mahatma Gandhi will be in Port Elizabeth at the weekend to address a peace gathering.

Organiser for the Port Elizabeth-Uitenhage Gandhi Centenary Committee Rajan Moodaley announced that Ela Gandhi would join ANC national executive member Valli Moosa as guest speaker at the gathering at the Malabar Sports Ground on Sunday at 11am.

Mr Moodaley said he had been told that Mr Gandhi's grandson was also in the country and he was hoping to make contact with him in an attempt to get him to Port Elizabeth as well.

The activities on Sunday start with an inter-denominational prayer service from 9am to 10am at the Malaber Community Centre. This will be followed by a peace march from the centre to the sports ground.

At 4pm a cultural show will be held at the community centre, ending at 6.30pm.

18679

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Date 21 MAY 1993
NATAL MERCURY

Festival will honour Gandhi

A MAJOR cultural event to celebrate Mahatma Gandhi's arrival in South Africa will be held at Curries Fountain in Durban tomorrow.

Mr Mewa Ramgobin, chairman of the "Gandhi 100 Working Group", said the committee comprised representatives from several political, social, cultural and sporting bodies, including the Durban city council.

"As part of the celebrations to mark the 100th anniversary of Mahatma Gandhi's arrival in South Africa, we will begin with a symbolic march from the Gardiner Street end of Victoria Embankment to Curries Fountain on Sunday starting at 9am," he said.

— (Mercury Reporter)

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Date 22 MAY 1993
NATAL MERCURY

Celebrating Gandhi's arrival

CELEBRATIONS marking the 100th anniversary of the arrival of Indian pacifist Mahatma Gandhi in South Africa are set to begin in grand style tomorrow.

There will be a commemorative march from the Esplanade to Currie's Fountain where a festival of song and dance will get under way.

Mercury Reporter

The march begins at 9.30am with the festival starting an hour later.

Among the festival participants are the Natal Philharmonic Orchestra and the indigenous music group Phambili Band.

The march and festival are just some of the entertaining and informative events planned by the Gandhi 100 working group, established by the Phoenix settlement committee and comprising various social, sporting and cultural bodies.

☐ A documentary series on the life of Mahatma Gandhi will be screened on CCV's *Impressions* from tomorrow and each week on a Sunday till 27 June at 10.55am.

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Date - 1 OCT 1993
NATAL WITNESS

18677



The Pietermaritzburg community is invited to participate in a peace walk from the Mahatma Gandhi statue to the railway station tomorrow from 3 pm to 5 pm. Neena Subreenduth gains some inspiration for the walk by holding Gandhi's foot. — Picture by MARK WING.

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Date 07 JUN 1993
E.P. HERALD

18678



UNVEILING . . . A minature version of the Gandhi statue sculpted by PE's Philip Kolbe.

Ceremony marks Gandhi unveiling

Herald Correspondent

MARITZBURG — Thousands packed the Church Street mall here yesterday to witness the unveiling of a statue of Mahatma Gandhi at a moving and colourful ceremony to mark the centenary of his being thrown off a train at the Maritzburg station.

The 1½ times life-size bronze statue, by Port Elizabeth sculptor Philip Kolbe, stands in front of the Old Colonial Buildings facing the City Hall.

The unveiling was preceded by a meeting in the hall by ANC president Nelson Mandela, Indian Government senior representative Dr Karan Singh, Maritzburg mayor Pat Cornell and other dignitaries. The event was organised by the Gandhi Memorial Committee.

Dr Henning 1499/92

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Date 27 MAR 1993
NATAL DAILY NEWS

Plans for ~~film~~ on Gandhi

CAPE TOWN: Plans for making a film on the life of Mahatma Gandhi in South Africa have been outlined by Dr Bhadra Ranchod.

As Minister of the Budget he announced in the House of Delegates last week that a State contribution of R500 000 would be made towards the cost of the film.

He said Gandhi had played a key role in the liberation struggles of South Africa and India. The time was now ripe to tell the story of Gandhi's 21 years in South Africa.

In the present time of reconciliation, Gandhi's stand in total opposition to violence was of great importance.—Saturday News Correspondent

1499/73

The height of hypocrisy

DNDS 10/4/1993

SIR — There is talk of inviting a guest speaker from India during the Gandhi centenary celebrations.

This is the height of hypocrisy. Whoever that dignitary happens to be, he would do well to expound the message of truth and non-violence in India where Gandhi was assassinated by — an Indian!

If it has to be a foreign dignitary, let it be Mrs Coretta King who, after the assassination of Martin Luther King, has kept his dream and the torch of non-violence alight in the US.

AHMED ISMAIL BHOOLA
Overport

Dr Henning

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Date 05 APR 1993
NATAL MERCURY

AP 1/74

Gandhi peace campaign

Mercury Reporter

A MASS campaign with the theme of peace, democracy, development and reconciliation is to be launched this year as part of the centenary celebrations marking the arrival of Mahatma Gandhi in South Africa in 1884.

At a meeting of numerous organisations convened by the Natal Indian Congress in Durban this week it was resolved that such a campaign was vital to promote the message of Gandhi at a "door-to-door level".

In a statement, the NIC said: "The community cherishes the values espoused by Mahatma Gandhi, particularly those of militant struggle against injustice, and these need to be an integral part of the centenary celebrations."

Other activities planned for the celebrations include rallies and meetings to promote peace and "bring to an end the culture of violence currently dominating society", public speaking and essay-writing competitions as well as a reunion of individuals who served imprisonment in the passive resistance campaign in 1946 and the defiance campaign of 1952.

1499/75
Dr Henning

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Date 06 MAY 1993
NATAL MERCURY

Gandhi peace concert

THE ANC Womens League, Isipingo branch, will be hosting a Gandhi peace concert at the James Avenue Park in Isipingo on May 22.

The organisation has extended an invitation to any individual or group who wish to perform to contact Mrs A Naidoo on 9022158 or write to the ANCWL at PO Box 26194, Isipingo Beach by May 13. The concert will be preceeded by a peace march through Isipingo.

Dr Henning 1499

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Date 30 JUN 1993 1867
NATAL DAILY NEWS

Indians' m

SIR — It was with great that I read D.G. Blem's rec in The Daily News — in p his suggestion that local several of whom are mil should erect a monument t ma Gandhi instead of the C cil.

Mr Blem appears sur very envious of the Indians

Professor David Mo
Regional Court yeste
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Dr Meer, a promin
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following the death of
Naicker, at the Ram
on November 15, 1988.

Dr Meer has plea
leased yesterday and
Mr R. Oosthuizen toda
Professor Morrel s

Dr Henning

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Date 24 MAY 1993
NATAL MERCURY

1499/78



Krishna Consciousness devotees lead the procession towards Curries Fountain. **Picture by PATRICK MTOLO**

Hundreds at Gandhi march in city

By Michael Schmidt

SCORES of pacifists of different faiths and political persuasions staged a march through Durban yesterday morning to mark the centenary of the arrival on African soil of Mahatma Gandhi.

One of the world's foremost contemporary advocates of the pacifist doctrines of non-violence and passive resistance, Gandhi spent 21 years in South Africa after arriving from Bombay on May 23, 1893.

He was an articulate opponent of the colonial policies that were the foundation of apartheid, and pressure has been building over the past three years for his memory to be granted a status in this country in keeping with his international reputation.

The celebrations were organised by the Gandhi 100 Working Group, a body with diverse political, academic, cultural and religious representation.

The group plans on establishing a Ghandian centre for peace and reconciliation studies, which would be managed by the Durban city council, and would distribute literature by and about Gandhi to libraries and universities.

Led by city police vehicles, the 200-odd marchers, mainly Hindus and Muslims, wound through the city centre from the Victoria Embankment towards Curries Fountain.

They were paced by a group of Krishna Consciousness devotees from the Temple of Understanding.

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Date 23 JUL 1993
VOLKSBLAD

18682

Briewe van Gandhi aan kleinneef in Durban gesteel

Korrespondent

DURBAN. — Waardevolle briewe wat deur Mohandas Gandhi aan sy kleinneef Shantilall Anandlall Gandhi geskryf is, is uit 'n pakhuis in Durban gesteel.

Mnr. Shantilall Gandhi het gister gesê die rowers het by die pakhuis in Smithstraat in die middestad ingebreek en gedenkwaardighede en die briewe, wat in 'n koffer bewaar is, gesteel. Die waarde van die gesteelde goedere is sowat R6 000.

Die diewe het waardevolle houtlepels, servette en klere wat die Indiese leier sowat 50 jaar gelede aan hom geskenk het, agtergelaat, het mnr. Gandhi gesê.

18683

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Date 15 SEP 1993
BUSINESS DAY
Narina Printers 50:

Indian author visits

PROMINENT journalist and author Rajmohan Gandhi, a grandson of Mahatma Gandhi and a former MP in India, arrived in Durban last night for a week's visit.

18684

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Date 21 OCT 1993
NATAL MERCURY
Narina Printers

Gandhi lecture

DURBAN sociologist Fatima Meer will give a lecture, marking the 124th birthday anniversary of Mahatma Gandhi, in Moca, Mauritius, tomorrow.

Prof Meer has been invited to speak by the Gandhi institute in Mauritius. — (Mercury Reporter)

18685

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Date 23 JUL 1993
NATAL MERCURY

Gandhi letters stolen

SEVERAL valuable letters written by Mahatma Gandhi to his grand-nephew, Mr Shantilall Anandlall Gandhi, have been stolen from a warehouse in Durban.

Mr Gandhi said burglars broke into his warehouse in Smith street and removed memorabilia, including the letters, from a suitcase.

The burglars left behind wooden spoons, handkerchiefs and cloth given by the Mahatma more than 50 years ago.

The missing articles are worth about R6 000. — (Mercury Reporter)

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Date 23 JUL 1993
THE CITIZEN

Gandhi memorabilia stolen in Durban

DURBAN. — Several valuable letters written by Mahatma Gandhi to his grand-nephew, Mr Shantilall Anandlall Gandhi, have been stolen from a warehouse in Durban.

Mr Gandhi said burglars broke into his warehouse in Smith Street and removed memorabilia, including the letters, from a suitcase.

However, the burglars left behind wooden spoons, handkerchiefs and cloths given by the Mahatma more than 50 years ago.

The missing articles are worth about R6 000. — Sapa.

Date 24 MAY 1993
PRETORIA NEWS

Peace march held in memory of Ghandi in Laudium

JONNY HOUZET
Staff Reporter

MEMBERS of Laudium's community yesterday took part in a march for peace in memory of "peacemaker" Mahatma Ghandi.

The march started at the TCE College grounds and moved through Laudium before ending at the Shree Pretoria Hindu Seva Samaj auditorium.

The SAP and traffic police kept a watchful eye over the march. No criminal activities took place.

Members of the ANC Youth League, the Laudium Education Organisation, Red Cross Laudium, the Pretoria Tamil League and the Boy Scouts of Laudium took part in the march.

Ghandi was born in 1869 and died shortly after India gained indepence in 1948.

He came to South Africa in 1893 and after a brief return to India, came back to South Africa, where he helped the British as a member of the Indian Ambulance Corps during the Anglo-Boer War.

In 1903 he began an influential journal in South Africa, called Indian Opinion.

In 1908 he received his first prison sentence in his struggle for freedom of the oppressed.



Picture: WALTER PITSO

Ghandi remembered: various organisations in Laudium took part in a march celebrating the centenary of Mahatma Ghandi's arrival in South Africa.

Date 1 JUL 1
NATAL MER

Praise for local Indians



Dr Kiran Singh

SOUTH African Indians have performed well in a country under oppressed rule and severe hardship, according to a leading diplomat attached to the government of India.

On a whistle-stop tour to Durban for talks on the life and times of Mahatma Gandhi, Dr Karan Singh, a former minister in the Indian government, said he had been impressed with the local Indian population, who, despite oppressive white rule, had performed very well.

Dr Singh, a former United Nations ambassador, said he had expected to see the Indian population far worse off, "but instead I see they have their commerce, industry and economics".

He added: "Even though this country is not free, the Indians are doing well and I am very impressed. The Indians here consider themselves South African and not settlers from India."

Referring to Mahatma Gandhi's philosophy on non-violence and South Africa's continuing violence, Dr Singh said the only way to fight it would be to mobilise the people against violence.

Dr Singh impressed people with whom he came into contact while visiting the city. Attending a Diakonia function recently, he captivated his audience immediately.

Dr Singh's political career took off in 1949, when he was 18.

On the intervention of the then prime minister Jawaharlal Nehru, the young Karan — born heir apparent to Maharaja Hari Singh and Maharani Tara Devi of Jammu and Kashmir — was appointed regent by his father.

For the next 18 years, Dr Singh headed the Indian state of Jammu and Kashmir and was elected Sadar-I-Riysat and a governor.

In 1967, he was inducted as a member of the union cabinet, which was headed by the then prime minister Indira Gandhi.

At 36, he became the youngest person to become a central cabinet minister in India.

As a minister, Dr Singh did not draw a salary and did not live in government accommodation.

He was the only former ruler of a principality to voluntarily surrender his privy purse and instead put the entire sum into the Hari-Tara Charitable Trust, which was named after his parents in the service of the people of India.

He converted his Amar Mahal Palace in Jammu into a museum and library, which contains a priceless collection of Pahari miniatures and modern Indian art — as well as his personal library of more than 20 000 volumes.

Dr Singh was first assigned the tourism and civil aviation portfolio, which he held for six years. It had a marked impact with his vision and dynamism.

In 1973, he moved to the portfolio of health and family planning, and, in 1979, education and culture.

An accomplished academic, Dr Singh passed a senior Cambridge exam, graduating from Doon School, Dehra Dun, in the first division. He later graduated from the Jammu and Kashmir University, of which he was chancellor.

In 1957, he achieved a first while reading for a political science MA at Delhi University, creating a university record which is still unbroken.

He then earned his doctorate from the same university with a thesis on the political thoughts of Sri Aurobindo.

An accomplished author, Dr Singh has also been president of the Authors' Guild of India, the Commonwealth Society of India, and the Delhi Music Society.

He is currently vice-chairman of the Jawaharlal Nehru Memorial Fund, chairman of the Peoples' Commission on Environment and Development in India, president of the International Centre and president of the Virat Hindu Samaj, which seeks social reform on the basis of universal Vedantic values.

Dr Singh is married to Princess Yasho Rajya Lakshmi, grand-daughter of the last Rana prime minister of Nepal, Maharaja Mohan Shumsher.

He has a daughter, Iyotsna, and two sons, Vikramaditya and Ajatshatru.

Veven Bissetty

18687

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Date 13 OCT 1993
SABRONA

Kingsley hier om Gandhi te herdenk

DIE bekroonde Britse akteur Ben Kingsley het gister in Suid-Afrika aangekom ter viering van die 100ste herdenking van die Indiese leier Mahatma Gandhi se eerste besoek aan Suid-Afrika in 1893.

Kingsley het internasionale roem en 'n heldestatus onder die wêreld se Indiërs verwerf met sy vertolking van die rol van Gandhi in sir Richard Attenborough se geskiedkundige film.

Kingsley was een van die talle hooggeplaaste besoekers aan boord van Air India se eerste geskeduleerde vlug na Suid-Afrika, van Bombaai via Durban na die lughawe Jan Smuts.

Hy sou gisteraand die eregas by die Air India-bekendstellingsgeleentheid in Johannesburg wees, maar dié geleentheid is afgestel weens die verwoestende aardbewing in Indië.

Kingsley het tot dusver veertien groot rolprente op sy kerfstok. Die jongste rolprent waarin hy optree, *Dave*, het dié week in Suid-Afrika begin draai.



DIE akteur Ben Kingsley gister op die lughawe Jan Smuts afgeneem.

Foto: CHARLES DAVEL

18700



GRAPHIC: GAIL IRWIN

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Date 4 OCT 1993
NATAL WITNESS

18697



A STEP ON THE ROAD TO PEACE: Children gather under the Mahatma Gandhi memorial statue before Saturday afternoon's Gandhi Peace Walk. In commemorating Gandhi's birthday, the walk aimed to spread the message of peace in South Africa. Before setting off, the 500 participants observed a minute's silence for the victims of the recent earthquake in India. One walker said he was happy to take part in an action that promoted peace, while another said Gandhi's principles of non-violence are especially relevant at a time when the "whole world is at war". The Gandhi Walk was organised by the Gujerati Vedic Society, in conjunction with the Gandhi Memorial Committee. — Picture by NASH NARRANDES

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Date 17 NOV 1993
NATAL MERCURY

'Gandhi' hospital

A NEW hospital at Phoenix is to be named the Mahatma Gandhi community hospital.

Health services MEC Rudi Redinger said yesterday that Exco had unanimously decided to support the name put foward by former health minister Baldeo Dookie and HoD colleagues. — (Pietermaritzburg Bureau)

18698

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Date 2 OCT 1993
E.P. HERALD

Mint strikes Gandhi coin

PRETORIA — The South African Mint yesterday struck a commemorative gold coin marking the centenary of Mahatma Gandhi's arrival in the country.

The one-ounce coin portrays Gandhi and "1893 centenary 1993 South Africa" on the one side. The reverse shows a train and the Maritzburg station where he was thrown off with the words: "Mahatma Gandhi non-violence peace."



MAHATMA GANDHI

18699

20 OCT 1993
NATAL MERCUR

Mahatma's legacy in SA

SIR — Gandhi's legacy in South Africa (1893-1914). Contrary to what the followers of Gandhi would like us to believe, I see no evidence of Gandhi's legacy or influence in the struggle for the liberation of South Africa.

Gandhi was concerned about Indians and India — full stop. We should stop deluding ourselves that he contributed anything to the struggle here. He never mentioned (not once) in all his speeches and writings that Indians should join the ANC in a united front for freedom.

E MAHOMED

Durban

18696

(2)

Museum exhibition to honour Gandhi's arrival century ago

Daily News Reporter

THE Durban Local History Museum has honoured the memory of Mahatma Gandhi with a special exhibition that opened this week.

The exhibition marks the 100th anniversary of Gandhi's arrival in South Africa.

Museum director Ms Gillian Berning said the exhibition would run until June 6 and then move to Pietermaritzburg.

"It will remain there until a statue of Gandhi is unveiled and the exhibition will return to Durban on June 22," said Ms Berning.

The exhibition contains a number of Gandhi's letters, photographs, linen he had spun, a giant copper pot which was used to cook meals during the Anglo-Boer war of 1899/1902 and a desk used by him.

Among the guests were a number of Gandhi's descendants, including his oldest surviving relative in South Africa, Mr Shamaldas Anandlall Gandhi.

The 81-year-old former businessman spent five days with his great-grand-uncle, only months before he was shot dead.

Spending most of his time on community projects, Mr Gandhi said he hoped the people of South Africa would adopt Gandhi's teachings which could bring an end to the violence in this country.

Professor Jayram Reddy, rector of the University of Durban-Westville, delivered an address hailing the achievements of Gandhi, whose philosophy of non-violence spread around the world.

D/News
27/5/1993

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Date 04 OCT 1993
EAST LONDON DAILY



Members of the Hindu community walk along the Esplanade in East London yesterday to mark the centenary of Mahatma Gandhi's arrival in South Africa.

March held to honour Gandhi

Daily Dispatch Reporter

EAST LONDON —Peace was the focus of a commemorative march along the Esplanade by the Hindu community here yesterday to celebrate the centenary of Mahatma Gandhi's arrival in South Africa.

The march, organised by the East London Hindu Society, formed part of weekend celebrations held countrywide.

Some 500 members of the local Hindu community formed a joyful stream of colour as young and old joined in a peaceful march to commemorate an important aspect of Gandhi's peace process — non-violent marches.

A Hindu Society official, Mr Chagran Chibba, said the celebrations in East London started on Saturday afternoon with religious prayers in the temple, followed by a concert comprising items presented by the Gujarati vernacular school.

Songs and verse were centred around Gandhi to commemorate his arrival on October 2, 1883.

The community was addressed by a lecturer from Kansas University, Professor Surendra Bhana, who is spending six months in South Africa doing research for a book on the arrival of Indians in South Africa.

Prof Bhana touched on Gandhi's 21-year stay in South Africa — what it had meant to him, what it had meant for South Africans and what it could mean for present day South Africans.

"Gandhi's message is universal and his philosophy has been used by people all over the world, including the ANC's passive resistance programme of the

18695

The former Soviet Union, which broadcasts to Russia, was able to keep on the air from a reserve announced it was forced to go off the air and abruptly went dead as the fighting started.

Russian Television,

News



Picture: JOHN WOODROOF

GANDHI'S DESK: Professor Jayram Reddy and Ms Gillian Berning look at Gandhi's personal desk.

1 OCT 1993



Picture: PATRICIA HAGEN

Old comrades: Rajmohan Gandhi with former West Indian Test cricketer Conrad Hunte at the Centurion Lake Hotel.

Forget the past if you want reconciliation, says Gandhi

KGATI SATHEKGE, Staff Reporter

FOR reconciliation to succeed in South Africa, the country's people must resolve not to assess anyone on the basis of their perceived past.

This resolution must be taken in conjuction with the one not to judge people based on their skin colour.

Both these messages came from the grandson of the Mahatma Gandhi, Rajmohan Gandhi, at a reception for him and his wife, Usha, in Verwoerdburg yesterday.

He spoke of his grandfather who had been imprisoned by General Smuts, saying while in prison the Mahatma made a pair of sandals for General Smuts. In turn, while Mr Gandhi was negotiating in London, Gen Smuts had come to his help.

He said a similar relationship between President De Klerk and Nelson Mandela at grassroots level was needed in South Africa if reconciliation was to become a firm reality.

18693

Date 29 OCT 1993

Gandhi's legacy

SIR — E Mahomed writes that he sees no evidence of Gandhi's legacy or influence in the struggle for the liberation in South Africa (The Forum, October 20).

He is quite wrong. There was plenty of evidence during the passive resistance campaign launched by the Natal and Transvaal Indian Congresses in 1946 against the Pegging Act when General Smuts was prime minister.

Of course it was entirely an Indian passive resistance campaign and the battle cry was Jai Hind (victory to India), the inspiration being still Gandhi's influence when Dadoo and Naicker donned the Gandhi cap!

Came the Nats in 1948. Came Albert John Luthuli. And the Indian congresses, together with the ANC, marched arm in arm in the great passive resistance campaign which was called the Defiance of Unjust Laws Campaign in 1952. The battle cry this time was Mayi-Buya Afrika!

India had attained its own own independence and the inspiration again was Gandhi, although he had died in 1948.

Mr Mahomed needs to brush up his history.

Durban AHMED ISMAIL BHOOLA

18694

1499/82

26 MAY 1993

NATAL WITNESS

Gandhi exhibition opens in Durban

THE official opening of the commemorative Gandhi exhibition was held at the Local History Museum in Durban last night.

In his address, Professor Jairam Reddy, Vice Chancellor and Rector of the University of Durban-Westville, said Gandhi's 20 years in SA shaped his life and he acquired an intense sensitivity to racism and insight into the nature and mechanism of oppression.

The exhibition comes to Pietermaritzburg in two weeks. — WR.

1499/81

E 370403 Telegraphic Address:

26 MAY 1993

NATAL DAILY NEWS

Two Gandhi ceremonies

DURBAN's commemoration of the centennial anniversary of Mahatama Gandhi's arrival in South Africa continues at the weekend with two further ceremonies planned.

The Durban church agency, Daikonia, will hold a lunch to observe the centenary on Saturday at 1pm.

The guest speaker, Karan Singh, a member of the Cabinet of India, will also be the guest speaker at another function hosted by the Ramakrishna Centre at the Sri Sarada Devi Ashram, Asherville, at 3.45pm.—Daily News Reporter

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Date 29 JUL 1993 Dr Akhalwaya

PRETORIA NEWS

Committee to receive books by Mahatma Gandhi

THE Phoenix Settlement Trust will present 90 volumes of books written by Mahatma Gandhi to the Committee of University Principals today.

The books will be handed over at Unisa's Good Hope Cafeteria to celebrate the 100th anniversary of Mr Gandhi's arrival in South Africa.

The books have been collected by the Indian Government. Mr Gandhi founded the Phoenix Settlement Trust in South Africa in 1904.

A complete set of the volumes — 2 000 books in total — is being donated to 21 universities in co-operation with the Indian Council for Cultural Relations.

18692

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Dr Akhalwaya

Date 27 JUL 1993

PRETORIA NEWS

SA varsities get Gandhi books

THE Phoenix Settlement Trust is to present 90 volumes of books written by Mahatma Gandhi to the Committee of University Principals on Thursday at the University of South Africa in Pretoria to celebrate the 100th anniversary of Gandhi's arrival in South Africa.

According to a statement from UNISA, these books were collected by the Indian Government and put into book form. It added that Gandhi founded the Phoenix Settlement Trust in South Africa in 1904.

A complete set of the volumes — 2 000 books in total — is being donated to the 21 universities in co-operation with the Indian Council for Cultural Relations.

"Mahatma Gandhi was a prolific writer on a wide variety of subjects and this valuable collection will be a prized addition to the universities' library," the statement said. — Sapa.

18691

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Date 20 SEP 1993
NATAL DAILY NEWS

18689

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Date 05 OCT 1993
E. P. HERALD

Kolbe's statue reflects dynamic Gandhi

18688

PORT Elizabeth sculptor Phil Kolbe was a boy of 16 when he watched a newsreel that was to make a lifelong impression. It showed Mahatma Gandhi striding out during his historic walk to Dandi at the head of a column of his devoted followers. Many of them had to run to keep pace with Gandhi who even in his 60s was full of dynamic energy.

The maquette that won Phil Kolbe the prize in the competition to sculpt a life-size figure of Gandhi to mark the centenary of his arrival in South Africa, reflects this dynamic energy to the full. The model of the figure unveiled in Maritzburg a couple of months ago forms the core of the didactic Gandhi exhibition on view in the King George VI Art Gallery Annexe, 36-38 Bird Street, until October 15. Don't miss it.

It is awe-inspiring to recall that it was the action of an employee of the South African Railways who ejected Gandhi from a train compartment reserved for "whites" that precipitated the start of the great Gandhi's non-violent campaign towards a non-racial world.

Of the statue that gives the impression that it might walk right off its plinth in Maritzburg, sculptor Phil Kolbe says:

"One of my understandings of the aesthetics of sculpture is that meaningful form must embody content. In terms of the Gandhi sculpture it meant projecting the dynamism of the man, his presence, his compassion as well as the tension, tautness and energy of the figure."

In order to absorb the ambience of the site earmarked for the sculpture, Kolbe visited Maritzburg and studied the surroundings of the mall which he found stimulating. The figure of the elderly Mahatma wearing only a traditional dhoti exudes not only the spirit of the great man but his remarkable physical energy.

Kolbe made only one change from the maquette to the finished sculpture. The model wears a draped cloth across the shoulders which has been left off in order to show his torso to better advantage.

But perhaps it is the delicately sculpted beautiful sandalled feet that best convey the dynamism and humility that are a mark of the great man. — EYF



MAHATMA GANDHI
Chased by mob

Gandhi did not practise on bank site

SIR — Mr A.I. Bhoola's letter (August 10) refers to Gandhi having practised from the site now occupied by the New Republic Bank.

This is not correct. On that site Mr Parsi Rustomjee traded and lived and Gandhi sought refuge there when a mob, bent on doing him harm pursued him from the docks on his return from India in January 1897. On his way to Mr Rustomjee's house Gandhi was saved from serious injury by Mrs J. Alexander who had come to his rescue.

The mob threatened to burn Mr Rustomjee's house unless Gandhi was handed over to them.

The wily Superintendent of the Police, Mr A.J. Alexander, was instrumental in Gandhi (dressed as an Indian constable) making his escape from the house.

HASSIM SEEDAT
Durban

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Date 15 SEP 1993
EAST LONDON DAILY DESPATCH

Gandhi's grandson in SA

18690

DURBAN — Mr Rajmohan Gandhi, a grandson of Mahatma Gandhi and former MP in India, arrived in Durban last night for a week's visit.

Mr Gandhi, a prominent author and journalist, will be meeting community leaders at a function in the Senate chamber, Howard college tomorrow.

When the delegation of ANC President Nelson Mandela visited India in 1990, Mr Gandhi was a member of a team seconded to the delegation during its tour of the country.

His late father, Mr Devdas Gandhi, was born in South Africa and became editor of India's leading daily, Hindustan Times.

Mr Gandhi is accompanied by his wife, Usha. — DDC

Date 24 MAY 1993
NATAL DAILY NEWS
1499 / 80



Picture: JOHN

FAMILY LINK: Punjabi folk dancers from the Anasha Singh Dance Academy line up with Ela Gandhi, granddaughter of Mahatma Gandhi, at Currie's Fountain yesterday. The girls are, from left: Preashka Sukhra ma Singh, Sashika Mothilal, Trushanta Somaru, Ramphaul and Natasha Domun.

100th Gandhi anniversary

Daily News Reporter

MORE than 200 people took part in a symbolic march from Durban's Victoria Embankment to Currie's Fountain yesterday as part of the province's celebrations to mark the 100th anniversary of Mahatma Gandhi in South Africa.

Gandhi arrived in Durban from Bombay on May 23, 1893, and spent the next 21 years in the country, including seeing service in the medical corps during the South African War.

Organised by the Gandhi 100 Working Group, the procession preceded a festival of dance, music and song, representing South Africa's diverse cultures.

The Gandhi 100 Working Group, established by the Phoenix Settlement Trust, comprises representatives of several political, social, cultural and sporting bodies, including the Durban City Council.

Those taking part included the Natal Philharmonic Orchestra, the Phambili band and several dancing and singing Indian groups.

A Gandhi commemoration exhibition will be opened at Durban's Local History Museum at 6pm tomorrow by Professor Jairam Reddy, vice-chancellor and rector of the University of Durban-Westville.

Phone 370403 Fax

Date 7 SEP 1993

18704

Interaction is vital, says Gandhi grandson



Rajmohan Gandhi

THE Indian community in South Africa had denied themselves immense riches by not fraternising more with and befriending the African people.

This is the view of Mr Rajmohan Gandhi, a grandson of Mahatma Gandhi, and former MP in India, who is paying his first visit to South Africa.

The distinguished, affable Mr Gandhi said he had a longing for a truer, deeper, genuine interaction between the Indian and African peoples of South Africa.

On race relations in the country in general, he said one side did not really know the other.

"Physical proximity at places like post offices and a joint struggle against apartheid are no substitute for heart-to-heart relationships," Mr Gandhi said.

At the time of the interview, he had not yet visited the Phoenix Settlement in Inanda founded by Mahatma Gandhi, which was vandalised after riots in 1985 and is now mainly in ruins.

"I am ready to be pained by what I might see," Mr Gandhi said.

"In a way, the damage there is a symptom of the unhappiness of South Africa and, although I would love to see the settlement restored, I would rather have that unhappiness cured."

He said several people had made the point to him that there was a great gap between the sentiments of leaders of the various political parties and the grassroots realities.

It was relatively easy for people at a more elevated level to put aside the past but at grassroots level anger and fear seemed to dominate.

"I don't know of any examples in recent history where great sections of bitterly divided communities have shown readiness to work things out for the future," Mr Gandhi said.

"I suppose the challenge is to inject sanity into the areas where anger and fear have had no competition for quite some time."

The prominent author and journalist was part of the team seconded to the delegation of Mr Nelson Mandela when the ANC president visited India in 1990 and was impressed by his multi-faceted personality.

On Mr F W de Klerk, he said the president had demonstrated realism and, more than that, statesmanship.

Mr Gandhi said he had already met Mr Walter Sisulu, vice-president of the ANC and his colleagues, and was looking forward to having talks with representatives of the SA Government.

He was a member of the Indian Senate and general secretary of the Janata Dal Parliamentary Party (comprising MPs from both houses) between 1990 and 1992.

During that time he was convenor of the Joint Parliamentary Committee on Scheduled Castes and Scheduled Tribes.

On the caste system, Mr Gandhi said Indian laws assured equality of treatment "but our society has lagged behind our laws".

He said the caste system was breaking down but not nearly at the pace which he would like.

Asked whether a country like India, with its caste system, was morally justified in "throwing stones" at South Africa for discriminatory practices, Mr Gandhi replied that, as long as countries were prepared to acknowledge what was wrong with them, they were entitled to notice what was wrong elsewhere.

He has written a study on Hindu-Muslim relations in India in the past 150 years and said his experience had been that, wherever the administration concerned had been firm and even-handed in applying the law, the natural desire for peace and order on both sides had triumphed.

Mr Gandhi, whose father was born in South Africa, said there had been a painful side to his celebrated grandfather's activities in this country.

"However, I am also aware of so many whites who befriended and supported him and saved him from injury and death."

He said he would like to meet the descendants of the most senior police officer in Durban by the name of Alexander who intervened directly and saved Mahatma Gandhi's life when he might have been killed by an irate mob in 1896.

"I would like to shake hands with those relations," Mr Gandhi said.

He has had an illustrious career in journalism and has written several biographies of Indian political figures.

Mr Gandhi is being accompanied on his South African visit by his wife Usha and he has two children, a daughter Supriya, 16, and son Devadatta, 13, at boarding school in India.

For relaxation, he enjoys reading, doing crosswords and watching a variety of sport on television.

Patrick Leeman

THE DAILY NEWS, FRIDAY, MAY 28, 1993

1499/87

News



Keshal's replica of wheel used by Gandhi

THE wheel thing — well almost. Mahendra Sookha and his son Keshal, 8, pose proudly with a replica of the spinning wheel used by Mahatma Gandhi.

They built the wheel as a school project for Keshal who is in Standard 1 at Surat Hindu Primary School, which is commemorating the 100th anniversary of Ganhi's arrival in South Africa.

Picture: PETER DUFFY

(2)

politiek vir SA relevant



Prof. Rajmohan Ghandi ten tyde van die onderhoud.

vrye mark ewe skielik werk vir almal sal skep nie. 'n Mensgesentreerde ekonomiese benadering is nodig, veral ter wille van die opleiding van onderwysers, tegnici, ambagslui, ensovoorts. Om bloot te sê die vrye mark is beter as die sosialisme, skep nog nie werk nie."

Oor sy land se ondervinding met regstellende aksie wil hy ook iets sê, ofskoon hy hom nie oor die noodsaak al dan nie daarvan vir Suid-Afrika wil uitlaat nie.

"In Indië het dit in 'n mate gehelp ten opsigte van die sogenaamde onaanraakbares, die mense aan die onderpunt van die sosiale leer. Daarsonder sou hulle nooit 'n geleentheid gehad het om te vorder nie.

"Maar ons is ook bewus daarvan dat waar regstellende aksie sekere voordele afdwing vir mense van wie dit weerhou is, dit elders groot hartseer veroorsaak. Ons weet van baie gevalle waar mense van die hoë kastes, baie talentvolle mense, weens die kwotastelsel nie die kans gekry het om universiteit toe te gaan nie, of 'n bepaalde werk ontsê is as gevolg van regstellende aksie.

"Dié mense sê: 'Daar word teen my gediskrimineer oor 'n onreg wat ék nie gepleeg het nie.' Dis 'n werklikheid, en regstellende aksie het gevolglik 'n sekere mate van bitterheid in Indië veroorsaak. Regstellende aksie moet dus gepaard gaan met dialoog tussen alle partye.

"Ons moet egter verby regstellende aksie kyk, want dit kan net 'n beperkte getal mense bevoordeel. Die eintlike fokus moet eerder wees op ekonomiese groei en die skep van baie nuwe werkgeleenthede – vir sowel wit as swart mense. As ons net konsentreer op die paar staatsdienspostе of studieplekke op universiteit wat deur regstellende aksie geskep word, sal daar geweldige spanning wees."

Ten slotte vra ek hom wat sy oupa se boodskap vir Suid-Afrika sou gewees het as hy nog geleef het.

Hy glimlag. "As die Mahatma vandag nog geleef het, sou hy vir Suid-Afrika gesê het: 'Destyds, toe ek in Suid-Afrika was, het ek geveg vir die regte van Indiërs. Nou wil ek veg vir die regte van elke enkele Suid-Afrikaner. Ek sou 'n Suid-Afrika wil sien wat 'n model van vennootskap kan wees vir die res van Afrika en vir die res van die wêreld.'"

2/10/1993 Die Burger

28 Date MAY 1993 - 3 JUN 1993
Tempo (Dr Hou

1499/86



GILLIAN Berning met die oorspronklike spintoestel wat deur Ghandi gebruik is. Die rol katoengare is ook deur Ghandi gespin.

Ghandi wou self gare spin

Toy Kleynhans

'N GEDENKUITSTALLING van Mahatma Ghandi het die week by Durban se plaaslike Geskiedenismuseum geopen.

Verskeie borsbeelde, ou foto's van Ghandi se lewe in Suid-Afrika asook sekere van sy persoonlike items, kan by die museum gesien word.

Daar is ook 'n miniatuur spinmasjientjie wat Ghandi gebruik het om katoengare mee te spin.

Me Gillian Berning, direkteur van die museum, het gesê Ghandi het die spinmasjien as "die hoop vir die massas gesien."

Hy het destyds mense aangemoedig om hul eie materiaal te weef en te kleur.

Ghandi se idee was dat sy mense sodoende totale afhanklikheid van hul imperiale regeerders kon kry.

Verskeie toere en praatjies oor Ghandi se lewe vind ook oor die volgende paar weke plaas.

Kontak die Museum by tel: (031)-300-6241 vir verdere inligting.

Mahatma Ghandi se geweldlose

(1) continued.

Die Mahatma Gandhi se geweldlose politieke benadering is wel deeglik relevant vir Suid-Afrika. Dit blyk uit 'n onderhoud wat Leopold Scholtz gevoer het met prof. Rajmohan Gandhi, kleinseun van die Mahatma, wat Suid-Afrika tans besoek.

ERNSTIG sit die kleinseun van die Mahatma Gandhi teenoor my op 'n stoel in 'n woonstel in 'n Kaapstadse voorstad. Dis verkeerd om die liefde vir jou eie te meet aan die haat vir die ander, sê hy.

Prof. Rajmohan Gandhi (57), navorsingshoogleraar aan die Sentrum vir Beleidsnavorsing in Chanakyapuri, Indië, besoek Suid-Afrika tans om, soos hy dit self stel, "die veranderende toneel in Suid-Afrika te absorbeer". Hy wil ook die voetspore volg van sy beroemde oupa, wat in die jare 1893-1914 as aktivis en regsgeleerde geveg het vir die regte van die Indiese minderheid in Natal en Transvaal.

Hy praat gemaklik en met passie. Sy kennis van Suid-Afrika en sy nugterheid oor sake beïndruk 'n mens.

Wanneer hy môre weer huiswaarts keer, sal hy ruim drie weke hier gewees het.

"Hier is baie hoop in Suid-Afrika," sê hy, "maar ook baie kommer en vrees. Daar is 'n soeke na nuwe denke en konstruktiewe beplanning."

Daar is volgens prof. Gandhi 'n besef onder alle groepe dat hulle nou die Suid-Afrikáánse mens moet ontwikkel; nie net die wit, bruin of swart mens nie. "Dis die essensie van dié soeke — hoe om al die verskillende strome te integreer. Daar is baie praktiese probleme, maar dis wat my die meeste interesseer."

Hy stem egter saam dat dit ondenkbaar is om die eie kulturele identiteit in die soeke na dié Suid-Afrikaanse mens te ignoreer. "Maar dis nodig om ál die etniese identiteite in ag te neem; nie om jou eie wortels te vergeet nie, maar ook om aan die ander se wortels te dink."

Maar daar is tog 'n herlewing van etnisiteit dwarsoor die wêreld, merk ek op. Is hy nie effens naïef nie?

Met klem antwoord hy: "As ons die hoop vir 'n gemeenskaplike identiteit prysgee, berei ons ons voor op 'n stryd van buurman teen buurman vir die volgende paar dekades. Miskien is die groot vraag: kan jy die liefde vir jou eie skei van haat vir die ander? Eersgenoemde is iets wonderliks en laasgenoemde is nie inherent deel daarvan nie.

"Een van my geliefkoosde voorbeelde is die Dalai Lama van Tibet. Hy het sy vaderland verloor toe die Chinese sy land beset en hom weggedryf het. Hy het vir Tibetaanse regte geveg, maar dit gedoen sonder om haat vir die Chinese onder sy eie mense te wek.

"Die identiteit van ander bewegings waar geweld hoogty gevier het, is gereduseer tot die vuurwapen. Jý weet niks van húl kultuur of taal of tradisie nie; weet nie van die soort wêreld wat hulle wil bou nie. Ál wat jy weet, is van die geweer in sy hand.

"In Indië sien baie Moslems die Islam vandag as 'n antwoord op Hindoeïsme en andersom. Neem weg die Islam en vir hulle sal daar geen Hindoes wees nie; neem weg die Hindoeïsme en daar is vir hulle geen Islam nie. Dit word in toenemende mate 'n integrerende deel van baie nasionalistiese bewegings en dis wat ons moet beveg."

Sien hy hier 'n parallel met Suid-Afrika, met sy AWB en Apla?

Daar is helaas geen twyfel dat dié neiging hier aanwesig is nie, sê hy. Dis tragies dat mense hul identiteit wil definieer aan die hand van hul vrees en haat vir ander.

Hy wys op sy oupa se prinsipiële geweldloosheid: " 'n Gewelddadige stryd bring die mag in die hande van diegene met die wapen. Een van die redes waarom Indië ondanks sy etniese verskeurdheid 'n demokrasie gebly het, is dat Gandhi 'n geweldlose stryd gevoer het. As sy stryd gewelddadig was, sou ons waarskynlik 'n diktatuur gehad het."

Haastig voeg hy by: "Dis egter nie 'n reël sonder enige uitsonderings nie. Ek weet die ANC het ook sy militante vleuel, maar ek wil nie op grond daarvan sê Suid-Afrika is op pad na 'n diktatuur nie.

"Daar is in die ANC groot bereidwilligheid om sy gewelddadige houding te verander en te aanvaar dat Suid-Afrika 'n tuiste vir almal is. Daar is wel deeglik goeie vooruitsigte op vrede hier.

"Nietemin kan dit as algemene reël gestel word, dat waar bewegings gewelddadig is, selfs al is dit om goeie redes, die mag ná die vrede dikwels in die hande bly van diegene wat die wapens het. Die wapen word die oorheersende element en ideale neig om weg te raak."

Ek vra hom na sy beskouing oor die demokrasie.

"Om absolute magte aan 'n verkose parlement te gee om te doen net wat hy wil, sou ongetwyfeld 'n fout wees. Jy moet immers verskillende groepe met uiteenlopende hoop en vrees tevrede stel. Daar moet dus iets bykomends wees om aan die verskillende groepe 'n sekere mate van veiligheidsgevoel te verseker.

"Die diktatuur van die meerderheid sal dus ook die meerderheid skaad.

"Grondwetlike wigte en teenwigte kan egter nie in die plek kom van vertroue nie. Daar moet minstens 'n klein bietjie vertroue wees. Jy kan die mooiste wigte en teenwigte hê, maar as daar nie vertroue is nie, beteken dit niks. Ek sien 'n sekere mate van vertroue hier, maar nie genoeg nie. Daar is 'n te groot strewe om voortdurend te illustreer hoe onbetroubaar die ander kant is."

Hoe kan dit oorkom word?

"Deur inwaarts te kyk en uit te reik. Praat die waarheid, selfs die bitter waarheid, met jou eie mense. Probeer die probleem ook uit die oogpunt van jou teenstander bekyk.

"Daar moet meer pogings wees om gewone mense op voetsoolvlak daarvan bewus te maak dat hulle moet waak teen die politikus wat op vrees en vooroordeel teer. Daardie vrees en vooroordeel kan dalk wel 'n werklike historiese agtergrond hê, maar sommige politici wil dit uitbuit net om 'n bietjie meer mag te kry. Die gewone mense moet moreel en andersins daarteen bewapen word."

Ek vra hom wat hy van sy land se mislukte sosialistiese eksperiment dink.

"In Indië en elders," sê hy, "is bewys dat staatsnywerhede 'n mislukking was. 'n Burokraat is geen goeie sakeman nie. Die sosialistiese ekonomie het nie gewerk nie.

"Maar dit is ook nie waar dat die

18703

Di Henning
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Date 28 MAY 1993
NATAL DAILY NEWS



Keshal's replica of wheel used by Gandhi

THE wheel thing — well almost. Mahendra Sookha and his son Keshal, 8, pose proudly with a replica of the spinning wheel used by Mahatma Gandhi.

They built the wheel as a school project for Keshal who is in Standard 1 at Surat Hindu Primary School, which is commemorating the 100th anniversary of Ganhi's arrival in South Africa.

Picture: PETER DUFFY

1441/93

Mahatma Gandhi's grandson on first visit to South Africa

D/News 17/9/1993.

VASANTHA ANGAMUTHU

RAJMOHAN Gandhi walked in the shadows of his famous grandfather this week when he arrived in Durban for his first visit to the country which spirited Mahatma Gandhi into world fame.

Between numerous meetings with relatives and academics, the 48-year-old author and former politician retraced the steps of his grandfather at Pietermaritzburg, where Gandhi's racist reception on a train led to his formulating the acclaimed principles of Satyagraha (non-violent struggle).

Mr Gandhi, the son of Mahatma Gandhi's fourth son Devetas said he was visiting South Africa to acquaint himself with all that was happening in the country.

He is a journalist, author of several books and the research professor at the Centre for Policy Research in New Delhi.

The fact that his visit coincides with the centenial celebrations of Mahatma Gandhi's arrival in South Africa was, he said, coincidental: "I have wanted to visit the country, but decided to do so only when it was clear that the whole (political) system had changed. This was the earliest that I could come after that assurance," he said.

Mr Gandhi's interest in South Africa was not necessarily a result of his family links, he said.

"There are several reasons why I am interested in this country. One is, of course, the links my grandfather had with the country. But even if Gandhi had not been my grandfather, my interest in South Africa would have been aroused. My interest has been increased by the most unexpected turn of events."

Mr Gandhi said he regarded the present venture in South Africa as one of the most crucial experiements in the world today: "If the talks succeed and elections are held peacefully and a democratic government is put in place, that will be something sensational. If that does not happen it will be a setback for civilisation."

He hopes to visit Indian townships to get a feel of the dynamics of the Indian population here.

Mr Gandhi had this advice for the Indian community: "It must move from ensuring its own acceptability and survival in South Africa to true interaction with other cultures and races, especially the African community. Know thy neighbour. To deprive the majority of Indians of the riches of such interaction will lead only to a fear of the future and insecurity."



RAJMOHAN GANDHI
First visit to South Africa

18702

"Satyagraha differs from passive resistance as the North Pole from the South," Gandhi never ceased explaining.

"The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end, whereas the former has been conceived as a weapon of the strongest and excludes the use of violence in any shape or form."

Gandhi has been seen as a prime inspiration for decades of peaceful mass struggle against minority rule in South Africa — of the resistance to racial land laws; the Congress Alliance's Defiance Campaign in the 1950s; many hunger strikes by political prisoners; mass marches aimed at claiming freedom of assembly; and the second Defiance Campaign, for the unbanning of political organisations, at the close of the P.W. Botha era.

Some campaigns bore visible resemblance to the Gandhian ideal of non-violence. Others did not, as participants retaliated against violence inflicted by State forces or themselves initiated attacks.

In South Africa, Gandhi's campaign of Satyagraha lay in defying laws which required Indians to submit to compulsory registration, which restricted their movement between the Transvaal and Natal and which imposed a tax on indentured Indian labourers.

It was born relatively late in Gandhi's South African political career, in 1906, when the idea of defying the discriminatory "Black Act" took root at a

In 1914, when Gandhi left South Africa for ever, his "experiments with truth" had transformed him from a faltering young lawyer into a public figure, already known in some quarters as the Mahatma, or Great Soul.

Looking at Gandhi's beliefs and activism through the filter of today's political bloodshed, it is particularly striking how "ahimsa" or non-violence commanded and connected all he did or said. It was the pole star by which government, economic relations, political programmes, social and family interactions, class and gender relations were to be guided.

Gandhi claimed at various times affinity with anarchism, socialism and forms of communism, relating to each in terms of its power to reinforce non-violence. "My socialism was natural to me and not adopted from any books. It came out of my unshakable belief in non-violence," he said.

Asked whether he and India's first Prime Minister, Jawaharlal Nehru, saw eye to eye on socialism, he allowed that this was not so. Nehru, he reckoned, desired socialism so greatly he would forsake non-violent means to achieve it. Gandhi would never do so.

He was repelled by the Soviet form of communism which he regarded as an imposition by a minority.

For the Mahatma, means and ends had to be morally congruent. "However much I may sympathise with and admire worthy motives, I am an uncompromising opponent of violent methods even to serve the noblest of causes. Experience convinces me that permanent good can never be the outcome of untruth and violence."

But, he also held injustice to be violence, and would surely have recognised the notion of apartheid as "structural violence". Submission, he argued, was the worst course. "Where there is only a choice between cowardice and violence, I would advise violence."

A shrewd, worldly politician in many ways, Gandhi's peasant dress and his unfailing daily toil at the spin ning wheel were not mere theatricals.

Economic exploitation was to Gandhi, a form of violence. But he did not stop at hating capitalism; he was deeply anti-materialist and pro-labour in an almost spiritual manner.

"If all laboured for their bread and no more, then there would be enough food and enough leisure for all."

In contrast to the present emphasis on a human rights culture, Gandhi argued for duty. "If we all perform our duties, rights will not be far to seek. If, leaving duties unperformed, we run after rights, they will escape us as a will-o'-the-wisp."

Assassinated nearly half a century ago, Gandhi's thoughts still demand to be heard in a world where the poorest nations are awash with lethal weapons, while their people slowly starve to death.

Mahatma Gandhi stands out among modern activist-philosophers in his insistence on the primacy of morality over efficacy in political action — a challenge to political movements to pursue abiding values rather than expedient programmes.

(3)

28/5/1993
DI News

THE DAILY NEWS, FRIDAY, MAY 28, 1993

Mahatma, master of mass action

On the centenary of Mahatma Gandhi's arrival in South Africa, **Jo-Anne Collinge** reflects on the richness and the power of his philosophy of non-violence.

MAHATMA Gandhi first set foot on South African soil 100 years ago this week. When he departed for India, two decades later, the future Prime Minister, Jan Smuts, heaved a sigh of relief: "The saint has left our shores," he wrote. "I sincerely hope forever."

There was a one-word explanation for Smuts's aversion to the man whose deep-seated goodness he grudgingly acknowledged: "Satyagraha", Gandhi's intensely spiritual version of mass action which, despite its stress on non-violence and love of the oppressor, pitted subjects relentlessly and very visibly against their rulers.

Satyagraha — which means literally "truth force" — became a major weapon in the Indian struggle for self-rule. But it was called into being and shaped by Gandhi in South Africa.

meeting held in the Empire Theatre, Johannesburg. The entire gathering vowed never to submit to the Act's provisions.

In the years that followed thousands purposely transgressed the law, were prosecuted and jailed. The campaign culminated in 1913 in the march of 2 000 men, women and children from Natal across the Transvaal border, where they were deported, tried and jailed.

Campaign headquarters were south of Johannesburg at Tolstoy Farm, which was run as a self-sufficient commune for resisters and their families. There Gandhi put into effect the many social practices which he believed were intrinsic to a life of non-violence.

There was deep religious tolerance, carried to the point of residents of different faiths joining in each other's prayers and festivals; utter material simplicity and virtual self-sufficiency in food production; performance of manual labour normally consigned to the untouchable class.

NIC's antics would make Gandhi cringe

SIR — The Natal Indian Congress has become the laughing stock of South African politics. Its founder, Mahatma Gandhi, would have nothing to do with it if he were alive today. The 20-strong NIC-brigade who recently attended a "mass" meeting should have given the body a final, decent funeral.

The antics of the NIC rival the acts and utterances of a circus clown. Please note:

☐ The NIC preaches non-racism and condemns ethnicity and apartheid yet it remains a racist body both in name and membership.

☐ Even when the various Congress bodies were legal, they practised their own racist apartheid voluntarily. The NIC, the TIC and the SAIC operated separately from the ANC, the South African Coloured People's Organisation and the Congress of Democrats.

☐ Since the unbanning of the ANC in 1990, practically every NIC member/supporter has been doing the work of the ANC, whether he joined the body officially or not.

☐ When the ANC did not invite the NIC to its first Congress after the unbanning, the NIC-men were peeved to be left out.

☐ Also, when many NIC "hopefuls" failed to make it into the new ANC executive, they were disappointed. Yet the NIC preaches "non-racial" politics.

☐ When only 20 people turned up at an NIC "mass" meeting, a spokesman regretfully noted that since the unbanning of the ANC, the latter organisation had siphoned-off would-be NIC members.

☐ Since the ANC had totally undermined the NIC racial power-base, an NIC "remnant" hopefully suggested that the NIC could still survive in the New South Africa as an "Indian Cultural Body". This is utterly ridiculous. No culturally-minded Indian South African would ever accept the discredited political has-been as the guardian of his culture. The existing Indian cultural bodies are already doing a fine job.

In the final analysis it is obvious that the continued "existence" of the NIC is a crafty ploy — the NIC to act as a Trojan Horse, a recruiting agent for the ANC, as black ANC agents cannot easily penetrate the Indian community.

"THE WOODEN HORSE OF TROY"
Durban

21/12/1994 Post News

18701

an old teacher

7/9/1993 N/Witness.



Durban History Museum assisant George Foster (right) receives valuable Mahatma Gandhi photographs and documents from S.A. Gandhi. Mahatma Gandhi was S.A.'s great uncle.

Address: "NEW
Date - 3 JUN 1993
WITNESS

The statue arrives

by DENZYL JANNEKER

A NEW landmark was added to the city yesterday with the erection of a two-metre bronze statue of Mohandas Karamchand Gandhi, the "Mahatma", in the Maritzburg Mall.

The statue, which will be officially unveiled on Sunday, shows the renowned pacifist striding forward in sandals and dhoti with a staff in his hand. It commemorates the centenary of his experience at the Pietermaritzburg railway station on June 7, 1893, when he was ejected from a first-class carriage because he was an Indian.

VIP guests, including ANC president Nelson Mandela, Anglican Archbishop Desmond Tutu, Karan Singh of the Indian Government, Pietermaritzburg mayor Pat Cornell and members of the Gandhi Memorial Committee, are expected to attend a ceremony in the city hall prior to the unveiling.

The statue, which weighs about 200 kilograms and stands on a three-and-a-half ton granite plinth, is the work of Port Elizabeth sculptor Phil Kolbe, who won a competition hosted by the memorial society to determine the best work.

Kolbe, who won R150 000 for his efforts, spent the past two years working on the statue in a studio in his home town. From there moulds were taken to Pretoria to be cast in a bronze foundry.

The statue depicts Gandhi during the salt protest in Dandi, India in 1930. There he was accompanied by hundreds of followers to protest against the British Government's monopoly on the trading of salt.

Kolbe said: "He walked onto a beach, scooped up a handful of salt above his head and said: 'This salt is from the Indian Ocean and as such it belongs to the Indian nation'."

His followers then started trading insults with government forces and were soon arrested. They continued and more were detained until the

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NATAL WITNESS

18705

Lessons from

Children — and teachers — are learning important lessons about racism, voting and other important issues from a commemorative exhibition on the life of Gandhi now on in Durban.

CARMEL RICKARD reports

ASK the hundreds of school children visiting the Durban Gandhi exhibition what they like best and their answer is likely to be the lock of hair, clipped from his head just after he was killed.

They also stand and stare at Gandhi's clothes, the desk at which he worked and his brass paraffin wick lamp. Many did not know that the internationally revered peace activist had lived in South Africa, or that he played such an important part in this country's history. Inspired by what they had learnt in the film or what they have heard at school, children and adults now queue every day to see the show, *Gandhi 100 Commemorative Exhibition, 1893-1993*.

Now the organisers of the exhibition have published a package for teachers which could help the show have an even more significant impact. The booklet and other material suggest exercises to prepare classes for a visit to the exhibition and other exercises for after such a visit. But it also develops naturally into a discussion of racism and its effects. Another section prompts the teacher to begin voter education with the class. Organisations helping prepare voters for next year's elections believe it is essential that students learn from a young age about the importance of the vote and how to cast a ballot — both subjects dealt with in the Gandhi exhibition package.

As part of a lesson on the methods used by Gandhi to bring about change, pupils are also introduced to the idea of political lobbying. They are encouraged to practice this skill by identifying a national law or a school rule that they feel needs changing, then drafting a petition and asking fellow students friends and relatives to sign it. The guide suggests that as part of the learning experience these petitions and letters of support should all then be sent to the correct authorities.

The booklet also suggests exercises which will show students how to read newspapers critically. It helps teachers to raise a number of other issues with a class studying Gandhi's life. For example Gandhi believed women had an importnt role to play in his non-violent campaigns. Discussion of this strategy leads students into a debate on Gandhi's belief that women are morally superior to men and then to the problem of discrimination against women.

The impact of the exhibition now being held at the Local History Museum in Durban will soon be felt in other parts of the country. It will move to Ladysmith next month, with plans almost finalised for other centres including Johannesburg.

• The teachers' guide can be obtained through the Local History Museum, (031) 300 6244 for R10.

Date 31 MAY 1993
NATAL MERCURY



1499/88

Spreading Gandhi's ideas

Leading former minister in the government of India, Dr Karan Singh, was at Gandhi hall in Durban yesterday to speak to a gathering of people commemorating the life of Mahatma Gandhi. Dr Singh, a prominent author, is in South Africa to propagate Gandhi's message of peace, tolerance and democracy. Together with ANC leader Nelson Mandela, Dr Singh also addressed a gathering in Johannesburg at the weekend. **Picture by RAJESH JANTILAL**

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NATAL MERCURY

Mandela for Gandhi event

ANC leader Nelson Mandela will give the keynote address at the unveiling of a statue of Mahatma Gandhi in Pietermaritzburg on Sunday.

Other dignitaries at the ceremony will be Anglican Archbishop Desmond Tutu and Indian government official Dr Karan Singh.

The proceedings will start in the Pietermaritzburg city hall at 10.30am.

The unveiling will mark the centenary of the incident at Pietermaritzburg station on June 7, 1893 when Gandhi was forcibly removed from a whites-only train.— (Pietermaritzburg Bureau)

1499/89

Date 1 JUN 1993
NATAL WITNESS

1499/90

Senior Indian official visits city station

A SENIOR official of the Indian Government, Karan Singh, yesterday visited the Maritzburg train station with members of the city's Gandhi Memorial Committee.

The city's train station holds a significant place in the history of the Indian pacifist, Mahatma Gandhi.

It was here on June 7, 1893, that Gandhi was forcibly removed from a first class, whites-only train compartment, despite being in possession of a first class ticket.

Today the committee will unveil a memorial statue of Gandhi to celebrate the centenery since Gandhi's arrival in South Africa.

Singh, a former Indian ambassador to the U.S., will speak at the unveiling along with ANC leader Nelson Mandela and Anglican Archbishop Desmond Tutu. The unveiling will be in the city mall and is open to the public. —WR.

(2)

3/6/1993
N/withers.



Sculptor Phil Kolbe with his statue of Mahatma Gandhi, erected in the Maritzburg Mall yesterday. It will be unveiled on Sunday. — Picture by MIKE MATTHEWMAN

jails were full. An impasse arose and the British Government backed down, handing Gandhi a moral and non-violent victory.

Secretary of the Gandhi Memorial Society, Dasarath Bundhoo, said yesterday the statue represents a symbol of peace not only to the Pietermaritzburg public but to all South Africans.

For security reasons the statutue will be surrounded by scaffolding and will be monitored each evening until Sunday by two private security guards.

HE DAILY NEWS, FRIDAY, JUNE 4, 1993



Picture: KEITH ROSS

GANDHI REMEMBERED: Sculptor Phil Kolbe (centre) poses before his statue of Gandhi. With him are the secretaries of the memorial committee, Aroo Naidoo (left) and Das Bundhoo.

Sculptor drawn to Gandhi through art

THE man who sculpted Pietermaritzburg's newly erected statue of Gandhi says the experience brought him close to the great Indian philosopher and profoundly changed his thinking.

Sculptor Phil Kolbe feels he has — through his work — come to know and understand Gandhi and his philosophy of non-violence.

Mr Kolbe is now in Pietermaritzburg to supervise the erection of the statue and to attend the official unveiling.

Pietermaritzburg Bureau

He said in an interview that he had prepared extensively and read all available material on Gandhi before starting work on the statue.

"And when I had completed the statue somebody asked me if I was pleased to be finished with Gandhi," he said.

"Finished with Gandhi! There is no way I am finished with Gandhi. Once you have worked with him and his thinking, you become influenced by his philosophy."

Mr Kolbe said the more he researched his subject, the more impressed he became with the Gandhi's qualities.

499/94

Dr Henning

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NATAL WITNESS

Gandhi descendant to speak in city

THE World Conference for Religion and Peace, an international organisation with chapters in some of the country's major cities, has invited the general public to the Desmond Tutu Annual Peace lecture at the local university on Saturday.

The event, to be held in the C12 Commerce Block in Golf Road at 4 pm, will be addressed by Ela Gandhi, granddaughter of Mahatma Gandhi. Her topic will be "Gandhi's Vision of Peace".

A Pietermaritzburg resident connected with the movement has encouraged the public to attend the peace lecture since it is held only once a year and usually in the country's bigger cities.

— Witness Reporter.

1499/92

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Plans to rename famous city street

RENEWED plans are underway to rename Durban's Grey Street to Gandhi Street to coincide with the centenary year celebrations to mark Mahathma Gandhi's arrival in this country.

Clare Estate MP, Ashwin Mohanlall, said following his unsuccessful call to the Durban City Council in 1991 to rename Grey Street to Gandhi street, it was time to make a second attempt.

"Initially when I made the plea almost two years ago the idea was rejected after I was told that Grey Street was already an established area and changing the name would create unnecessary problems," Mr Mohanlall said.

1499/93



We remember Gandhi

by MARGARET VON KLEMPERER

IT was on June 7, 1893, that a young Indian barrister, Mohandas Gandhi, was thrown off a train at the Pietermaritzburg station for sitting in a compartment reserved for white people.

Years later, when asked to name the most creative experience of his life, Gandhi replied that it was the incident in Pietermaritzburg. From that night in June, 100 years ago this weekend, he developed his philosophy of "passive resistance" and non-violence as methods to work for his political aims.

Gandhi spent 21 years in South Africa, fighting the prejudice he had found here by means of passive resistance. By 1914 he had won assurances from Jan Smuts of just treatment for South Africa's Indians.

He then returned to India to lead the Indian National Congress in its struggle for home rule for India, again using non-violent methods, such as hunger strikes, to achieve his aims, and becoming known as the Mahatma, or saint. And now the city where his humiliation sowed a seed will see him honoured in a statue in the Church Street mall.

As well as the unveiling ceremony, which will be attended by ANC President Nelson Mandela and Anglican Archbishop Desmond Tutu, Gandhi will be remembered at the Natal Museum in Loop Street in the *Gandhi Commemoration Exhibition*, which opens on Sunday and will run for a week until June 13.

The exhibition has been organised jointly by the Natal Museum, the Durban Local History Museum, and the University of Durban Westville. Among the exhibits are rare historic photographs, some of Gandhi's personal documents and possessions, and some of his personal clothing, recently restored at Hampton Court in London.

There is also a unique copper cauldron used by Gandhi and the Indian stretcher bearers to cook rice during the Anglo Boer War, as well as the Visitor's Book from the Pietermaritzburg Mayor's Parlour, which Gandhi signed in 1912.

The one-and-a-half times life size statue of Mahatma Gandhi by sculptor Philip Kolbe of Port Elizabeth.

Programme for unveiling ceremony Sunday, June 6

- 10.15 am: All guests to be seated in city hall
- Constitution of Assembly
- Introduction of guests of honour and officials
- Hymn — Lead Kindly Light: Pietermaritzburg Choral Society
- Universal prayer and message by the Most Reverend The Archbishop Desmond Tutu of Cape Town
- Welcome by mayor of Pietermaritzburg
- Address by Chairman of Gandhi Memorial Committee, Dr M.M. Motala
- Vaishnava Hymn — Gujerati Vedic Society
- Introduction of guest speaker
- Address by Guest of Honour Dr Nelson Mandela
- Presentations
- Assembly adjourns to memorial site for unveiling of Gandhi statue
- Unveiling ceremony
- N'kosi Sikelele Africa

(1) P. T. O.

N/witness 5/6/1993

Restoring Gandhi's

Phoenix Settlement, founded by Mahatma Gandhi, is a mere shadow of its original self and is desperately looking to be restored to its former glory. IMRAN AMLA reports.

IN 1904, Indian pacifist Mahatma Gandhi founded a small, non-racial settlement on Natal's north coast, where he laid the foundation of non-violent resistance in South Africa.

This little hamlet, which became known as the Phoenix Settlement, was used as a venue by Gandhi and others fighting injustice.

In January 1971, the Committee for Clemency made a call from the settlement for the release of political prisoners. Later that year, the settlement became the venue for the revival of the Natal Indian Congress. In September 1983, the United Democratic Front held its first executive meeting at the settlement.

Throughout these years, the tenets of non-violence and passive resistance were firmly upheld and maintained at the settlement.

Today, the settlement lies in ruins after falling victim to looting and riots in 1985. Ironically, it now also lies in the midst of the Bhambayi shantytown — an area so ravaged by recent internecine violence, that it is referred to as Natal's Beirut.

Prior to 1985, a steady stream of schoolchildren, patrons and tourists visited the settlement, with its museum and library. The museum was stocked with a wealth of artefacts relating to Gandhi's life, while the library was used as a reference point by schoolchildren.

Programme for tomorrow's unveiling ceremony

- 10.15 am: guests seated in city hall
- Constitution of Assembly
- Introduction of guests of honour and officials
- Hymn *Lead Kindly Light* by the Pietermaritburg Choral Society
- Universal prayer and message by the Archbishop Desmond Tutu
- Welcome by city's mayor
- Address by chairman of Gandhi Memorial Committee M.M. Motala
- Vaishnava Hymn by the Gujerati Vedic Society
- Introduction of guest speaker
- Address by Nelson Mandela
- Presentations
- Assembly adjourns to memorial site for unveiling of Gandhi statue
- Unveiling ceremony
- *N'kosi Sikelele Afrika*

However, today the settlement is a no-go area for most people, with its buildings either decaying or destroyed. Gandhi's original home, Sarvodaya, is one of the buildings that has been broken down since the riots.

The Kasturbavahn, which once housed Gandhi's relatives, has been taken over by squatters. The walls of the Kasturba Gandhi school have collapsed and is just a shell of the original building.

The International Printing Press building, from which the *Indian Opinion* was once published, is a canvas for political graffiti. The writing on the walls contrasts sharply with the mood with which the settlement was founded. A crude sketch of an AK47 is daubed on one of the walls, while swastikas and AWB insignia adorn one of the pillars. Grotesque human figures are painted on the facade, and praises to the IFP, ANC and SAP are scribbled on various sections.

The only functional building remaining in the settlement is a clinic. It serves about 500 patients a week and is the only building with electricity and running water.

Although a daunting and mammoth task, the restoration of the settlement is considered a must by the Phoenix Settlement Trust.

Chairman of the trust Mewa Ramgobin explained that the restoration of the little village is linked in essence to the restoration of peace and justice in South Africa. He added that "no political group, whether in power or not, can ignore the historical significance of Mahatma Gandhi, or the Phoenix Settlement".

However, the on-going violence in the area is hampering restoration efforts of the settlement. He stressed that a stable leadership will have to be established in Bambayi to make any restoration meaningful.

Ramgobin said the idea of restoring the settlement has met with favourable responses from the Durban City Council, as well as the people of India.

"The Phoenix Settlement belongs to the political heritage of the whole of South Africa. The restoration of the settlement would not only be a tribute to a great life, but is also a historical necessity." Ramgobin said.

14/9/96

(2)

N / witness 5/6/1993

dream



Lindelwa Mdlangiswa, who lives in a shack near the Phoenix Settlement, stands on the porch of the International Printing Press building. The building, which once published the Indian Opinion is dilapidated and defaced with grafitti. — Picture by MIKE MATTHEWMAN

(3)

Gandhi's cause 'was racially exclusive'

5/6/1993
N/witness

IN both the articles that appeared in *The Natal Witness* it was evident that Gandhi's Passive Resistance Movement was inspired by moral individuation and that he led in this country a national struggle — a struggle on behalf of truth, God and India. However, one area seems overlooked and that is that Mahatma Gandhi's fight was exclusively on behalf of the Indians.

Ironically, Gandhi accepted white superiority but rejected black equality. Early in 1904 he encouraged the Johannesburg Town Council to "withdraw the kaffirs" and complained that the "mixing was unfair and an undue tax on the Indians' patience".

Historian Jay Naidoo (not to be confused with Cosatu's Jay Naidoo) asserted that Gandhi was critical of the whites' careless and ignorant use of the word Coolie, yet his own use of the term Kaffir was no less ignorant and no less careless.

In 1906 the coloured community complained in a petition because the franchise was not extended to them in the Transvaal and the OFS. In response to this petition Gandhi stated "we (Indians) consider that it was a wise policy on the part of the British Indians throughout South Africa to have kept themselves apart from the other coloured communities in the country".

Gandhi openly stated that there were sharp differences between British Indians and the Kaffir races and said "we may entertain no aversion to Kaffir races, but we cannot ignore that there is no common ground between them and us in the daily affairs of life".

We cannot call Gandhi racist for, despite acknowledging the racial differences, he simultaneously said being with Africans (his prison experiences), gave an opportunity of experiencing their conditions and observing their habits.

However, it would be false to uphold that Mahatma Gandhi was the champion of the underprivileged and represented non-whites — his fight was beyond doubt exclusively for Indians, but which Indians — traders or labourers?

Interestingly, in 1909 during the Passive Resistance Movement he stated "it was the businessmen who shouldered the burden of the struggle. It was their stake which was more at risk because they enjoyed a 'high status'."

He also wrote that he had no wish to see ignorant Indians who cannot be expected to understand the value of a vote being placed on a Voters' List!

Jay Jugwanth
Pietermaritzburg

Letter shortened

Gandhi celebrations

THIS weekend the city pays tribute to Mahatma Gandhi with the unveiling of a statue of the Indian leader in the Maritzburg Mall tomorrow. There are a variety of stories connected with Gandhi on page 5, as well as the programme of tomorrow's service.



(4)

5/6/1993
N/witness.

Paying tribute to a champion of peace

by KHABA MKHIZE

MOHANDAS Karamchand Gandhi will be remembered tomorrow at a prestigious function in the city hall, followed by the unveiling of the larger-than-life bronze statue of the peace zealot in the Maritzburg Mall. (Mahatma, meaning "great soul" was an honorific title).

Why commemorate the Gandhiji experience of being kicked off a train a hundred years ago? It may also be asked: Does Gandhi's philosophy have a place in present-day South Africa?

Shakespeare said the evil that men do lives after them. Often evil is visible while peace is invisible. However, the time has come for the invisible to be made visible and how else can this be done than to bring together illustrious leaders of our land to Pitymaritzburg to partake in a ritual to inhale the peace salts.

Our world today needs new models of human tolerance. We have many symbols depicting human intolerance and racial bigotry in our history books. For over 45 years there have been no world wars, but regional wars headline the pages of modern history.

Bapu (father), as he was called by those who were not intolerant of greatness, stood for the truth, immaterial of what his detractors would say or do to his person.

The late Alan Paton said of him: "As long as humanity exists on Earth, Gandhi's name shall never be forgotten." Here in the city tomorrow we will be celebrating what I would describe as "human glucose".

Notwithstanding criticism from those intolerant of human greatness, he tirelessly taught the world how to behave in the face of moral decay, he kept shining the torch of enlightenment, leading his millions of people to the greatest democracy on Earth today.

Sure, many negative stories circulate about Bapu, some touching on his sexual indulgences. But these only prove one thing: That Bapu was not a saint, but also a frail human being like many of us. Gandhi's weaknesses prove that the job to champion truth and justice is not a monopoly of saints and special beings. No one has a copyright to set right what is evil. We all have a responsibility to sanitise humanity as a duty during our lifetime.

The Gandhi Memorial Committee is commemorating this 100th anniversary of the birth day of *Satyagraha* — passive resistance (truth force) in Church Street. Thanks to them. For the young lawyer was kicked out of a train in this Pitymaritzburg railway station in 1893 because of his skin.

In our history books and in many movies we are reminded about the angels of death. The Hitlers, Mussolinis, Amins, Papa Docs, Bokassas.

Bapu played a significant role in providing an alternative to tyrants. Since Jesus Christ he was one of a few apostles advocating tolerance.

He once said it is the duty of every human being to study and understand his fellow man's religion. With today's religious intolerance, we need the sustenance of that truth.

Although Bapu was great by all standards in the religion of refining the human soul, he himself did not entertain praise or elevation. After winning the liberation of India, Bapu turned down the offered position of prime minister, stepping aside for Nehru.

Greatly influenced by Jesus Christ and Tolstoy, Gandhi was himself to influence other great men. Martin Luther King jnr, although a Christian minister, was proud that his model came from a different religious sect, Hinduism.

Mwangi (teacher), that great son of Africa Julius Nyerere, was also Gandhi's disciple. He was the only leader in Africa who was prepared to make a decisive stand to liberate Uganda from Idi Amin Dada, the butcher of Kampala. As a president in his country, Mwangi was the lowest paid in the Tanzanian cabinet, by his choice. He refused stately mansions and high-powered security, opting to live in a humble village with the people he gave freedom.

Where in the world can you find such a model free of the frills that are fringe benefits for appetite-whetted politicians? Look at the episode when some people acknowledged his work and brought him jewellery. His wife was shocked when he came home and said he would not touch the jewellery, then scooped up the treasure to take back to the senders.

"I cannot be paid for leading my people!" — that was Gandhi at his philanthropic best.

Sitting in the presence of a Presence

Famous news reporter NEGLEY FARSON met Gandhi on several occasions. This is an account of their first meeting taken from his book *The Way of the Transgressor* published in 1935 by Pan Books Ltd: London.

THE day after I reached Bombay I went up to Surat and drove across an arm of Baroda State with a Parsee. And there, at Karadi, sitting under a mango tree, I faced Mahatma Gandhi. He was clad in nothing but a loincloth, a pair of ancient silver-rimmed spectacles and two hats. Anyone else would have looked ridiculous. But not the Mahatma. I realised, as I sat cross-legged on the ground before the little man, that I was in the presence of a Presence.

"Tell me," I asked, "why do you hate the British so much?"

"Because," said Gandhi, "they are sucking the life-blood out of India. They do not give us schools, they do not give us roads. That village behind us pays a tax of 1 700 rupees a year."

"But 1 700 rupees," I said, "would not build a mile of road!"

Gandhi broke the cotton he was spinning into a string on his *takli*. It may have been an accident; I think not, for every time I seemed to get to the point of a convincing condemning statement against the hated British, he broke that thread. Then, with his little monkey-like tongue, he would spend a long time licking the broken ends and splicing the fibres of cotton together again — after which he would resume our conversation, talking about something else.

The students of his *ashram* sat around us.

"But to go back to the loom age," I asked Gandhi, "to take all India back to a village life — against the British — isn't that a good deal like sending naked men against steel?"

Gandhi gave me a toothless grin. "Well, they aren't doing too badly," he said. "As long as we do not hit back, the British do not know what to do. After a while they will become ashamed of themselves."

What the mahatma really had his eyes on that day in Karadi, as the grey monkeys swung through his mango tree, was not the bazaars of India, swarming with young men in Gandhi caps shouting "*Ghandhi Ki Jai!*" Nor did he care an iota what the *sahibs* in the Bombay Yacht Club or up at Simla were thinking about him. Gandhi had his eye on the British House of Commons, and on the face of American public opinion; both of which he was trying to horrify. That was where he thought he might win his fight. He longed to hold the British up as wife-beaters before a shocked world. The spirituality of his civil disobedience movement rested upon a masochistic base.

"Beat me, you brute!" Gandhi was encouraging Mother India to taunt the British. "Beat me, beat me, beat me. I won't hit back, and while you are doing it I am going to set up such an outcry that the whole street will know about it; even your own family will be horrified at you. And after you have stood this sort of scandal for a time you will be so ashamed of yourself that you will come to me and say, 'Look here, why can't we agree upon something?' And then you will have to give me my liberty of Dominion Status that I want.

"Otherwise you will have to go on beating me until you go crazy."

Facing the little man that sweltering day on the plain of Karadi this aspect of the Civil Disobedience movement did not present itself to me. I felt abashed in the presence of such apparant simplicity. It was only as I watched him at work that I bagin to see with what diabolical cunning such simplicity could be used. I saw the British driven almost frantic by it. Gandhi himself may not have started his Civil Disobedience movement with this masochistic intention; but when he failed to get full Civil Disobedience from the Indians (which would have paralysed the British Services within three days), he seems to have exploited this horror side of it. Even a Holy Man it appeared must employ guile to triumph. When I asked Lord Irwin, viceroy of India, what he thought of Gandhi, he replied:

"The first time I saw Gandhi I was tremendously impressed by his holiness. The second time I was tremendously impressed by his legal astuteness. The third time I was sure of it."

"Of which, Your Excellency?"

Lord Irwin merely smiled and looked down into the Himalayas. "That is for you to decide," he said.

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Accord: Gandhi memorial statue unveiled

Mandela appeals for boost to peace accord

Pietermaritzburg Bureau

ANC president Nelson Mandela yesterday called for an urgent meeting of National Peace Accord signatories to strengthen the accord and to give peace fresh momentum.

Speaking in a packed city hall at the unveiling of the Mahatma Gandhi memorial statue, he said: "The solutions we devise will need to be driven by leaders of every political formation. We need to unleash a mass movement for peace.

"Through an urgent meeting of the signatories of the peace accord we can ensure that the campaign for peace truly becomes a mass movement of our people. To this end I say we cannot delay a meeting any longer."

Despite the signing of the accord, the country had witnessed endless murders, he said.

He commended the ANC southern Natal region for its recent peace proposal and also welcomed the move of concerned Zulus who were discussing with King Goodwill Zwelithini the question of ending the violence and "bringing peace to our bleeding country".

Mr Mandela said the country was poised at a critical moment, and in the negotiation process April 27, 1994, had been set as "the day when all South Africans shall exercise their vote as equals".

"There has never been such a moment in our history as the forthcoming election. Let us all join unreservedly to make that moment a time of unity, of healing wounds. There is no turning back."

At a brief press conference before his departure from Oribi airport, Mr Mandela said he was confident the peace forces were "strong enough to be able to convince everybody that the future of South Africa lies in having these elections as soon as possible".



ANC president Nelson Mandela (left), Anglican archbishop Desmond Tutu and Dr Karan Singh, a senior representative of the India government, greet an enthusiastic and cheering crowd from the foot of the Mahatma Gandhi statue, which was unveiled in Pietermaritzburg yesterday. The one-and-a-half times life-sized bronze statue, by Port Elizabeth sculptor Philip Kolbe, stands in front of the Old Colonial buildings facing the city hall.
Picture by CHRIS JENKINS

1499/98

Witness 7/6/1993

(1)

(2)

7/6/1993

NMeaney -

Thousands at statue unveiling

Pietermaritzburg Bureau

THOUSANDS of people packed the Church street mall here yesterday to witness the unveiling of a statue of Mahatma Gandhi at a moving and colourful ceremony to mark the centenary of his being thrown off a train at Pietermaritzburg station.

The large bronze statue, by Port Elizabeth sculptor Philip Kolbe, stands in front of the Old Colonial buildings facing the city hall.

The unveiling was preceded by a meeting in a packed city hall by ANC president Nelson Mandela, Dr Karan Singh, a senior representative of the Indian government, Pietermaritzburg mayor Pat Cornell and other dignitaries.

Messages from around the world, from among others Mother Teresa and British film director Sir Richard Attenborough, were read.

The event was organised by the Gandhi memorial committee, which was formed four years ago to prepare for the commemoration of "an event of supreme importance in the life of Mahatma Gandhi".

Mr Cornell said the occasion was without precendent in Pietermaritzburg's history and the city had become the focus of world attention.

Dr Singh said the Pietermaritzburg station incident on June 7, 1893, changed not only Gandhi's life but the course of human history.

Mr Mandela told the gathering: "With this we unveil the very first statue of hope in our country. We hope that once all South Africans have won their birthright to life, liberty and equality, we together shall be able to cause a non-violent society."

Anglican Archbishop Desmond Tutu called for the new, democratic government of South Africa to abolish the armaments industry when it came to power.

(1) 499/99



Picture: PURI DEVJEE

NELSON Mandela, president of the African National Congres... puts h's arm around six-year-old Kathleen Shiman as they watch the unveiling of the statue of Mahatma Gandhi in Pietermaritzburg yesterday.

7/6/1993 D/News

Mandela-Buthelezi talks boost

(2)

PROSPECTS of an imminent meeting between Nelson Mandela and Mangosuthu Buthelezi have rekindled hopes for peace as the country enters an 11-month campaign for its first one-man, one-vote elections.

Agreement yesterday between the ANC and IFP leaders to meet within weeks under the chairmanship of Anglican Archbishop Desmond Tutu and Methodist Bishop Stanley Magoba boosted optimism about damping the violence plaguing South Africa.

National Peace Secretariat chairman Antonie Gildenhuys said last night the "excellent" news significantly enhanced the prospects of peace.

Val Pauquet, spokeswoman for the National Peace Accord, said it was wonderful that the two leaders had agreed to meet. The Peace Accord

Political Staff

had been trying for months to organise a meeting of its signatories.

She said Mr Mandela's call yesterday for a re-affirmation of the Peace Accord was very encouraging.

Anglican Dean and Bishop of Natal Michael Nuttal would arrange the date of the meeting, scheduled for Archbishop Tutu's residence in Cape Town, Bishopscourt, in discussion with Mr Mandela, Dr Buthelezi and Dr Mogoba.

ANC and IFP officials have been meeting since late last year to arrange such a meeting, but the liaison channel has so far failed to produce any results.

At the unveiling of a Gandhi statue in Pietermaritzburg yesterday, Mr Mandela issued a call for the Peace Accord to be renewed and strengthened. He said the time had come for the signatories of the accord to come together again without delay.

"Some time back we signed a mutual peace accord, but we have since then witnessed endless murders," he said. Peace could come to South Africa if all the country's leaders sat down together to make a commitment.

"We cannot delay a meeting of the signatories of the peace accord any longer."

Mr Mandela also said in an interview that a free and vigorous Press must play an essential role in a future South Africa. It was important to all democratic countries. He said the Press could guarantee that democratic values were upheld.

See Page 2

7/6/1993
D/News.

e 6 7/6/1993 Natal Witness

1499/100

Two statues

AMONG the many monuments and memorials to be found in Pietermaritzburg there was, Queen Victoria apart, until last week only one commemorating an individual, that of Sir Theophilus Shepstone in the Town Gardens. Now Shepstone has been joined by Gandhi, whose statue in the Maritzburg Mall was officially unveiled by Archbishop Desmond Tutu yesterday.

Shepstone and Gandhi make curious juxtapostion, standing as they now do some 200 metres apart. They lived in Natal together a hundred years ago for precisely one month. Gandhi arrived in the colony on May 23, 1893; Shepstone died on June 23. It is highly unlikely that they ever met. Probably they never even heard of one another. Their worlds were poles apart. Yet both have been deemed worthy of commemoration in stone and brass.

As erstwhile secretary for native affairs, Shepstone had developed and refined the colonial system of indirect rule of Natal's African population through chiefs. It was calculated, on a shoestring budget, to keep the black population quiescent. It certainly discouraged the development of an urbanised black middle class. Many modern scholars now regard it as the ideological embryo of apartheid.

Today is the exact centenary of Gandhi's being thrown off the train at Pietermaritzburg's railway station. It was a turning point in his life. In his own words, "my active non-violence began from that date". It is also one of those tiny pivots on which history turns. His tactics were to frustrate and baffle General Smuts. Later *Satyagraha* was to shake the British Empire to its foundations (though it might not have proved as effective a weapon against an authority less receptive to moral pressure — similar tactics by the ANC against the developing and far more ruthless apartheid state in the 1950s were much less effective) and led, eventually, to independence for India in 1947. That great event, in turn, proved the guiding star for the subsequent decolonisation of both Africa and the Far East.

By a supreme irony, the new Gandhi statue stands outside the imposing and ornate facade of Pietermaritzburg's Colonial Building, now empty and deserted as if to symbolise the end of an era. The desire for freedom has triumphed over colonialism, and, in the modern South African context, is about to overcome its unlovely ideological offspring, apartheid. But freedom can be maintained only by eternal vigilance. Independence in India was followed by division and appalling religious riots; in Africa the end of colonial rule was the prelude to unspeakable dictatorship in a number of countries. May we learn from history, lest the termination of the last neo-colonial regime in Africa amount to no more than a change of ruling elites.

7/6/1993
Natal witness
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ABOVE: ANC president Nelson Mandela delighted six-year-old Kathleen Shiman when he asked her to sit with him during the ceremony at the unveiling of the statue of Mahatma Gandhi yesterday. With them is Archbishop Desmond Tutu. BELOW: Mandela, Tutu and Dr Karan Singh, a representative from the Indian Government, shortly after the statue was unveiled in the Maritzburg Mall yesterday. — Pictures by MARK WING

7/6/1993 NEW TIMES

Gandhi honoured in city ceremony

by YVONNE GRIMBEEK

IN a day filled with ironic contrasts and moving ceremony, Pietermaritzburg paid tribute to the man the city shamed a hundred years ago.

It was at the Pietermaritzburg railway station on June 7, 1893, that Gandhi, then a shy young lawyer, was thrown off a train for sitting in a carriage reserved for whites. It was the spark that set him off on a lifelong crusade fighting for the rights of the oppressed.

But yesterday the city righted the wrong and unveiled the first statue of its kind in the country of a black man who fought against racism. Archbishop Desmond Tutu described it as one of the ironies of living in South Africa that the statue of a black man, sculpted by a "witman", was being unveiled.

The statue shows Gandhi striding forward facing the sunrise, his back turned to the station where his remarkable journey began. Even more ironic is the placing of the statue. It stands proudly outside the old Colonial Building which was the headquarters of the system of government which decreed that no non-white could ever travel first class in a Natal Government Railways train.

Tutu said it is extraordinary that Gandhi is honoured by a city synonymous with violence. "What is even more extraordinary is that a statue of a black person is erected in the middle of a white city."

"In honouring the soul of the great Mahatma Gandhi we are also honouring ourselves," he said.

ANC president Nelson Mandela said that, with the unveiling of the statue, South Africa was unveiling its first statue of hope. "It is the hope that once all South Africans have won their birthright to life we will be able to forge a non-violent society," he said.

The ceremony itself brought together people from all over the political spectrum.

Mandela shared a platform with city mayor Pat Cornell, Dr Karan Singh from India, Professor Fatima Meer, sculptor Phillip Kolbe, journalist Khaba Mkhize and ANC Midlands leader Harry Gwala.

Mandela joined Joshua Radebe's Choral Society for an impromptu dance performance.

At the end of the day, as the crowd raised their fists in singing *N'kosi Sikelele* and the shadows grew longer, the statue of Gandhi was bathed in sunlight with the Mahatma looking forward.



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NATAL WITNESS

A service that just chugs along

South African society has steamed ahead since 1893 when Mahatma Gandhi was kicked off the train at the Pietermaritzburg station. The rail service, by contrast, has in many ways gone backwards, reports JOHN NICHOLS.

PASSENGER train frequencies between Durban and the Reef have changed little over the 100 years since Gandhi's time, says Railway Society Natal branch chairman Terry Hutson.

The number of passenger services has declined, he says. Two daily trains were introduced in either direction shortly after the line was constructed in the early 1890s, but now there is only one — the Trans Natal.

"The whole service has deteriorated in the past few years. We used to have a wonderful train network, and I certainly hope the high standards of the past can be regained," Hutson said.

The former SA Railways long-distance passenger service is now known as Interpax, and Natal manager Hennie Basson said it is driven by sound business motives and practices.

"In the past, the SA Railways was run as a government department with taxpayers' money, and it was not under pressure to balance costs and income.

"But the taxpayer subsidy structure has been abolished and we have to make sure that we match supply with demand," Basson said.

This has meant the rationalisation of train services, and the slow "milk train" on the Durban-Johannesburg route has been discontinued.

Interpax is improving its marketing strategies and plans to capture more of the travellers' market.

An announcement on forthcoming improvements and expansions to the train passenger service could be made in July, Basson added.

The price of a one-way first class train ticket between Johannesburg and Durban is R164, compared with the SA Airways one-way midnight flight fare of R185, and the normal one-way economy airfare of R306.

According to Railway Society chairman Hutson, a steam locomotive completed the Durban-Pietermaritzburg run in two hours and 18 minutes in 1893 — about half the normal time.

The train was "light", a locomotive, single truck and guards van, and it stopped three times to take on coal and water.

The speed trial was unauthorised, and the motive of driver Jimmy Hargreaves was apparently to see how quickly the trip could be done.

Railways management was livid about the exploit, but there is no record of disciplinary action taken against the train drivers and engineers.

"Nowadays, the normal scheduled train service takes two hours between Durban and Pietermaritzburg with modern locomotives and rolling stock.

"Passenger trains are still the most relaxing longer distance domestic travel method, and there are many thousands of people who hope that Interpax will be able to hold its own in a free market environment," Hutson said.

1499/103

Phone 370403 Fax 37
Date - 8 JUN 1993
NATAL MERCURY

South Africa today, plagued by political uncertainty, is in dire need of more individuals of the calibre and mettle of the Mahatma, Mohandas Karamchand Gandhi. **MORGAN NAIDU** reports.

Gandhi's relevance in a changing South Africa

WITH the seemingly never-ending political metamorphosis in South Africa, and racial barriers being knocked down piece by piece, prospects for a complete recovery from apartheid are being dampened by unrelenting violence on one hand and dilly-dallying of major players on the other.

It is perhaps fitting then that the 100th anniversary of Gandhi's arrival in South Africa should come at a time when the tolerance, love and peace exuded and practised by this philosopher and spiritual leader is needed more than ever.

Unfortunately, it seems the tremendous significance of Gandhi's beliefs and message have skipped a few decades.

When the struggle for freedom in South Africa was at its most intense in the late '70s and early '80s, the trustees of Gandhi's legacy and beliefs chose to remain quiet.

Admittedly, Gandhi's decision to remain in this country in 1894 was primarily because of the Indian community. However, his concerns were later expanded to include the rights and freedoms of all mankind.

While Gandhi saw the sense and need to move ahead and stop thinking in terms of race, the heirs of his legacy failed miserably in their duty to spread that message to a changing country.

Gandhi did not exactly come from humble beginnings. His father was a prime minister — so, rightly speaking, it was not his lack of wealth which endeared him to the poverty-stricken and the "untouchables".

He wasn't a politician and neither did he seek its office, yet his philosophies, combined with his acute skills of negotiation, saw him gain audiences with political heavies of the time — from Jan Smuts to Pandit Nehru.

Gandhi was not a priest or convenor of the Hindu temple, yet his extremely religious demeanour spread the message of religion more effectively than could ever be anticipated.

Mohandas Karamchand Gandhi was born in Porbandar, India.

Married while still a teenager, he studied law in England and returned to his motherland years later as a qualified barrister.

When Gandhi was requested to act in a law suit between two Indian trading companies in 1893, in South Africa, little did he realise that his acceptance of the offer would culminate in a life-changing experience — both for himself and the thousands of individuals who were to feel the impact of his message.

Travelling from Durban to Pretoria by train, Gandhi unwittingly committed a "crime" by purchasing a first-class railway ticket — unpermissible in those days for anyone not white.

When the train stopped over at Pietermaritzburg, Gandhi was kicked out following objections to his presence by white passengers.

This now-infamous incident spurred the little man into action and the following year he formed the Natal Indian Congress.

Gandhi was to symbolise the fighting spirit of the oppressed as he vehemently fought against, firstly, the carrying of passes, then the issuing of registration certificates to Indians — and the provincial barriers within which members of the Indian community were confined.

However, as militant as he may have been against those measures, Gandhi's form of protest never took on a violent dimension.

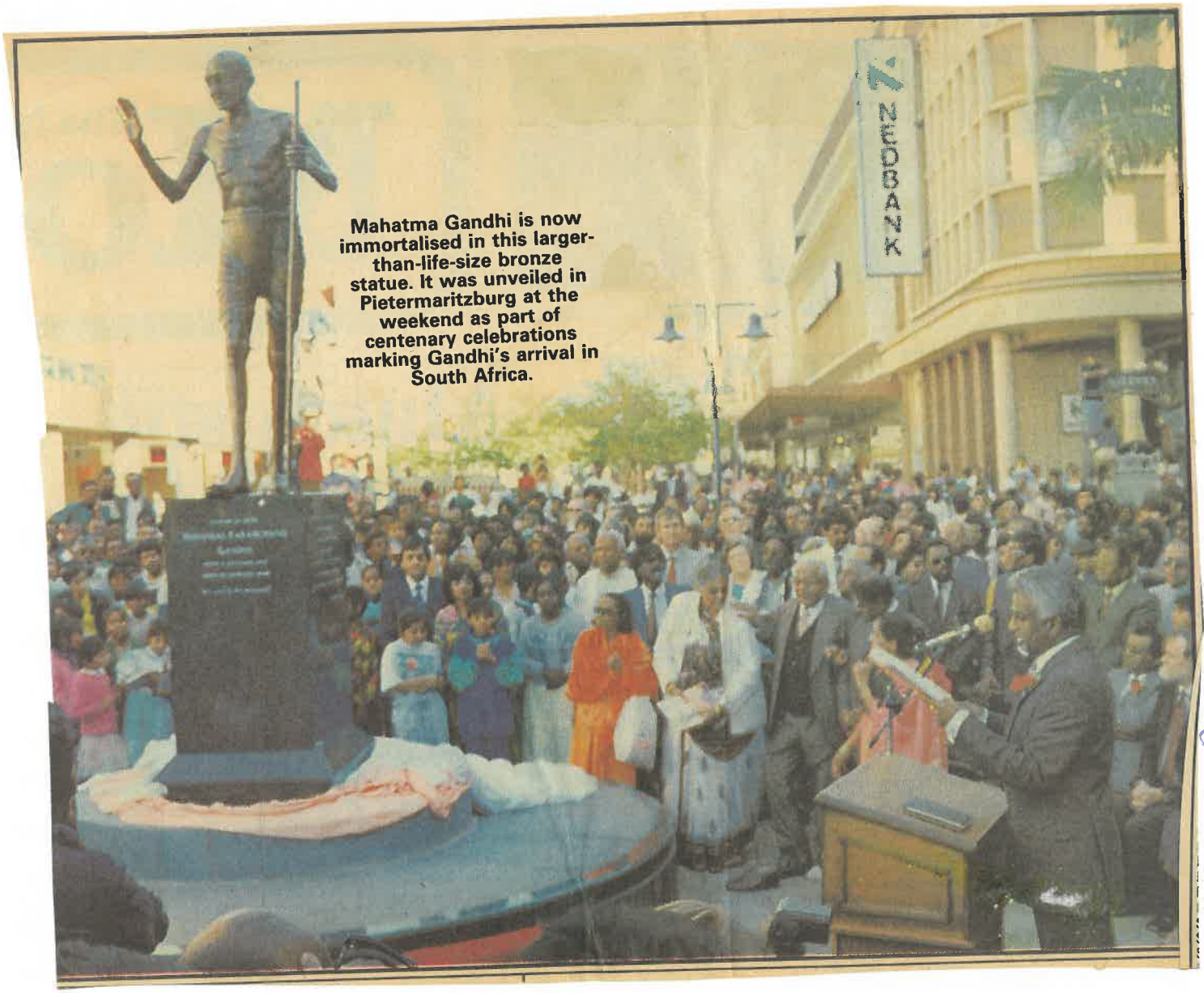
His protest was non-violent or *Ahimsa*, and was embodied in his philosophy of Satyagraha which, literally, means "truth force".

Gandhi's philosophy of non-violence and passive resistance gains a special meaning when viewed against the current backdrop of religious intolerance and political differences, both in South Africa and India.

If he were alive today we could certainly do with his tolerant spirit, his ability to heal rifts and his systematic approach to problem-solving.

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Mahatma Gandhi is now immortalised in this larger-than-life-size bronze statue. It was unveiled in Pietermaritzburg at the weekend as part of centenary celebrations marking Gandhi's arrival in South Africa.

(2)
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NATAL MERCURY

Gandhi anniversary peace march

A MAHATMA Gandhi 100th aniversary celebrations peace march is to take place in Chatsworth on Sunday.

Organised by the Chatsworth Sathya Sai coordinating committee, the procession will start at 7am at the Unit 9 shopping centre and proceeding to the Sai Baba Ashram, 50 Damorosa Crescent, Road 919, Chatsworth.

A key note address on Mahatma Gandhi, his life, teachings and message for South Africa, will be delivered by Natal Indian Congress member, Mr IC Meer at 8am. — (Mercury Reporter)

Talk on life of Gandhi

TONIGHT Reporter

TO celebrate the impact of Mohandas Karamchand Gandhi on the lives of South Africans and the international community, Durban's Local History Museum has arranged talks and guided tours associated with an exhibition about Gandhi at the museum.

Professor Margaret Chatterjee, a visiting philosopher from Oxford University, will give a public lecture entitled "Gandhi's Philosophy of Satayagraha" on June 14 at 6 pm. Gandhi's Satayagraha is a field that Professor Chatterjee has explored closely and extensively.

Ela Gandhi, granddaughter of Mohandas Karamchand Gandhi will give a personal account of "Living at the Gandhi Settlement" on June 22 at 6 pm.

The talk will embrace anecdotes and stories told to her over the years about her grandfather by members of the family.

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12 JUN 1995
WITNESS

Party times are back

by KHABA MKHIZE

JAY Jugwanth blew a fuse on the eve of Mahatma Gandhi centenary commemoration of the racist train incident in Pitymaritzburg in 1893. Jugwanth, in a letter published in a page dedicated to the Gandhiji, recalled that this peace zealot referred to black Africans as "kaffirs". The writer of the letter was accused by many, privately, of being "reckless" towards the cause of Gandhi.

"*Aphi amaKula* — where are the Coolies?" This was the greeting that lubricated the meeting between the editor of Ilanga, T.G. Mthembu and *Post* editor Brijlall Ramguthee at a luncheon in Durban a fortnight ago. It soon percolated that this was the standard greeting to reinforce the two men's relations. Brijlall, according to Mthembu, was learning Zulu some years ago and he used to greet him with "*Uyezw' ukuthi athini amaKula manje*" (do you hear what the Coolies are saying now).

Brijlall said he and Mthembu always like to make life "lighter" when they meet as friends.

A Hindu friend tells me that "Coolie" simply means "worker" but because it had been used in derogatory context, the root meaning has mutated to a negative one.

Some years ago when I had irritated another motorist in Durban, I was able to timeously cut him off: "What are you doing . . ." I ad-libbed . . . "you Kaffir!" "But I am white . . ." "It doesn't matter," upon which everyone around laughed at the scene.

It's better to poke fun at things you have no control of.

During the reign of the English, black Africans at missionarised areas like Edendale, Driefontein in Ladysmith and Groutville would find it not offensive to refer to their uneducated fellow members as "kaffirs".

Today, the word "native" is unspeakable because of the belittling connotation it carried when it was used in a master-servant condescendency.

This referrence was then followed by "Bantu" which also took a nosedive into the mortuary files as a derogatory term which infused apartheid *baaskaap* on Africans.

Now, thanks to Jay Jugwanth, I am in a position to educate my Asian compatriots about how Africans feel when they talk freely without realising the unintended harm about the "Bantus".

That name "Bantu" was also laid to rest by the Piet Koornhof's department of Bantu Adminstration and replaced by yet another cremated absurdity: "Plural Relations", which until April last year was changed to Department of Development Aid. It was also aided to extinction.

The point I am making, after all, is that Gandhi was using the "Kaffir" term in the same way as our fathers referred to the sorghum beer as KB, abbreviating "Kaffir Beer". This was according to the times when black was kaffir.

George Bernard Shaw, sanitising his father's alcoholism which was a source of ridicule by his friends, devised a simple but clever stratagem: When you have a skeleton in the cupboard, open it and let the skelleton dance!

> "It's better to poke fun at things you have no control of."

Graham McIntosh once told me about a neighbour farmer who thought he was progressive. "Graham, that farmer across there still calls his coons kaffirs!"

Not that Jay Jugwanth has anything against Gandhi. Part of the literature that captivates me about the Mahatma I possess through the generosity of this very Jay. The huge portrait of Mohandas Karamchand Gandhi hanging in my living room is a symbolic reality from the same man, presented on my birthday last Tuesday.

Which reminds me of another present from a blonde friend. I asked her to remind me of her birthday since I wanted to "revenge" the treat. She said she felt she was too old to think of her birthday. I told her that I did not need the year, but all the same "there's no old lady in the company of true gentlemen".

She loved that and asked where I had got it from. Nowhere, but from my appreciation of women, all women of the world. "Please write about it, it's gorgeous; you have made my day," Lady A also made my day.

What I don't appreciate in women, even sophisticated libbers and feminists, is the way their have imposed a copyright on the word "gender". Where are your dictionaries ladies? Even at conferences, seminars and meetings, when you hear the mention of "gender issues", you bet your soul they refer to "women's issues". We men also share the gender descriptive group.

Talking about Sunday's Gandhi celebration at the statue, which was boycotted by the TV cameras, I was reminded how appropriate its timing was. The previous day we had been celebrating the 10th annivesary of Sukuma Comprehensive School with Madala Mphahlela, CCV manager, who was guest speaker.

This all silently feeds on hope that violence has gone out of fashion in the post-Pitymaritzburg era. The previous Sunday we were also celebrating the realisation of peace in kwaXimba. Hope and peace are now evidently back in fashion around here.

The KwaXimba jorl had been precedented a week earlier by yet another ceremony; the celebration of two years of peace in Mpumalanga. Four oxen were slaughtered. On Tuesday this week the Sanlam group was celebrating 75 years of existence and a grand march by Sukuma drum majorettes tossed cherry on the event as they sauntered down Church Street, past Gandhi, to the city hall.

"A march devoid of political overtones and full of jubilation," remarked Rick Prins, marketing manager of Sanlam.

On Thursday a tea party was thrown by the Plessislaer police station in honour of retired and pensioned policemen. Spirits were great.

Today at a neighbourhood cousin's home we are celebrating the *biki-biki* party of Zondi's daughter, Bongiwe, and we will be "blowing our noses with our elbows".

Correct me if I am wrong. Seemingly the partying days are back. Out Pitymaritzburg and back Partymaritzburg!

1499/106

June 13, 1993

Jne 13, 1993 S/Tribune 1494/107

SUNDAY TOPIC

Who will speak for those still being dispossessed?

Land ownership rights of Natal's Indian community have been assailed without any intervention, and the deafening silence has played into the hands of the government. OSCAR DHLOMO, of the Institute for Multi-Party Democracy, hopes the Mahatma Gandhi celebrations bring a new focus to this tragic issue.

As we all celebrate the arrival of Mahatma Gandhi in South Africa a century ago, I keep on wondering how Gandhi himself would have reacted to current social developments which seem to threaten his people's rights to land ownership, especially in the region of Natal.

First, the Phoenix settlement near Inanda, which epitomises Gandhi's tangible historic contribution to community development, was burnt down during the violence of the '80s. Not only that, the property on which the settlement stood is now overrun by squatters who simply commandeered it and built their informal structures on it. There is therefore no hope that the settlement could be restored without finding alternative accommodation for these squatters.

Surprisingly, our political and community leaders, most of whom are very vocal in preaching democratic values and are vying to recruit members of the Indian community into their political parties, movements and civic organisations, have turned a blind eye to this obvious injustice.



MONUMENT TO INDIFFERENCE: The Phoenix settlement, a memorial to Gandhi, was ransacked and is now home to squatters.

Similarly, the central government, specifically the Department of Land Affairs, is happy to let sleeping dogs lie. However, the fact remains that there has been a deaf silence from all of us, even when Mahatma Gandhi himself was unjustly dispossessed of his land in Phoenix. How honest are we then when we go to the Gandhi celebrations all over the province of Natal to pay homage to this great servant of the people?

The tragedy of all this is that Phoenix is not the only area in Natal where the land ownership rights of Indian fellow South Africans are assailed without any intervention. You need only drive along the Inanda-Ohlange road to see many abandoned and burnt out Indian trading stores and homes. Several months ago I wrote about the plight of Indian traders in Edendale who had abandoned their businesses and freehold properties because they were constantly harassed, intimidated and even murdered by criminal elements, some of whom claimed membership of existing political parties and movements. To my knowledge, no one intervened in Edendale and none of those Indian businessmen and property owners has returned to his property.

Finally, in Malukazi, near Isipingo, many Indian families are abandoning their homes because they are being threatened by squatters who have suddenly become their hostile neighbours.

I grew up in Umbumbulu, which is not far from Malukazi, and I vividly remember as a child the fraternal and community spirit which prevailed between African people settled on the then Umlazi Mission Reserve and their Indian neighbours in Malukazi, Isipingo and Reunion. There was a genuine spirit of live and let live which is now rapidly disappearing in this unjust scramble for living space.

Part of the story could well be that apartheid has turned our people into landless peasants in the land of their birth. However, the eternal truth is that two wrongs do not make a right. Apartheid will have succeeded if it drove us into a state of mind in which we find it justifiable to trample the rights of fellow citizens underfoot simply because our own rights were also trampled underfoot by our oppressors.

If the Gandhi celebrations helped all of us, especially our leaders in all sectors of society, to refocus our attention on these issues, then Gandhi's life and his human rights struggle in South Africa would not have been in vain.

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1499/109

Lessons from

History repeats itself

DENZYL JANNEKER spoke to two of the guests at last week's Gandhi centenary conference, held on the local campus.

IT is a tragedy that some people in Pietermaritzburg have a habit of repeating history, says Fijian and Mahatma Gandhi scholar Victor Lal, who likened his experience of being barred from a city restaurant on Saturday night to Gandhi's ejection from a train 100 years ago.

Lal, who is in South Africa as a guest of the University of Natal, Pietermaritzburg, for the Gandhi centenary conference, said he went for dinner at a city restaurant but was turned away by an employee in the presence of other diners, apparently because of his colour.

"In this man's behaviour I could see images of the train conductor who ejected Gandhi off the first class carriage at the Pietermaritzburg railway station," Lal said, adding that the centenary celebrations have done little to educate people in the ways of non-racism.

An employee at the restaurant said she was shocked to have heard of the incident, adding that there are many Indian customers who dine there. She said if any staff member acted in a racist manner they would be fired.

Lal said South Africa is not unlike Fiji, where blatant racism exists between the ruling indigenous Fijians who discriminate against the majority Fijian Indians whom he added, are disenfranchised solely because of race.

Lal has been critical of the indigenous Fijian chiefs and the military who usurped power in 1987 when the predominantly Fijian Indian Party won the elections.

In his book *Fiji Coups in Paradise: Race, Politics and Military Intervention*, Lal takes them to task for justifying the coup on the basis that they are the indigenous peoples of Fiji and that Fijian Indians have no place in the affairs of government because they are descendants of Indian indentured labourers.



VICTOR LAL



BILL CLEMENTS

For his outspoken views, Lal has been forced to seek political asylum in England where he spends time as a Wingate Research Fellow at Oxford University and Nobel Fellow at the Norwegian Nobel Institute in Oslo where he is completing a book on why Gandhi has not as yet received the Nobel Peace Prize.

At Oxford he is completing a book-length biography on one of Gandhi's Jewish colleagues in South Africa — Henry Polak who came to South Africa in 1904 as a sub-editor on the *Transvaal Critic*. He met Gandhi in a vegetarian restaurant that same year and subsequently resigned from the newspaper to become editor of one of Gandhi's newspapers, *The Indian Opinion* from 1905-1916.

Lal's interest in Gandhi stems from his background as a great grandson of an Indian indentured labourer in the Fiji Islands.

He has recently completed a book focusing on Indian indentured labourers throughout the Indian Diaspora entitled *The Indian Coolies: Gandhi's Outcasts within the Empire*, which shows how Gandhi used his Natal experience to campaign for the abolishment of the Indian indentured labour system.

He previously worked as a deputy chief sub-editor on *The Fiji Sun*, which was closed down during the coup. In 1983 he was one of two journalists from third world countries awarded the Reuters News Agency fellowship to Oxford to research and write a book on Fijian politics.

DN 17/6/93

Asiatics could sponsor own Gandhi monument

SIR — Your plea that the city council should erect a monument to Mahatma Gandhi kindled the thought that the local 900 000 Asiatics, several of whom are known to be millionaires, could without experiencing any problems, erect such a monument if they thought it was justified.

My interest in the grave of Sir Benjamin D'Urban was aroused by an article that appeared in the Rand Daily Mail in 1976.

Following a letter to the mayor of Montreal, I started my five years of negotiations with mayors of Durban trying to induce them to get the council to spend R622 in having two plaques fabricated in Montreal for insertion in the headstone of Sir Bejamin's grave in the huge Field of Honour Cemetery outside Montreal.

I was obliged to attend the unveiling ceremony, with my wife, at our own expense.

Since then, annually on a Sunday in June, a wreath is placed on the grave by the SA Consul in Montreal at a ceremony to which all South Africans are invited if they happen to be in, or near, Montreal. This year the memorial service took place on June 6.

In recent times I have invited attention to the shameful fact that no monuments exist in this country to the top pilots who brought undying glory to their fatherland during World War 2.

Among these was Captain Rosamund Everard-Steenkamp, who flew 35 types of aircraft and became the first woman in the world to fly a jet.

Another was Pat Pattle, top scoring allied pilot with 43 victories to his credit, who was recommended for the VC, but missed it through the dilatoriness of those in charge.

I tried to revive his claim but was reminded by the British Air Ministry of a dictum of the late King George that if any service claimant did not receive his award within 18 months, then he forfeited it.

Other pilots include Sailor Malan, third highest scorer, Captain Edwin Swales, VC and Captain Guy Nettleton VC.

So far my pleas have brought no results to start the ball rolling.

D.G. BLEM
Montclair

1499/108

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NATAL WITNESS

Walking for peace

by PRIMARASHNI PILLAY

BUDDHIST peace emissaries visited the city's Gandhi statue yesterday during a walk for peace from Durban to Johannesburg.

The four monks and a nun, members of the Nipponzan Myohoji Movement, are being accompanied by two South Africans on peace walks throughout the country.

Hailing from Japan, Israel and Holland the group started their walk on April 1, from the Phoenix Settlement, to Durban and Inchanga. Yesterday they walked from Ohrtmann Road to Church Street.

Today they will be walking to New Hanover, then to Greytown.

The group was warmly welcomed by members of the Gandhi Memorial Committee, who presented them with Gandhi peace tokens.

Prayers were offered by the representatives of various religions on the committee and the monks and the Gandhi statue were garlanded with a paper crane, a symbol of long life and peace.

The group will arrive in Soweto around April 25 where they will embark on fasting and prayer for a peaceful election period.



Four monks from the Nipponzan Myohoji Movement garland the Gandhi statue with a paper crane, a symbol of long life and peace.
Picture by NASH NARRANDES

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N/witness 16/6/1993

Gandhi

Looking at human needs

SOUTH Africa has to look immediately at addressing its land problems and to provide housing for the millions of homeless people, Australian artist Bill Clements said last week.

Clements, who shows a keen interest in land issues worldwide, is in the country for the Gandhi Memorial celebrations, having a particular interest in the ideas that flowed from the renowned pacifist.

"There are a whole range of initiatives that are connected with providing basic human needs. One of these solutions, which is being employed successfully in the United States and other countries are Community Land Trusts and Equity Trusts."

Community Land Trusts are democratically-structured, community-based organisations which own land and make it available through lifetime, inheritable leases. Residents may own their homes and other improvements, but the CLT retains the option to repurchase these improvements for the amount of the owner's personal investment.

The Equity Trust on the other hand is a non-governmental, non-profit oganisation concerned with the moral principles of equity and their practical economic applications. It provides technical and financial services to community-based development projects in the U.S. and abroad, applies the principles underlying these efforts to individual action and to institutional and public policy.

Clements admits there are other people best qualified to speak on such iniatives adding that he provide contacts with such people should the government require such an input.

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P.E. EVENING POST

1499/110

Bid to mark Gandhi centenary in PE

POLITICAL, cultural, youth and religious and sporting groupings in Port Elizabeth are trying to establish a chapter of the Gandhi Centenary Committee in Port Elizabeth.

Representatives of the different organisations attended a meeting in Malabar on Wednesday where a draft celebratory programme for the weekend of October 2 and 3 was discussed.

Committee spokesman Rajan Moodaley said the young lawyer Mohandas Karamchand Gandhi — later known as the Mahatma — had had a tremendous impact on South Africa and his stand against discrimination had influenced many South African liberation organisations.

He said the provisional programme included a prayer service for people of all religious groupings, a peace rally and a peace march.

"Gandhi was completely against violence and this is the message we want to get across."

Mr Moodaley appealed to any organisation wanting to be part of the celebrations to contact Mr G Yenketsamy, ☎ 474344, or Mr A Daya, ☎ 473257.

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Southern Cross

1499/111

Gandhi's granddaughter spells out

By Mark Hay OMI

PIETERMARITZBURG — Mahatma Gandhi's granddaughter Ela Gandhi gave the ninth Desmond Tutu peace lecture here on June 5, a hundred years almost to the day after Gandhi was thrown off a train at Pietermaritzburg railway station.

Ms Gandhi said there were many ways to understand peace. For the South African, for example, it meant to strengthen the police force; for oppressed people, the attainment of political power. But for Mahatma Gandhi, peace had meant a much more all-inclusive.

She said there were three lessons to be learnt from Gandhiji's life: that the object of the struggle for peace and democracy was for the good of all, not just the good of the majority. Oe had to be prepared to make sacrifices to reach such a peace. And political power alone did not necessarily result in peace and democracy.

Mahatma Gandhi maintained that political independence was but one step on the road to independence and peace, Ms Gandhi said. "In addition to political oppression, we have economic, intellectual, religious, environmental and gender oppression in South Africa." Each person had

peace

to accept responsibility to change these.

"So, when we talk about peace, we cannot view the indiscriminate killings and destruction of property in isolation from poverty, illiteracy, religious intolerance, environmental threats and gender oppression faced by our people.People in power needed to develop a holistic view if they wanted a better country for their grandchildren.

"We cannot expect a new government to change things on its own. We have to take responsibility for bringing about changes ... "We need to build a culture of non-violence among our children and youth."

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NATAL MERCURY

CITY EAST

Northdale — Raisethorpe — Allandale — Panorama Gardens — Woodlands — Eastwood — Glenwood — Orient Heights — Copesville — City Centre east of Commercial Road — Mountain Rise

1499/112

Following Gandhi

by PRIMARASHNI PILLAY

IF we change people, we change society, and this helps us get a better class of citizen which is what we are all wishing for. This is the belief of Dasarath Bundhoo, founder of the Gandhi Memorial Committee.

According to Bundhoo, Mahatma Gandhi has been more than an inspiration to him — the name of Gandhi, he believes, saved his life. He recounts an incident a few years ago when he was confronted by angry youths in strife-torn Edendale, who demanded to know which party he supported.

"I told them I belonged to God's party and informed them about the work of Gandhi who fought for the independence of India, as well as against oppression without resorting to any form of violence."

The result was amazing, according to Bundhoo. "They were immediately converted to the teachings of Gandhi."

As Bundhoo's interest in the work and philosophy of Gandhi grew, he was invited by Gandhi's grandson, Raj Mohan, to participate in the re-enactment of Gandhi's Salt March of 1930.

"It was a joy to have been invited since representatives from 14 other countries took part," says Bundhoo.

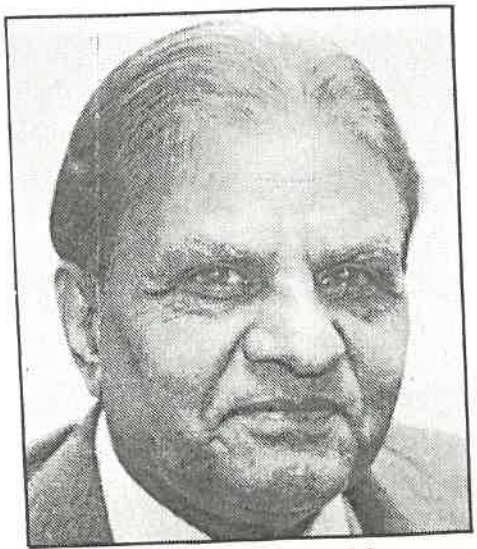
According to Bundhoo, the purpose of the march was to rekindle Gandhi's message of peace and non-violence among the youth of India.

Bundhoo realised something had to be done in South Africa to commemorate the 100th anniversary of Gandhi's enlightenment and put focus on his message of peace and hope.

"We wanted a tangible monument to remind the public of Gandhi's philosophy of truth and non-violence," he says.

For Bundhoo the recent unveiling of the Gandhi statue was the culmination of five years of hard work.

"It was the crowning glory of my life to see so many people from different cultural backgrounds present. To me it meant that people are hungry for peace, and that statue symbolises this hope.



DASARATH BUNDHOO

"So many people are looking to Gandhi's teachings to remake the world. The unveiling of the statue brought the world together."

For Bundhoo, his work is not yet complete: the committee's next project is to create a Gandhi Bursary Trust and Foundation for the upliftment of needy people.

"We feel that more work in the name of Gandhi needs to be done, since of all places in the world, it was here that the Mahatma received his enlightenment."

Bundhoo has been involved in many projects aimed at improving the community. As a result he is a founder member and chairman of the H.S. Ebrahim Training Centre, while he has accomplished his pledge to establish a church in Ashdown since "the place had no place of worship".

He sees the god of other religions and his god as being one.

The former trade unionist enjoys spending time with his grandchildren as well as translating English literature into Hindi and Hindi literature into English. Being inspired by Gandhi, he has produced poetry about him which has been published by newspapers overseas and which has been acknowledged by the former Indian prime minister, Pundit Nehru.

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CAPE ARGUS

New Gandhi statue damaged by vandals

The Argus Correspondent

MARITZBURG. — The statue of Indian philosopher Mahatma Gandhi has been damaged by vandals less than a month after being erected in the city centre here.

Gandhi's spectacles on the statue were broken and a crushed beer can was placed in his hand, which is depicted as being raised in greeting.

The damage was, however, described as "very minor" by a spokesman for the municipality, which owns and maintains the statue. He said the statue was insured.

1499/113

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NATAL WITNESS

1499 /114

Vandals hit statue

THE Mahatma Gandhi statue which stands as a symbol of peace in the Church Street Mall has already been damaged — less than a month after it was erected.

Gandhi's spectacles were broken in half and a crushed beer can placed in his right hand while broken beer glass littered the granite plinth on which the statue stands.

Secretary of the Gandhi Memorial Committee, Dasarath Bundhoo, declined to comment except to say a spare pair of spectacles have been made available by the sculptor, Phil Kolbe.

The municipality's chief of urban services Ken Long said the statue is owned and insured by the city council which will cover costs of the damage, which he said is "very minor".



VANDALISED: The spectacles of the Gandhi statue in the Maritzburg Mall were partly ripped off by revellers at the weekend. — Picture by MIKE MATTHEWMAN

Long believes the damage was the work of "high-spirited revellers whom I think had no malicious intentions". — Witness Reporter.

Proposed

Gandhi film

See Media

Microfiche cutting

June - Aug 1994

X Gandhi

Visitors to Gandhi's settlement weep at the neglect

ART MATTERS

Andrew Verster



All that remains of the printing press building founded by Gandhi.

Leave the ring road heading north at the KwaMashu turn-off and eight kilometres later as it begins to snake up the hill you'll find the Phoenix Settlement.

The International Printing Press which Gandhi founded in 1903 is a ruin, desecrated by graffiti, the sky for a roof. A victim too of the 1986 troubles is his tin house. Only the floor remains.

Squatters' shacks nestle up against the Press and spread further than the eye can see. The shell with its many rooms and the derelict museum across the gravel road have not been taken over as if there is an understanding that this is sacred ground. Gandhi's gospel lives and the awfulness of the violence in this place of peace adds urgency to his ideas.

The experience of the destruction was so emotional that the six women visitors from Ahmedabad, Gandhi's home town, saw it, broke down and wept. They belong to Sewa (Self Employed Women's Association), a word which, not without coincidence, means *Service*. It is a remarkable story.

These ragpickers — people who comb the rubbish dumps for anything that can be sold — and others with no means of making a living, the "smallest people" as Mrs Desai who is leading the group on the tour, called them, have in 22 years transformed their lives. "There is sweetness in co-operation," Gandhi wrote, "there is no one weak or strong among those who co-operate."

Working initially in patchwork, embroidery, weaving, block printing, applique and sewing, they gradually moved into other fields and today Sewa has 53 000 women in Ahmedabad, and another 50 000 in the rest of India, running 63 co-operatives (artisans, milk-producers, agriculturalists, tree planters and others.)

They started and now run the first women's bank in the world, make their own videos to advertise their cause, have shops, their own health insurance schemes and train others.

Here too it is women who have taken the initiative and established a web of self-help schemes across the country. The work of just two of these, the Pakhamani Textiles and Ardmore Ceramics is now at the NSA.

"The disease of the masses is not want of money so much as it is want of work," work which does not exploit but which serves the community. True to their Gandhian principles the Sewa group aims to share their experience, helping local woman achieve their emancipation — social, legal, political, intellectual and psychological.

"I have no doubt in my mind that we add to the national wealth if we help the small-scale industries," Gandhi wrote. And I have no doubt in my mind that if we were to leave it to the women we would all be richer in every way.



These women visitors from Ahmedabad, Gandhi's home town, all belong to Sewa (Self Employed Women's Association), a remarkable organisation founded on Gandhian principles.

JUN 1993
Mayibuye

1499/115

Gandhi – a legend remembered



May 23 marks the centenary of Mahatma Gandhi's arrival in South Africa. MAYIBUYE spoke to Ahmed Kathrada, a member of the Nec of the ANC on its significance, and the situation within Indian communities.

MAYIBUYE: What is the significance of the Gandhi anniversary?

AK: The significance lies in the formation, a year after his arrival, of the Natal Indian Congress and later the Transvaal Indian Congress. Both organisations later became allies of the ANC.

He also introduced a method of struggle in this country. Already in 1906 when they tried to introduce a form of pass laws for the Indians in the Transvaal, Gandhi led a campaign which entailed a mass burning of those permits.

Then in 1913 he led a strike of the Indian workers on the coal mines in Newcastle. They were demanding improvement of their working conditions. The same year, together with other volunteers, he led a march across the Natal border into Transvaal, which was illegal. Until fairly recently it has been illegal for Indians to cross from one province to another without a special permit. They marched in their hundreds and several were arrested and sent back to Natal.

MAYIBUYE: Did this spirit survive his departure?

AK: After his departure in 1914, the militancy that he had introduced gradually faded and the Indian Congresses both in Natal and Transvaal reverted to a policy of resolutions, meetings, deputations and petitions.

This was so until a group grew up within the Congress with the return to South Africa from abroad of Dr Dadoo. He started a move to more militant forms of struggle and concentration on non-European unity. In this he got the fullest backing of Gandhi, with whom he was in contact.

In 1946, the Indian Congresses called upon the people to defy the Asiatic Land Tenure Act. They also called upon India to introduce trade and diplomatic sanctions against South Africa and raise the matter with the United Nations. The campaign was so successful that the law became ineffective. India was the very first country in the world to impose trade and diplomatic sanctions against South Africa.

Our struggle was internationalised as a result of the decision to have the matter raised at the United Nations by India. The solidarity which existed between the All-India Congress in India and our Congresses here was a result of Gandhi's influence.

Later on came the 1952 Defiance Campaign which was jointly conducted by the Indian Congresses and the ANC.

MAYIBUYE: What activities are planned to mark the anniversary?

AK: The ANC is not directly planning anything independently. The Gandhi Memorial Committees – in the Transvaal and Natal – have ANC people serving on them.

Meetings will be held, addressed by Mandela, Sisulu and others. A Gandhi march is also planned.

On June 6 Mandela will be the keynote speaker at the unveiling of the Gandhi statue in Pietermaritzburg.

There are many more activities planned and ANC members are participating in all of them.

MAYIBUYE: Is the centenary simply an issue for the Indian community?

AK: No. Gandhi's influence has extended beyond the South



Photos: Police response to mass action has usually been hostile and violent. Is a change of attitude possible?

police promised not to shoot as this would bring incalculable damage. The Tripartite Alliance asked the police to give them time to persuade everybody to return to the township's stadium, Dan Qeqe. This, the leadership did with great success.

In this region there were more than 20 marches which passed without serious incident.

DURBAN JOINT ACTION PREVENTS DISASTER

On 14 April, about 100 000 people marched through the main streets of Durban to the EXPO centre for a memorial service for Chris Hani. The beginning of the march was marked by an element of defiance by an unruly group which set off in advance of the march. It committed most of the criminal acts during this event, although, on the whole, the Alliance personnel responsible for crowd control and security kept it in check for most of the time.

The size of the march and the temperament of the participants precipitated the obvious need for joint control with the police over the safety and security of the event. The security forces accepted this in view of the highly volatile situation. This was handled in a cordial atmosphere of co-operation between the two groups.

Two security meetings were held before the march. The issues discussed covered routes to be used; transportation of participants to and from the event; security for the venue before and during the service; and emergency first aid. The security forces recognised that they did not have to provoke or agitate the situation.

While there were incidents of crime, such as damage to property and harassment of bystanders, these were few. Most notable is that, even when they did occur, the security forces acted with restraint and co-operation with the Alliance security personnel and leadership. The march and memorial service in Durban demonstrated that it is not only possible, but desirable that there should be joint control.

JOHANNESBURG CONTRASTS IN POLICE BEHAVIOUR

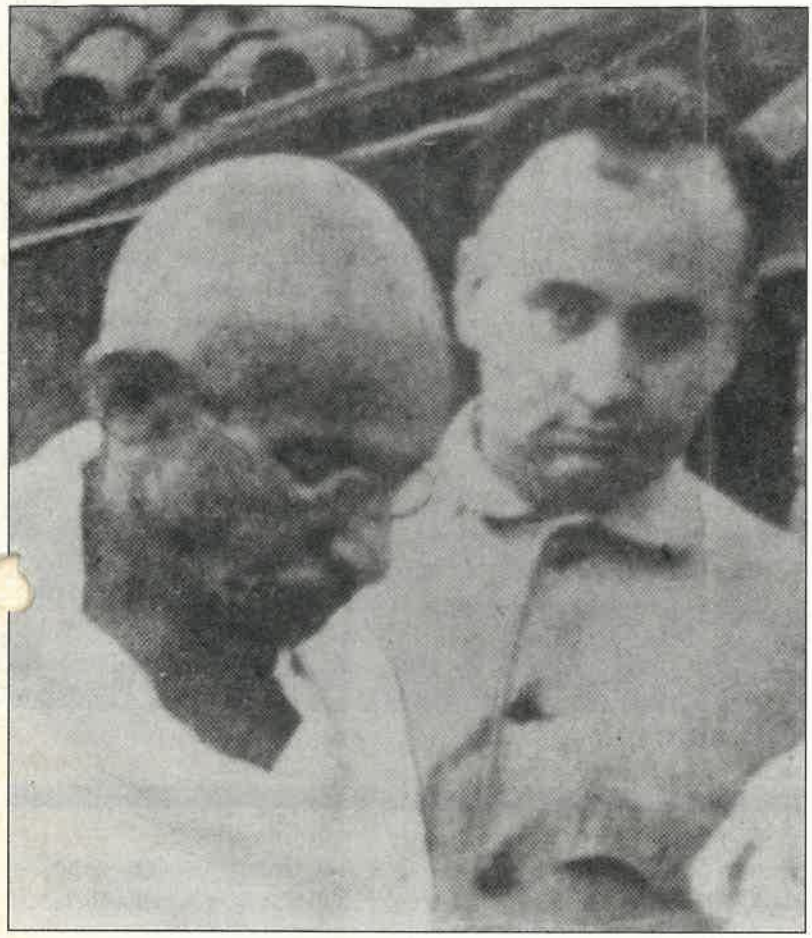
April 14 would have seen peaceful marches in Johannesburg if the police at Protea Police Station had not fired on the crowd that had actually come to deliver a memorandum requesting police restraint during the planned marches leading up to Chris Hani's funeral.

But Saturday 17 April was different. After the government had announced that it intended to declare 19 districts around the Johannesburg region as unrest areas, the Alliance made plain its rejection and intention not to observe that declaration.

The regional and national leadership of the ANC that was involved in funeral preparations entered into an agreement with the security forces. The agreement bound the police to act with restraint and the Alliance to assist the police by ensuring that the tens of thousands of marchers would act in a disciplined way. This agreement was significant in that it prevented the 19 areas being declared unrest areas and the disaster that would have followed.

During the march there were tiny groups of people, mostly youths, who were clearly not prepared to be controlled by the 1 500 marshals that had been posted along the march routes in downtown Johannesburg. The situation was volatile but passed without serious incidents.

When, at some point, some elements broke windows and started looting shops, the marshals apprehended them and handed them to the police. The level of co-operation was also characterised by constant consultations between the ANC marshals and the police. ◆



Mahatma Gandhi (left) and Dr Yusuf Dadoo.

African Indian community or India for that matter. His influence spread throughout the world. Dr Martin Luther King in America directly acknowledged the influence of Gandhi. Kaunda still acknowledges the influence of Gandhi. ANC leaders have publicly acknowledged how they were influenced by Gandhi's methods of struggle.

MAYIBUYE: The philosophy behind his struggle was satyagraha . Did it mean passive resistance at all costs?

AK: Simply stated it means the force of love – that you can win over your enemy by love. But he went further, of course. He did not say that we must just pray for change. He believed that, in addition to this approach of winning over your enemy by love, you must also resist inequality and injustice by non-violent means.

MAYIBUYE: According to opinion polls, not more than 20 percent of the Indian community are going to vote for the ANC. Do you think this is accurate?

AK: I don't believe that at all. I don't know what samples they have used. From my personal and experiences of comrades who have been doing mass work in Indian areas, there's tremendous sympathy for the ANC. I am convinced that the majority of Indian people are going to vote for the ANC.

The claims about support for the National Party are not based on facts. There was, for instance, a gathering recently organised by the ANC Lenasia and Laudium branches at the Sandton Hotel for fundraising where people paid R1 000,00 a ticket. They came there openly and identified themselves with the ANC. De Klerk and the Nationalists have also been having small gatherings behind closed doors where people are ashamed to identify with them.

MAYIBUYE: So there are no problems at all?

AK: There are problems and concerns that we are facing.

There's still a perception that the ANC is an African organisation. That perception exists among many people.

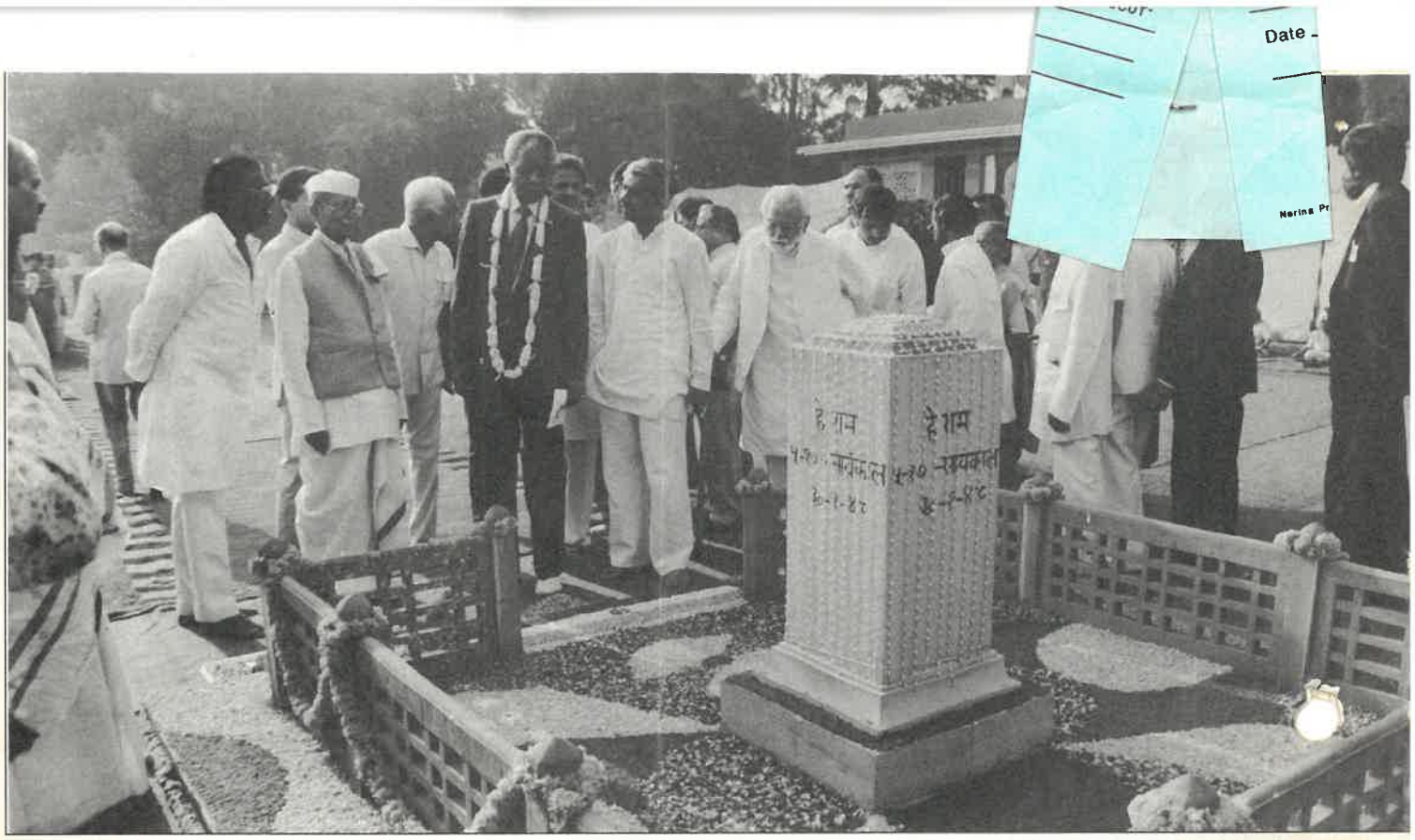
So we have to show the people that the ANC is the only truly non-racial organisation in this country.

When you go to Indian communities today their concerns do not necessarily coincide with the concerns of the people of Soweto. When the people of Soweto have problems with electricity, rubbish removal, squatters etc, you don't have those problems among the Indian communities.

Their number one concern is violence, crime and security for their future. They are concerned about the ANC's economic policy, about what happened to Indians in Uganda and Kenya, wondering if that won't happen under a majority government.

MAYIBUYE: Do some of our actions influence these perceptions?

AK: There's a consumer boycott at the moment in Krugersdorp where the demand by the ANC-led alliance is that the City Council must resign and call for non-racial elections. The factual position is that this City Council is controlled by the Conservative Party. The Indians have got no



Mandela pays tribute at Gandhi's tombstone in India, 1990.

vote but the Alliance is boycotting shopkeepers where the main ones affected are Indian. They are asking us now: How do we use our influence on the City Council which we have not elected?

Leon Wessels, NP MP for Krugersdorp, has now challenged the ANC publicly to debate the boycott. He is giving the impression that he and the NP are defending Indians against the ANC. So we must take account of this mass action that we have called for. How far is it helping our cause? How is it affecting our allies, our potential allies and our potential voters?

With the undifferentiated approach that we have been having so far, we have not sufficiently reached out to the other communities and addressed their concerns, anxieties and fears. In meetings I've found that once we put forward the ANC policy, they accept it and they are going to vote for us.

The NP has got a very bad record and the people are not going to forget it in a hurry. Besides, the Indian Congresses have got a tradition of struggle and they won't just abandon it suddenly and vote for the NP.

MAYIBUYE: Doesn't the ANC come across as a violent organisation because of its armed struggle?

AK: There is that perception. The enemy took advantage of us when we were still illegal. Even now the media keeps on portraying the ANC as a violent organisation. We have to reach out to the people and tell them that the main victims in many cases of violence are ANC people. The ANC benefits least from violence. We are committed to a negotiated political settlement.

MAYIBUYE: Research also indicates an increase in the standard of living of Indians in the past decade. Does this apply to all the sectors – the workers, middle classes, etc?

AK: The bulk of Indian communities still live in Natal. In the Transvaal the Indian community has always been essentially a community of small retailers. It still remains that, although there's also a growing working class.

It is true from my own knowledge and observations that there's been an improvement in the standard of living of Indians. But the vast majority of Indians still remain a working class community.

MAYIBUYE: What will an ANC government offer them?

AK: The ANC is committed to and is the only organisation with a proud record of non-racialism. It has a proud record of struggle for all the deprived and dispossessed people, regardless of race. And in its policy for the future the ANC proposes, most importantly, a Bill of Rights which offers the best security to all the people.

Freedom of religion, freedom of assembly, and all the basic demands that our people are worried about – language, culture, etc – are all guaranteed in our Bill of Rights. We also believe that ANC policies offer the best hope for all the people. ◆

"Tamaso ma Jyotir Gamaya"

Lead us from darkness to Light

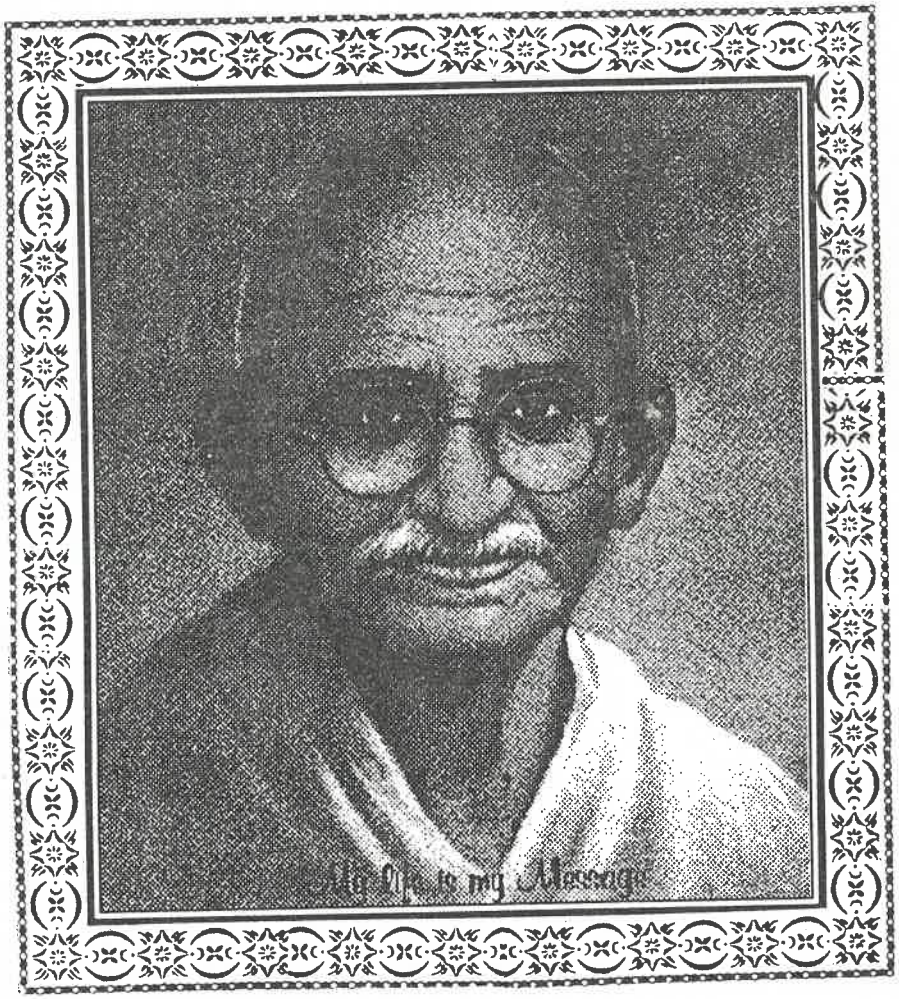
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HINDU STUDENTS ASSOCIATION (UDW)

UNITY IN DIVERSITY

Tribute to

GANDHI



100 Years

SOUVENIER BROCHURE

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EDITORIAL

Relating the significance of Gandhian philosophy in South Africa today

By Sasha Sarjoo

The South African context is a dynamic one, and at times it seems hard to imagine what sort of future lies ahead.

Yet inspite of all this confusion the philosophies of the Mahatma shine through with a glimmer of hope and truth, in the anticipation of change.

As students we should reflect through a process of self-realization, on the significance of Gandhi's work, asking the question: "How can we use his teachings to find meaning and relevance to our existence today?"

The love of all fellow human-beings, justice, sacrifice and unity, through a peaceful democratic means may appear far-fetched admist the violence and unrest that looms. However in attempting to prescribe solutions to the problems of today, it is teachings of this nature that should be foremost in our minds.

It might be hard to picture this frail semi-clad Indian, attempting through his teachings to make a difference, in the lives of the original South African Indians a century ago. But rightfully speaking, his civil disobedience aimed through a philosophy of Passive Resistance, laid down the foundation of our present existence here today. The Mahatma not only shows us that humility, patience and persistence can make a difference, but that our individual efforts do also make a difference.

Remembering that Gandhi himself stressed:
"So long as faith burns bright, as I hope it will, even if I stand alone, I shall be alive in the grave and what is more, speaking from it."

As a contribution to the centenary celebrations the following literature has been compiled by the HSA as a tribute to commemorate the greatness within the Mahatma's eternal work.



PRESIDENT'S MESSAGE

By Vinod Bhagelu

Namaste, Vanikum, Namashkar

Many people, especially students, are of the opinion that Hinduism means prayer, rituals, satsangs and temples only. To them Hinduism is confined to the prayer room at home or the temples so when they are out with friends, on campus or at work their 'Hinduness' is forgotton.

What we need to realise is that Hinduism is not a religion - it is a way of life. The sanskrit word ***Dharma*** translated into English is not ***religion*** but ***righteousness*** . Therefore, Hindu Dharma means "a righteous way of life".

One cannot divorce the non-religious aspects of life from Hinduism. Our scriptures explain in detail every aspect of life, be it religious, political, social, academic or otherwise. The scriptures show us the righteous (dharmic) way of peforming all our activities and duties of life.

A major problem facing us at present is students' belief that politics is separate from religion. They keep away from politics with the excuse that their religion does not allow them to get involved in politics. We must realise that we don't have to be politically active but at least keep in touch with the political developements in our country.

The problem with politics in this age is that God is missing from it. If we endevour to put Him back into politics, the worlds political problems would be solved. Gandhiji, demonstrated through the example of his life how politics can be pursued in a dharmic way. He put God into the political arena and with His help solved many of the problems facing him and his people.

The more the people of religion shun away from politics, as is the case today, and allow the non-religious people to take over, the the worse the worlds political problems will become because nothing in this world can be solved if one does not follow His instructions as given in His scriptures.

The HINDU STUDENTS ASSOCIATION has declared this week (21/06/93 - 25/06/93) Gandhi Week. Activities, including film shows literature display/distribution and talks, have been planned for the enitire week in an attempt to show students why now more than ever we need to put politics and religion together.

The HSA urges all students to aqaint themselves with the politics of this country and the developments taking place. The Association also urges those that are involved in politics to learn from the example given to us by the Mahatma.

I, on behalf of the HSA, takes this opportunity to wish those who are writing exams and tests everything of the best. May God bless you all.

MAKING OF A MAHATMA

Gandhi was made in South Africa and Gandhi shaped the South African struggle against all forms of racial discrimination. He is a key figure in the liberation struggles of both South Africa and India. India achieved its independence from colonial rule in 1947: The timing of South Africa's entry into a non-racial democracy coincides ewith the centenary of that momentous event against racial discrimination, the expulsion of the young Gandhi from a train compartment reserved for " whites only " at Pietermaritzburg station.

Born on 2 October 1869 in this world of utmost violence, Mohandas Karamchand Gandhi, the man of peace and goodwill, stood out as a contrast and a challenge. He lived for peace and harmony and laid down his life for the vindication of these ideals. He was like a powerful current of fresh air-like, a beam of light that pierced the encircling darkness by teaching mankind to shed fear and hatred and to work for unity, equality and brotherhood.

His activities were many and varied. Freedom struggles fought under his inspiring leadership were spread over South Africa and India. He took an intergrated view of life. Hence there was hardly any aspect of life - social, religious, political or economic - which was left untouched by him.

The epic of Gandhi came to an end on January 30, 1948. He met his death facing forces of darkness with compassion and love. He said " If I am to die by the bullet of a madman, I must do so smiling." He bowed to his assissin and died with the name of God on his lips. He was the victorious one in death as in life." Generations to come it may be," observed Albert Einstein, " will scarcely believe that such a one as this ever in flesh and blood walked upon this earth."

He had inspired two generations of Indian patriots, shaken an empire and sparked off a revolution which was to change the face of Africa and India. To millions of his people, he was Mahatma - the Great Soul - whose sacred glimpse was a reward in itself.

Gandhi's assassination caused great pain and sorrow throughout India. It was as though the three bullets that entered his body had pierced the flesh of tens of millions.

Never in modern history has any man been mourned more deeply and more widely. When the news of Gandhi's death was conveyed by the Prime Minister Nehru, driving back tears and choking with emotion, he said:

" The light has gone out of our lives and there is darkness everywhere and I do not quite know what to tell you and how to say it. Our beloved leader, Bapu as we called him, the father of our nation, is no more. Perhaps I am wrong to say that. Nevertheless, we will not see him again as we have seen him these many years. We will not run to him for advice and seek solace from him, and that is a terrible blow not to me only but to millions and millions in this country. And it is difficult to soften the blow by any advice that I or anyone else can give you. The light has gone out, I said, and I was wrong. For the light that shone in this country was no ordinary light. The light has illumined this country for these many years will illumine this country for many more years, and a thousand years later that light will still be seen in this country,and the world will see it and it will give solace to innumerable hearts. For that light represented the living truth, and the eternal man was with us with his eternal truth reminding us of the right path, drawing us from error, taking this ancient country to freedom.

All this has happened. There is so much more to do. We could never think that he was unnecessary or that he had done his task. But now particularly, when we are faced with so many difficulties, his not being with us is a blow most terrible to bear. A madman has put an end to his life...."

The day he died, Gandhi was what he had always been: a private citizen without wealth, property, official title, official post, academic distinction, scientific achievement, or artistic gift. Yet the world paid homage to the little brown man in a loin cloth.

The United Nations lowered its flag. He was in the famous words of Buddha, a man who had " by rousing himself, by earnestness, by restraint and control, made for himself an island which no flood could overwhelm."

BOYHOOD DAYS

Of his boyhood days Gandhi says, he had great faith in his mother. She was not versed in scriptures but her abounding love, her endless austerities and her iron will left a permanent impression on him. The image of a woman he imbibed from her was one of love and sacrifice.

Something of her maternal love he came to possess himself, and as he grew, it flowed out in an ever-increasing measure, bursting the bonds of family and community, until it embraced the whole humanity. To his mother he owed not only a passion for nursing which later made him wash lepers' sores in his Ashram, but also an inspiration for his techniques of appealinf to the heart through self-suffering.

Gandhi's school career was undistinguished. He did not shine in the classroom or playground. He was tongtied in company. He did not mind being rated as a mediocre student, but he was exceedingly jealous of his reputation. He was proud of the fact that he never told a lie to his teacher or classmates; the slightest asperation on his character drew tears. Gandhi passed his matriculation examination of Bombay University in 1887. A friend of the family, Mavjee Dave suggested that Mohan should go to England to qualify at the bar. At first there were many hurdles to let a young man sail to an alien land. But these hurdles were, however, successfully overcome by Mohan's determination to go abroad, and

POVERTY IN THE MIDST OF PLENTY

The economic constitution of India and for that matter of the world, should be such that no one under it should suffer from want of food and clothing. Everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realized only if the means of production of the elementary necessaries of life remain in the control of the masses. These should be freely available to all as God's air and water are and ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolization by any country, nation or group of persons would be unjust.

My ideal is equal distribution, but so far as I can see, it is not to be realized. I therefore work for equitable distribution.

M.K.Gandhi



in September 1888, at the age of 18, he sailed for England.

Of his first experience in England Gandhi says: "Everything was strange - the people, their ways, and even their dwellings. I was a copmplete novice in the matter of English iquette and continually had to be on my guard.

Gandhi passed his examinations and was called to the Bar on the tenth of June 1891, and enrolled in the High Court on the eleventh. On the twelfth he sailed for home.

Mohan's elder brother had built high hopes on him. He had left no stones unturned in preparing the field for his practice. But Gandhi says it was impossible for him to get along in Bombay for more than four or five months, there being no income to square with the ever-increasing expenses.

In the meantime a firm from Porbander wrote to his brother making the following offer: "We have business in South Africa. Ours is a big firm and we have a big case there in the court, our claim being £40 000. We have engaged the services of the best vakils and barristers. If you sent your brother there he would be able to instruct our counsel tter than ourselves. And he would have the advantage of seeing a new part of the world and of making new acquaintances."

Gandhi was excited. There was also the tempting opportunity of seeing a new country and of having new experience. Gandhi accepted the offer and got ready to go to South Africa.

Gandhi landed at Durban in May 1893. His employer, Dada Abdulla, one of the wealthiest Indian merchants in Natal, took him to see Durban court. When the white magistrate ordered Gandhi to take off his turban, he refused, left the court room and wrote a letter of protest in the local press in which he was referred to "as an unwelcome visitor". The experience in Durban, however, was nothing compared with what befell him in the course of his journey from Durban to Pretoria. When his train reached Pietermaritzburg, he was asked to go to the van compartment".

"But I have a first class ticket", said Gandhi.

"That doesn't matter", rejoined the other. "I tell you, you must go to the van compartment".

'I tell you, I was permitted to travel in this compartment at Durban, and I insist on going on it".

"No you won't", said the official. "You must leave this compartment, or else I shall call a police constable to push you out".

"Yes, you may. I refuse to go out voluntarily".

"Yes, you may. I refuse to get out voluntarily".

The constable came. He took Gandhi by the hand and pushed him out. It was a bitterly cold night as he crept into the unlit waiting room of the station and brooded over what had happened. His client had given him no warning of the humiliating conditions under which Indians lived in South Africa. Should he not call off the contract and return to India? Should he accept these affronts as part of the bargain? But something happened to him in that wind- swept waiting room of the station as he smarted under the insult inflicted on him This incident changed Gandhi's life.

The event that Gandhi described had taken place on the night of 7 June 1893. This was the time of Gandhi's self realisation, the beginning of a life that was to be the building and preservation of human-dignity, human rights and a sense of self worth for people, irrespective of race, colour or creed.

After this incident Gandhi decided to take the next available train to Pretoria.

"My first step was to call a meeting of all Indians in Pretoria and to present to them a picture of their condition in the Transvaal", writes Gandhi.

During the next twelve months, Gandhi was busy with the civil suit which had brought him to Pretoria. Gandhi watched with disgust the manner in which the rival lawyers had fanned animosity between two cousins. His original suggestion of arbitration was accepted and Gandhi was pleased that some of the original friendship between the two families had been revived.

This gave Gandhi new insight into law, so that he saw the proper function of lawyers as an appeal to the higher natures of man, with the objective of bringing protagonists together; and the proper technique of law to be the presentation of facts, which he saw as truth, so that justice could be done.

The case concluded, and Gandhi returned to Durban to sail for India.

At the farewell party which his client Dada Abdulla gave him at Sydenham, Gandhi happened to glance through the pages of the "Natal Mercury" and learned that a bill was being introduced into the Natal Legislature to disenfranchise Indian settlers. Gandhi's hosts and others present at the party were unable to throw any light on this measure. Gandhi pointed to them "this was the first nail into our coffin". The Indian merchants pleaded with him to stay on in Natal to take up the fight on their behalf, Gandhi agreed to extend his stay for a month. The farewell party was converted into a committee meeting.

The committee set to work immediately. The promised month passed and Gandhi began to think that he should be leaving for home. But the matter of the Bill remained unresolved and the commitee refused to spare Gandhi who had become indispensable. On the insistence of his friends in Durban, Gandhi agreed to prolong his stay in Natal, and was enrolled as an advocate to the Supreme Court. Since he would not hear of payment for public work, twenty merchants offered him retaining fees to produce a minimum of £300 a year which he reckoned enough to pay his way in Durban.

Gandhi felt that the petition regarding the disenfranchising bill was not sufficient in itself. Sustained agitation was essential to make an impression on the Secretary of State for the Colonies. For this Purpose it was thought necessary to bring into being a permanent organisation. So after consulting Seth Abdulla and other friends, it was decided to have a public organisation of a permanent character. Therefore with full explanation of his reasons, Gandhi recommended that the organisation be called Natal Indian Congress.

The first experience of political agitation into which Gandhi had been pitched cured him of what once had seemed an incorrigible self-consciousness. He was conscious

DEMOCRACY AND THE PEOPLE

A born democrat is a born disciplinarian. Democracy comes naturally to him who is habituated normally to yield willing obedience to all laws, human or divine .... Moreover, a democrat must be utterly selfless. He must think and dream not in terms of self or party but only of democracy.

Under democracy, individual liberty of opinion and action is jealously guarded.

Claiming the right of free opinion and free action, we must extend the same to others. The rule of majority when it becomes coercive, is as intolerable as that of a bureaucratic minority. We must patiently try to bring round the minority to our view by gentle persuasion and argument.

M. K. GANDHI

of his limitations, and in a letter dated 5 July 1894 to Dadabhai Naoroji, the eminent leader of the Indian National Congress, he wrote: "A word for myself and I have done. I am inexperienced and young and, therefore, quite liable to make mistakes. The responsibility undertaken is quite out of proportion to my ability. So, you will see that I have not taken the matter up, which is beyond my ability, in order to enrich myself at the expense of the Indians. I am the only available person who can handle the question". In a community looking for leadership, Gandhi forgot his own limitations. As the only available person, he undertook a task from which elsewhere he would have shrunk. Gandhi had come to South Africa in 1893 for a year. He could hardly have imagined that he would have to stay on for the best part of two decades. The struggle of the Indian immigrants for elementary civic rights was to be long and hard. The disenfranchising of the Indians which had been the immediate cause of Gandhi's intervention in the politics of Natal was only a symptom of the racial malaise that had begun to afflict the Dark Continent.

It is measure of Gandhi's success that the Indian National Congress recorded its protest against the disabilities imposed upon the Indian settlers in South Africa, and the London Times devoted several leading articles to this problem.

In 1896 Gandhi paid a brief visit to India to canvas public support for the cause he had made his own. On return to Natal with his wife Kasturba and children on 10 January 1897, he was nearly lynched in the streets of Durban by a mob of whites who had been infuriated by press reports of Gandhi's advocacy of the Indian cause in India.

On the outbreak of the Boer War in 1899, Gandhi organised an Indian Ambulance Corps of 100 men. Gandhi and his men were praised for their work in nursing the sick and wounded soldiers.

When Gandhi thought that he could now settle down in Johannesburg, there was to be no settled life for him. The papers brought the news of the outbreak of the Zulu "rebellion" in Natal. Once again Gandhi and his men volunteered to attend to the sick and wounded.

Gandhi says, "At any rate my heart was with the Zulus, and I was delighted, reaching headquarters, to hear that our main work was to be the nursing of the wounded Zulus. The medical officer in charge welcomed us. He said the white people were not willing nurses for the wounded Zulus, that their wounds were festering, and that he was at his wits end. He hailed our arrival as a god send for those innocent people, and he equipped us with bandages, disinfectants, etc., and took us to the improvised hospital. The Zulus were delighted to see us. White soldiers used to peep through the railings that separated us from them to dissuade us from attending to the wounds. And as we would not heed them they became enraged and poured unspeakable abuse on the Zulus".

"The Zulu "rebellion" was full of new experiences and gave me much food for thought. The Boer War had not brought home the horrors of war with anything like the vividness that the "rebellion" did. This was no war but a manhunt, not only in my opinion, but also in that of many Englishmen with whom I had occasion to talk. To hear every morning reports of soldiers' rifles exploding like crackers in innocent hamlets, and to live in the midst of them was a trial. But I swallowed the bitter draught, especially as the work of my corps consisted only in nursing the wounded Zulus. I could see but for us the Zulus would have been uncared for. This work, therefore, eased my conscience".

Gandhi's gesture in raising an ambulance corps on behalf of a minority which was denied elementary rights was right, but at the end the grievances of the Indians remained unredressed. Indeed new chains were forged for them.

It was the passage of the Asiatic Registration Act in Transvaal in 1907 which convinced Gandhi that the method of protest, petition and prayer which he had sedulously pursued for nearly fourteen years had failed. It was at this juncture that he evolved a new technique, which came to be known as Passive Resistance.

Gandhi's principles and techniques were to evolve gradually in the ensuing months and years; its author was a man for whom theory was the handmaid of action.

Gandhi had now enrolled as an attorney of the Transvaal Supreme Court and also founded the Transvaal British Association to assist and look after the welfare of the Indians residing there. He also felt that it was essential to have a newspaper to inform the plight of their brothers. He then founded and edited the first Indian newspaper called "Indian Opinion" in 1904.

In that year he purchased land near Durban known as the "Phoenix Settlement". The Satyagraha struggle which Gandhi led in South Africa for seven years required great courage, patience and organising ability. To persuade the small Indian community to pit itself against the government, Gandhi had to reckon with the immense political and economic power wielded by the dominant white community, the stubbornness of the local government in South Africa, the reluctance of the British Colonial Office to antagonise the Union Government in Pretoria, the apathy of the Government of India and the limited resources of the small Indian minority fighting for its survival on an alien soil.

Gandhi himself worked under terrific pressure. In January 1908, he was arrested for breach of registration law and sent to prison. The following month he was released after an understanding seemed to have been reached with the government. The truce with Transvaal Government did not last long. The Satyagraha campaign had to be renewed. Gandhi set another colony-Tolstoy Farm - on a 100 acre site, 21 miles from Johannesburg where his colleagues in the Satyagraha Struggle and their families could live a new and simple life in harmony with one another. The Phoenix Settlement was too remote from the Transvaal struggle.

In 1912, Gokhale, one of the most eminent Indian politicians of the day, came to South

TRIBUTE

"A Leader of his people unsupported by an outward authority; politician whose success rests not upon craft nor mastery of technical sevices but simply on the convincing power of his personality.

A victorious fighter who has already scorned the use of force, a man of wisdom and humility armed with resolve and inflexible consistency, who has devoted all his life to the uplifting of his people and the betterment of their lot; a man who has confronted the Brutality of Europe with the dignity of the simple human being, and this at all times superior.

Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

ALbert Einstein

RELIGION AND POLITICS

"To see the universal and all-pervading spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that Religion has nothing to do with politics do not know what Religion means."

M.K.Gandhi

"So long as my faith burns bright, as I hope it will even if I stand alone, I shall be alive in the grave, and what is more, speaking from it. Non-violence is not a cloisteted virtue. It is no impossible ideal. It is capable of being practiced by the millions because it is the law of our species .... It is the soul force witllin every human being. It is man's prerogative and birthright. The path of true non-violence requieres much more courage than violence."

M. K. GANDHI

Africa and discussed the problems of the Indian community with General Smuts and other members of the South African Government. He returned to India with the impression that the Asiatic Registration Act and the hated £3 tax on the ex-indentured labourers would be abolished. When this did not happen, and an additional provocation was given by the Supreme Court judgement invalidating marriages on non-Christians in South Africa, Gandhi launched what turned out to be the final phase of his struggle in South Africa.

A party of eleven Indian women, including Gandhi's wife Kasturba, courted imprisonment by crossing from Natal into Transvaal without a permit. The Indian labourers in e coal mines at Newcastle went on a sympathetic strike. The mine-owners retaliated by cutting off water and electric connection to areas where the labourers lived. Gandhi had no option but to take charge of the miners and their families, 2037 men, 127 women and 57 children. He decided to walk them from Newcastle to Tolstoy Farm, but was arrested on the way. In Volksrust jail he was made to dig stones and sweep the compound. Later he was transferred to Pretoria jail and lodged in a dark cell ten feet long and seven feet wide, which was lit up at night only to check upon the prisoner. He was denied a bench, refused permission to walk in the cell and subjected to numberless pin-pricks. Summoned for evidence in a case, he was marched to the court with hand-cuffs on his hands and manacles on his feet. Meanwhile, the Indian labourers had been put into special trains and taken back to New- tle mines where they were forced to go underground by mounted military police.

The "blood and iron" policy of the South African Government stirred India deeply. Gokhale sent C.F. Andrews and Pearson to help Gandhi. Lord Hardinge, the Viceroy of India, courageously denounced the high-handed policies of the South African Government.

Negotiations began between Gandhi and the South African Government under pressure from Delhi and London. Eventually an agreement was reached. Some of the major points on which the Satyagraha struggle had been waged were conceded to the Indians. The £3 tax on the exindentured labourers was abolished; marriage performed according to Indian rites were legalised and a domicile certificate bearing the holder's thumb-print was to be sufficient evidence of the right to enter South Africa.

In 1939, a quarter of a century after the conclusion of the Satyagraha Campaign, General Smuts, Gandhi's chief antagonist in South Africa, recalled: "Gandhi himself received - what no doubt he desired - a short period of rest and quiet in gaol. For him everything went according to plan. For me—the defender of law and order—there was the usual trying situation, the odium of carrying out a law which had no strong public support, and finally the discomfiture when the law had to be repealed. For him it was a successful coup".

In prison Gandhi had prepared a pair of sandals for General Smuts, who wrote that there was no hatred and personal ill-feeling, and when the fight was over, "there was the atmosphere in which decent peace would be concluded".

On the 18th of July 1914, twenty one years after his arrival, Gandhi accompanied by his family, left South Africa. He had come to South Africa as a junior counsel of a commercial firm for £105 a year; he had stayed on to command, and then voluntarily to give up a peak practice of £6000 a year. In Bombay as a young lawyer he had a nervous breakdown while cross examining witnesses in a petty civil suit; in South Africa, he had founded a new political organisation with the sure touch of a seasoned politician. No glittering rewards awaited him; the perils ranged from professional pin-pricks to lynching. Nevertheless, it was a piece of good fortune that he began his professional and political career in South Africa. Dwarfed as he had felt by the great lawyers and leaders of India, it is unlikely that he would have developed much initiative in his homeland. He left the country bearing all the signs of a man who would soon be recognised as a saint - As Christ became the Saviour, Muhammed the prophet, Gautama the Buddha, the little boy frightened of the dark became the Mahatma and paid the price of all Mahatmas.

He moved out of South Africa, into India, where it seemed time had been awaiting only his arrival, to put the final touch of a people's bid for freedom; and time had worked through Raja Ram Mohan Roy and the Brahmo Samaj, through Debendranath Tagore and Keshav Chandra Sen, through Dayanand Saraswati and the Arya Samaj, through the Muslim League and the Maha Sabha, through the Indian National Congress, and the friends of India, through Sir Sayyed Ahmad and Sir Mohamed Iqbal, through Shaukat Ali and Mohamed Ali, through Lokmanya Tilak and Aurobind Ghosh, through Gokhale and Pheroz Shah Mehta, through Motilal Nehru and Rabindranath Tagore, through Mohamed Ali Jinnah and Mrs Annie Besant, and through Ramakrishna Paramhansa and Swami Vivekananda; and so through the Indian heart and mind, inspiring self-confidence and self-respect, and infusing pride in the country's past and faith in her future. Each had lit a spark and nurtured a flame, and Mohan, no longer Mohan, but Gandhiji, Bapuji and Mahatma, brought these together. He moved among the people and the people moved with him. It was as if he moved in them and they moved in him and he became their father, at once hard and firm, and gentle and loving, and so they trod the years to regain their lost dignity, in the freedom that came in 1947.

But it was not the freedom Gandhi had sought, for those he had sought to bring together became divided and the country that was one, parted into two, and there was blood and violence as refugees poured in. He was seventy eight years old, and foremost in popular Indian thought, and had he chosen, he could have headed the new government, of the world's largest democracy, that he, more than any other single person had helped to found, but he did not wish this. He wished only to be in the areas torn by strife. He wished to be among the people. So he walked to the North West Frontier, to Kashmir, to Bihar and Calcutta, and to Naokhali in East Bengal, on sandaled-sole and bare soles, saying, "I want to find God and because I want to find God I have to find God along with other people. I don't believe I can find God alone". But the

NON - VIOLENCE

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law - to the strength of the spirit.

Non-violence is a power which can be wielded equally by all - children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind-. When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts.

The very first step in non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving kindness.

Non-violence is an unchangeable creed. It has to be pursued in the face of violence raging around you.

My non-violence does not admit of running away from danger and leaving dear ones unprotected between violence and cowardly flight. I can only prefer violence to cowardice.

The path of true non-violence requires much more courage than violence.

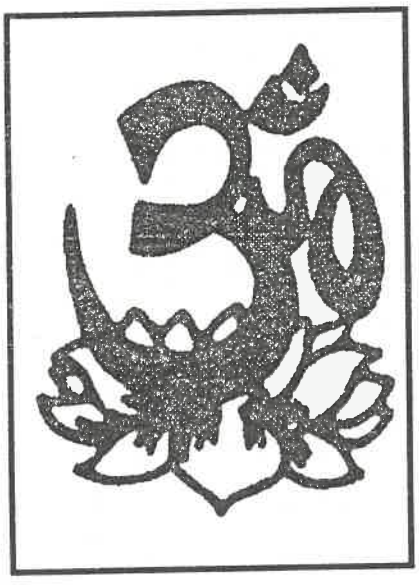
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people did not wish to find God and so they threw bricks and sticks at him, and there were those who said,"Why does not the old man die?" et after they had shown their anger, they listened and those who saw said it was a miracle, and the Viceroy Lord Mountbatten claimed him as his own and said: "When the trouble started, the fifty-thousand man force in the Punjab was swamped by riots, but my one-man boundary force brought peace to Bengal." And those who lived in Bengal said," We had gone through a year in which communal differences in Calcutta had been terrible... and then Gandhi had come... and then we kept on hearing these tremendous shouts, "Hindu Musulman ek ho! " and Hindus and Muslims were absolutely dancing; dancing and lorries would come full of Muslims, who'd stop, pull up a Hindu and say, "come here, come here, we are going to celebrate...Up! "

But Mohan walked alone, for he saw no God in such delirium, and he said, "It is all dark before me, not only dark but I don' t know if this darkness will ever end, I see no light before me and I am walking in without the co-operation of the tallest in the land."

And there was no light on the 30th of January 1948 when he walked to his customary prayer meeting and a young man fired his shots and the little boy afraid of the dark who had travelled a great age, and conquered all fears, fell to the ground and died.

Passive Resistance revived in South Africa in 1946, when thousands of Indians were again imprisoned, and was extended to Africans in 1952 in the defiance of Unjust Laws Campaign.



THE NATURE OF GANDHI'S GREATNESS

By John Haynes Holmes
(The Community Church, New York, U.S.A)

It was nearly twenty years ago that I declared to the American public that "Gandhi is the greatest man in the world". My countrymen did not know of Gandhi at that time - his name had scarcely found its way into our Western world! But since that time his name has become as famous as that of any other living man, and Americans know that I was right in hailing him as the "greatest".

Gandhi's pre-eminence in this age is due to nothing that is ordinarily accounted genius or glory. He commands no armies and conquers no territory. He is not a statesman in high office, ruling the destinies of nations. He is not a philosopher or sage - has written no great books or poems - does not even possess those elements of conspicuous and dominant personality which make a man outwardly at least an impressive leader. His genius lies where he would have it - in the realm of the spirit. It is his "soul-force" which has raised him to a position of unparalleled influence and leadership, and achieved things beyond the reach and range of all but a few of the greatest characters of history.

To Gandhi more than to any other Indian will be attributed the independence of India when this independence is at last won. To him also will be attributed the vast achievement of making his people worthy as well as capable of independence by reviving their native culture, quickening their sense of personal dignity and self-respect, disciplining their inner live to self-control making them spiritually as well a politically free. Added to this is his great work of delivering the Untouchable from their bondage of affliction - work destined to be forever memorable as the greatest single act of human emancipation known to history. Lastly, there remains Gandhi's supreme achievement of taking the principle of "non-violent resistance" and transforming it into a technique for the accomplishment of liberty, justice, and peace upon the earth. What other men have taught as personal discipline,

THE PIETERMARITZBURG EXPERIENCE

By HASSIM SEEDAT

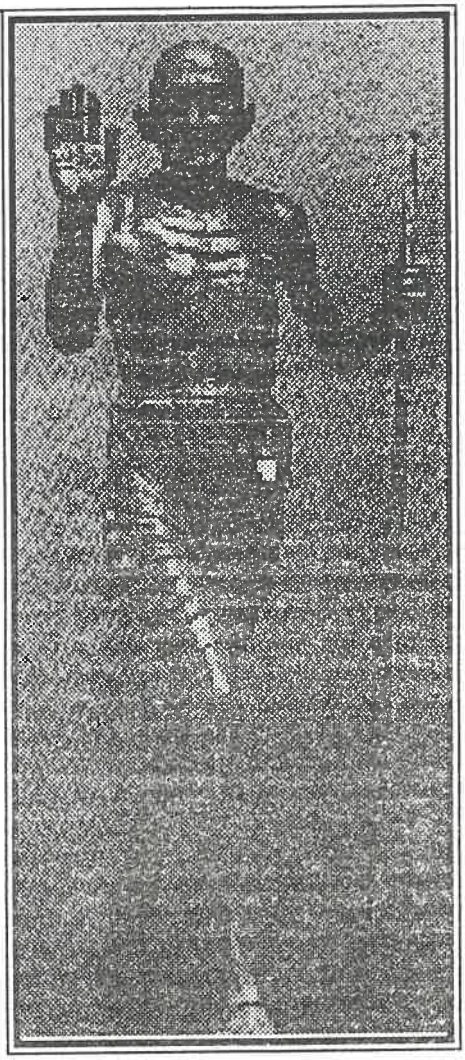
It was in Pietermaritzburg in 1893 that a young Indian lawyer, Mohandas Gandhi, took a decision that irrevocably committed him to his political and religious destiny as a leader. After he left South Africa in 1914 he led the struggle for the national independence of India, and the non-violent methods he used eamed him world-wide recognition as one of the greatest men of lhis century.

Just before his seventieth birthday in 1939, Gandhi was asked by the missionary, Dr. John R. Mott, to single out the most creative experience of his life. This was Gandhi's reply:

Such experiences are a multitude. But as you put the question to me, I recalled particularly one experience that changed the course of life. That fell to my lot seven days after I had arrived in South Africa. I had gone there on a purely mundane and selfish mission. I was just a boy retumed from England, wanting to make some money. Suddenly the client who had taken me there asked me to go to Pretoria from Durban. It was not an easy joumey. There was the railway joumey as far as Charlestown and the coach to Johannesburg. On the train I had a first-class ticket, but not a bed ticket. At Maritzburg when the beds were issued, the guard came and turned me out, and asked me to go into the van compartment. I would not go, and the train steamed away leaving me shivering in the cold. Now the creative experience comes there. I was afraid for my very life. I entered the dark waitingroom. There was a white man in the room, I was afraid of him. What was my duty? I asked myself. Should I go back to India, or should I go forward, with God as my helper and face whatever was in store for me? I decided to stay and suffer. My active non-violence began from that date.

The event Gandhi described had taken place nearly forty-six years before, on the night of 7 June 1893. It is not surprising that after all that time there should have been some errors in Gandhi's recollection. He had arrived in Durban from India earlier than he remembered, on 23 May 1893, and it was not the railway guard that had tumed him off the train at Pietermaritzburg station. In fact, the guard had summoned the aid of a police constable when Gandhi had refused to budge from his seat, and the constable had unceremoniously pushed him out of the compartment and pitched his luggage after him.

That wintry night in the waiting-room of the Pietemmaritzburg station, Gandhi made the fateful decision not to accept his ignominous treatment but to stay on and fight racial injustice. In the morning he sent a telegram of protest from the Pietermaritzburg Post Office to the General Manager of the Railways. Gandhi had initiated his public career.



This bronze statue of Mahatma Gandhi is placed in front of the Colonial Buildings in Church Street, Pietermaritzburg. It was unveiled on the 6th June 1993 by Bishop Desmond Tutu in commemoration of the centenery of what Gandhi described as the "the experience that changed the course of life", the event at the Pietermaritzburg station on 7 June 1893. The sculptor, Phil Kolbe was a great admirer of Gandhi.

contin. from Pg 6

Gandhi has transformed into a social programme for the redemption of the enslaved. He ranks with St. Francis, Thoreau, Tolstoy, as a teacher of what the Christian scriptures call "non-resistance" and better the "love that never faileth". He holds his place with Laotse, Buddha, Zoroaster, Jesus, as one of the supreme religious prophets of all time. Best of all is the man, of whom I wrote in my recent book, Rethinking Religion:

"He is modest, gentle, unfailingly kind. His sense of fun is irresistible, his simplicity of manner captivating. Quiet, almost soft in his ways, he has an indomitable will and an iron courage. His sincerity is transparent, his devotion to inexorable. Having nothing to lose, his position is impregnable to attack. Sacrificing everything himself, he can ask anything of others. Material considerations, worldly cares and ambitions, have long since vanished from his life. The spirit, as manifest in truth and love, possesses him utterly. "My creed", says Gandhi, "is service of God and therefore of humanity... And service means pure love".

TRUTH

'The word SATYA (truth) is derived from SAT, which means "being". Nothing is or exists in reality except truth. That is why Sat or Truth is perhaps the most important name of God. In fact it is more correct to say that Truth is God, than to say God is Truth"

M.K.Gandhi

WOMEN AND THE STRUGGLE

MILLIE GRAHAM POLAK

Ruskin has said: "A woman's duty is two-fold, her duty to her home and her duty to the State." Scarcely an Indian woman in South Africa has read Ruskin's words, obably never heard of them, but the spirit of truth manifests itself in many ways and places, and the Indian women of South Africa intuitively knew this as one of the true laws of life, and their work showed that they performed their greater duty accordingly. These women, without any training for public life, accustomed to the retirement of women of India, not versed or read in the science of sociology, just patient, dutiful wives, mothers, and daughters of a struggling class of workers, in an hour of need, moved by the spirit of a larger life, took up their duty to their country, and served it with that heroism of which such women alone are capable.

It is said so often that woman does not reason, and perhaps it is a charge largely true, but where the elementary laws of being are concerned, woman follows a surer path than any dictated by reason, and sooner later gets to her goal. Every reform movement has shown that, from the moment stand side by side with men in the.maintenance of principle, however dimly understood by them, the spirit of the movement grows, is crystallised, and success to the movement is assured.

The Westerner is so accustomed to think of the Indian woman as one living in retirement, without any broad thought and without any interest in public affairs, that it must have come with a shock of surprise to learn that many Indian women, some with babies in their arms, some expecting babies to be bom to them, and some quite young girls, were leaving their homes and taking part in all the hardships of the Passive Resistance campaign.

The last phase of the fight, and the one through which today we rejoice in peace, was practically led in the early stages by a small band of women from Natal, who challenged prison to vindicate their right to the legal recognition of their wifehood, and a similar small band of women from Johannesburg.

The women from Natal, all of them wives of wellknown members of the Indian community, travelled up the Volksrust, were arrested and sentenced to three months hard labour, and were the first of hundreds to go to gaol. The women from the Transvaal travelled down the line, taking in the mines on their way. Holding meetings and calling upon the men to refuse to work and to die rather than live as slaves, and at the call of these women, thousands laid down their tools and went on strike. I think it may safely be said that, but for the early work of these brave women, during the middle of last year, the wonderful response to the call of honour and country might never have taken place. About six weeks after the Transvaal women left, they also were arrested, and a similar sentence to that passed upon the women of Natal was passed upon them and they were forcibly vaccinated. So these brave women were shut away from life, but the fight now so splendidly begun went on.

A few days after the release of these last women, two gave birth to children, and another, a young girl of about twenty, passed away, and a third hovered between life and death for months, but the goal was won. Today, all these women are back in their homes and are busy in the usual routine of an Indian woman's life. There is absolutely none of the pride of heroism about them. They are the same patient, dutiful women that India has produced for centuries; yet they endured the publicity, and no one who does not know India can understand how terrible to the Indian woman such publicity is. They endured the physical hardship, the mental sorrow, the heartache; for nearly all who did not take young children with them left young ones at home, endured hunger strikes, because they were deprived of fat to eat and sandals to put on - endured it all without hardness or bittemess. India has many things to be proud of, but of none more than the part the Indian women of South Africa took in the uplifting and recognition of a people here despised.



MAN AND MACHINE

What I object to, is the "craze" for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on 'saving labour' till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind but for all; I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might.

The supreme consideration is man. The machine should not tend to make atrophied the limbs of man.

ACKNOWLEDGEMENTS

The HINDU STUDENTS ASSOCIATION (UDW) is very greatful to the GANDHI MEMORIAL COMMITTEE for the use of the articles from their Gandhi Centenary Brochure. We would also like to thank all those who assisted in proof-reading the text.

... He has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling, and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud thanksgiving that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries and may be millenniums after us, people will think of this generation when this man of God trod the earth and will think of us who, however small, could also follow his path and probably tread on that holy ground where his feet had been....

Jawaharlal Nehru

TRUTH

For me Truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfufness in word, but truthfulness in thought also, and not only the relative truth of our conception but the Absolute Truth, the Eternal Principle, that is God.

The seeker after Truth should be humbler than the dust. Only then, and not till then, will he have a glimpse of Truth.

Truth is like a vast tree, which yields more and more fruit the more you nurture it. The deeper the search in the mine of truth the richer the discovery of the gems buried there, in the shape of openings for an even greater variety of service. In the march towards Truth, anger, selfishness, hatred, etc naturally give way, for otherwise Truth would be impossible to attain. A successful search for Truth means complete deliverance from the dual throng such as of love and hate, happiness and misery.

M.K.Gandhi

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4030

24 SEPTEMBER 1993

DR HENNING
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DEPARTMENT OF EDUCATION AND CULTURE
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DEPARTEMENT VAN ONDERWYS EN KULTUUR
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SIR

CANCER DAY CELEBRATIONS: FRIDAY 10 SEPTEMBER 1993

ON BEHALF OF THE MANAGEMENT AND STAFF OF THE ABOVE SCHOOL, I WISH TO PLACE ON RECORD OUR HEARTFELT GRATITUDE AND APPRECIATION TO YOU AND YOUR STAFF FOR SO KINDLY ASSISTING MY TEACHERS IN RESEARCHING FOR ARTICLES AND DOCUMENTS FOR THE PUBLICATION OF A SOUVENIOR BROCHURE.

YOUR PERSONNEL INTEREST IN PROVIDING NEWSPAPER ARTICLES, DOCUMENTS AND PUBLICATIONS HELPED TO MAKE OUR EXHIBITION A GREAT SUCCESS.

ONCE AGAIN THANK YOU FOR YOUR INVALUABLE INPUT AND SUPPORT.

YOURS FAITHFULLY

P.M. PATHER (MRS)

PRINCIPAL

THE PHOENIX SETTLEMENT TRUST

and

THE SOUTH AFRICA/INDIA FRIENDSHIP ASSOCIATION INTERIM COMMITTEE

presents

THE 126th COMMEMORATIVE BIRTHDAY CELEBRATION OF MAHATMA GANDHI

2 OCTOBER 1995

DURBAN CITY HALL

PROGRAMME

Part 1 : ***(One Hour)***

Invocation for Peace

Messages of support

Speakers : *KZN Minister Jacob Zuma*
KZN Minister Dr VT Zulu
Counsul General Ms Lata Reddy
Mr Mewa Ramgobin (MP)
Dr Ben Ngubane
(National Minister of Arts & Culture)

Vote of Thanks : *Mr Kallideen*

Part 2 ***(One Hour)***

Entertainment including performances by Leona Dean School of Dancing, Andhra Maha Sabha (Umhlatuzana), Cato Manor Technikon, Smeeta Singh Dance Academy, KZN Choral Society, Ntuzuma Mass Singers, Opera Singers, Abafana Benduduzo.

LAKEHAVEN PRESS TEL: 871226

Phoenix Settlement Trust
and
Interim Committee South Africa/ India Friendship Association

hereby invite you and your family to celebrate the

126th Birthday Celebration of Mahatma Gandhi

DATE : 2nd October 1995
VENUE : City Hall - Durban
TIME : 7 p.m.

Guest Speaker:

Dr Ben Ngubane (Minister of Arts and Culture)

Please note that buses leave at 5:30 p.m. from:

Umlazi	:	Executive Hotel
Clermont	:	Clermont Police Station
Kwa Mashu	:	B.P. Garage at the entrance of Kwa Mashu
Inanda	:	Gandhi Clinic at Bambayi
Phoenix	:	Phoenix Plaza
Chatsworth	:	Chatsworth Centre, via Aryan Benevolent Home

Hope to see you there!

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Hope to see you there!

Printed by: ART PRINTERS - 73 Beatrice St., Dbn. - Phone: 3094272

GANDHI PEACE WALK

From Lenasia to Tolstoy Farm ...

29 August 1993

Starting point: Apsara Car Park
8.30am

Gandhi Medals for the first 5000 people who complete the walk.
Top Cultural programme at Tolstoy farm (10am - 1pm).
Transport will be provided back from Tolstoy farm.

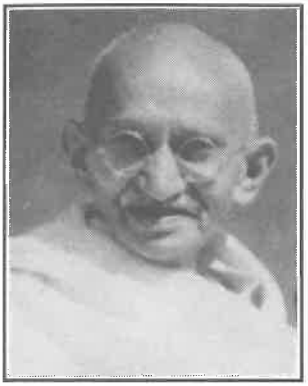
Walk hosted by the ANC Lenasia Branch and the
Lenasia Yuvak Mandal under the auspices of the
Gandhi Centenary Committee.

For more information contact 854-3249/54.

Printed by Dean's Print (011) 624-1896

Produced by ANC Lenasia Branch, PO Box 10621, Lenasia 1820

GANDHI LUTHULI PEACE INSTITUTE



"The religion of non-violence is not meant merely for rishis (Seers) and saints. It is meant for the common people as well. Non-violence is the law of our species...(It) is the greatest force at the disposal of Mankind."

- M.K. Gandhi

"May God's Will, holy and perfect, be done in South Africa, the dearly loved land whose children we are".

- Chief Albert Luthuli



" We have suffered rape, plunder and demolition, selfishness, avarice and oppression. We seek no vengeance. More than other continents, perhaps, and as much as any other nation on this continent, we need the ways of peace, the ways of industry, the ways of concord."

- Chief Albert Luthuli

Why we need a Gandhi Luthuli Peace Institute

For several decades Southern Africa and in particular the province of Kwa Zulu Natal has been devastated by violence and destruction; so much so that for many people in South Africa violence has become a way of life. Even under the new government, violence remains endemic. The use of violence as a means to resolve disputes is a common occurrence. The need therefore arises for the establishment of an alternate culture, one of peace, non violence, and tolerance.

Gandhi and Luthuli played a crucial role in the development of non violent resistance. They made non violence a part of their lives and of the movements they led.

There is a potent message of peace in their writings and in their actions. This message needs to be kept alive and relevant to the new societies developing in South and Southern Africa.

AIMS

This Institute seeks to build peace through research and dissemination of the theories, principles and strategies of non-violence, particularly as espoused by Gandhi and Luthuli.

ACTIVITIES

In pursuit of these goals the Institute will undertake the following activities:

* a programme of research which will include:-
  - compilation of a comprehensive bibliography of literature on Gandhi and Luthuli
  - compilation of a bibliography on the theory and practice of non-violence

* assist in the process of curriculum development for the study of non-violence

* disseminate information on the lives and works of Gandhi and Luthuli through inter alia publications conferences seminars and workshops

NATURE OF THE INSTITUTE

The Institute will be independent, non-aligned and non-governmental.

It will be based at the University of Durban Westville and housed within ACCORD (African Centre for the Constructive Resolution of Disputes), and managed by an interim steering committee.



I wish to express my support of the Gandhi Luthuli Peace Institute, its aims and objectives and hope that it will assist the people of South Africa and beyond to better understand the concept of peace, conflict prevention and resolution.

- Albertinah Nomathuli Luthuli

We live in a world full of violence, intolerance and hate. It is my sincere hope that the Gandhi Luthuli Peace Institute will help to change this situation and create a more humane, peaceful and tolerant society through living and learning in accordance with the principles espoused by Gandhi and Luthuli.

- Ela Gandhi



Address:

Gandhi Luthuli Peace Institute:
c/o ACCORD
c/o University of Durban Westville
P/Bag X54001
Durban 4000

Tel.: 031 - 8202816
Fax: 031 - 8202815

Programme

Institute for Black Research

Launch of:

THE SOUTH AFRICAN GANDHI

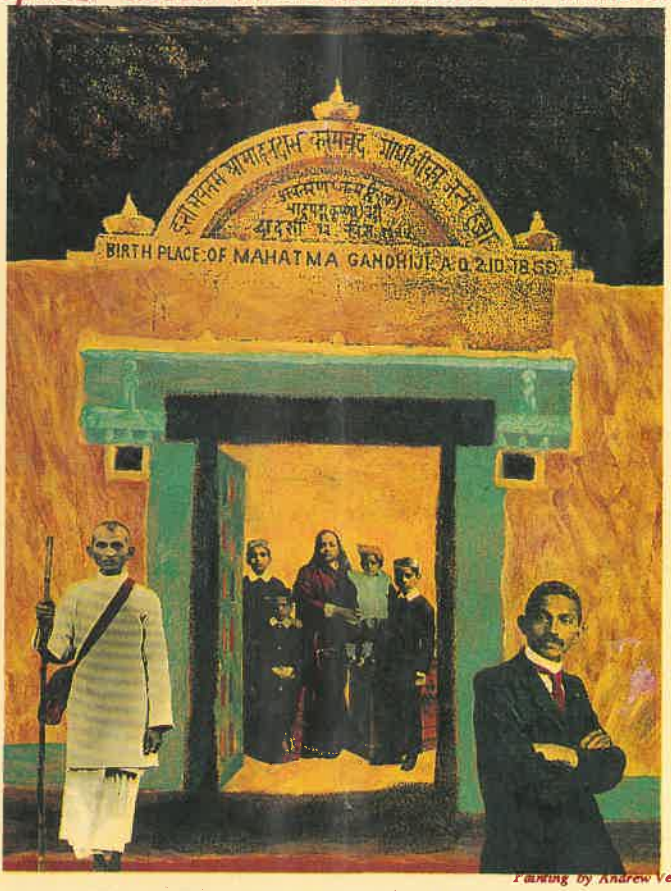
An Abstract of the Speeches and Writings of M.K. Gandhi [1893-1914]

and presentation of dance drama:

AHIMSA-UBUNTU

Guest of Honour: Shrimati Sonia Gandhi

Special Guest: President Nelson R. Mandela



Painting by Andrew Verster

Thursday, 31 August 1995, 18h30

Springfield College of Education

262 Daintree Avenue, Sydenham, Durban

PROGRAMME

Invocation
Archbishop Denis Hurley [OMI]
Chancellor of University of Natal

Welcome
Lewis Skweyiya [SC] [President: IBR]

Opening Address
President Nelson R. Mandela

Introduction to Guest of Honour Shrimati Sonia Gandhi
Fatima Meer [Director: IBR]

"The South African Gandhi" by Fatima Meer
Launched by Shrimati Sonia Gandhi

Dance Drama
Ahimsa-Ubuntu

Vote of Thanks
Paulus Zulu

Supper
[Catering by Solly Manjra]

The Sponsors

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AHIMSA-UBUNTU

Produced by the **Institute for Black Research**
Directed by: **Jay Pather**
Words and Concept: **Fatima Meer**
Choreographed by **Jay Pather and Cast**
Music Arranged and Composed by: **Jürgen Bräuninger**
Lighting Design: **Logan Shunmugam**
Executive Producer: **Ramesh Harcharan**

The Cast

Narrator: Trevor Draai
Dancers:
[With the kind permission of: Siwela Sonke Dance Company, Playhouse Dance Company and Nateshwar Dance Academy]

Mary-Anne de Wet
Veronica Gasa
Andrew Gilder
Zinhle Gumede
Vaibhav Joshi
Kajal Misra
Bheki Mbili
Yashika Moodley
Thulabona Mzizi
Prean Naidoo
Thulani Ndlovu
Vusabantu Ngema
Rene Olivier
Devitha Ramgolam
Luckesh Ramnath
Eric Shabalala
Shivani Singh
Shion Unser
Jabulani Zwane

The Theme

Ahimsa-Ubuntu is essentially dance, communicating the spirit in which the disenfranchised peoples of South Africa struggled against and overcame apartheid. They did not hate the perpetrators of injustice against them; they hated only the injustice. It is that spirit so eminently manifested in the President of the new South Africa which has made our Government of National Unity a reality. Our dance begins in the mid-nineteenth century when the English, failing to harness the labour of the Zulus, introduce indentured labour from India and thereby set the tone for the racial dynamics of the colony of Natal, in which Africans and

Indians are demeaned, but the promise dangled that those, among them who became westernised and therefore civilised, would be lifted into the white rank. However, when M.K. Gandhi and John Dube are thrown off a train for daring to travel first class, they realise the falsity of the promise and mobilise their peoples under the separate banners of the NIC and ANC. Gandhi lays the basis for the anti-racist struggle underpinned by Ahimsa which strikes a kindred chord in Ubuntu. The dance takes us through the formation of the ANC and NIC, the Gandhian-led strike and the march of Indian workers in 1913, the Defiance of Unjust Laws Campaign of 1952, the youth revolt of the seventies and eighties, the revoking of apartheid by F.W. de Klerk, and ultimately, the inauguration of our non-racial democracy. The dance, reinforced by words and photographic images, is a tribute to the NIC, ANC, to Gandhi, Dube, Luthuli, Naicker, Dad

The Dance

In *Ahimsa-Ubuntu*, dance is used as a primary tool of expression. Various dance traditions, African, European and Indian have been drawn from to portray a rich and complex story. In the introduction, for example, traditional dance communicates a tightly woven society. The coming of the Europeans is depicted through classical ballet, while the arrival of the indentured Indian is depicted through Indian folk dance. In the Great March, mudrhas (hand gestures) from classical Indian dance portray the essence of Satyagraha. In the Defiance Campaign, the coming together of African and Indian in a joint protest finds expression through the shared rhythms of the gumboot dance and kathak, a classical Indian dance form. Finally, the expression of the persistent and enduring struggle of the people in the face of violent repression, is depicted through contemporary modern dance with traces of traditional forms. The finale brings together traditional and modern, classical and folk, African, Indian, and European, to express the dancers' final plea: "To realise Ahimsa, To live in Ubuntu."

The Music

Stylized arrangements of Nkosi Sikelel'iAfrika, Rossini's Thieving Magpie and Raghupathi Raghav Raja Ram form the basis on which the music for *Ahimsa-Ubuntu* was constructed. In many instances, fragments of these melodies have been interwoven, and thus synthesised into a new tune. Allusions to traditional dance music and hints at liberation songs round off this abstract musical depiction of over 100 years of South African history. All instrumental sounds were realised, scored and produced at Gerald Lapierre Electro-Acoustic Music Studio at the University of Natal's Music Department with the participation of Brijraj Mishra on the tabla.

PHOENIX SETTLEMENT TRUST

(Founded by Mahatma Gandhi)

&

INTERIM COMM. OF SOUTH AFRICA/INDIA FRIENDSHIP ASSOCIATION

invite you to join us to celebrate the

126th Birthday of Mahatma Gandhi

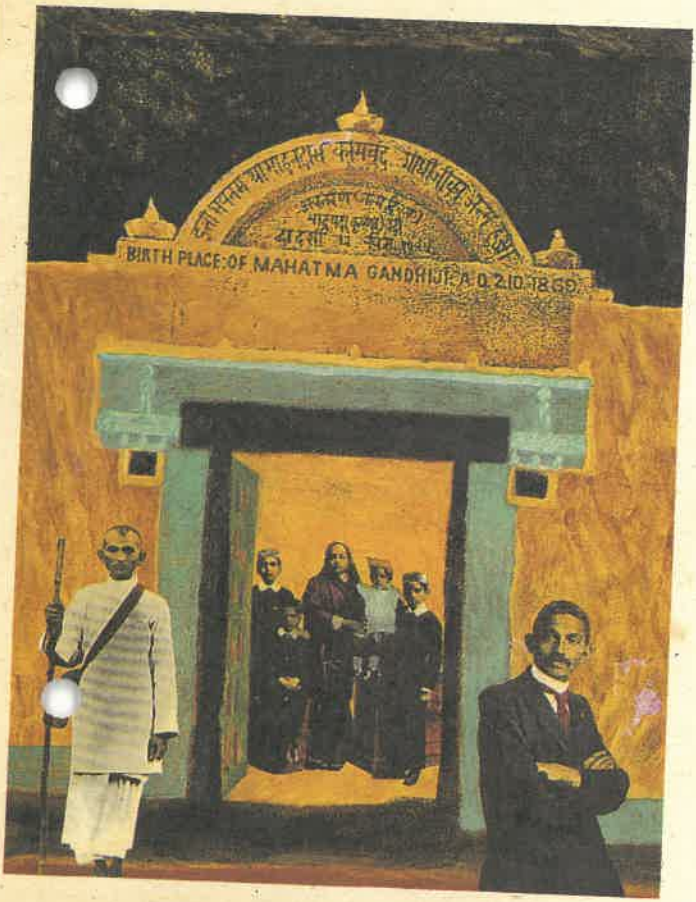
DATE	:	**2 October 1995**
TIME	:	**6:30 p.m. for 7 p.m.**
VENUE	:	**Durban City Hall**
GUEST SPEAKER	:	**Dr Ben Ngubane** (Minister of Arts, Culture, Science & Techonology)
R.S.V.P.	:	**Ashley - Tel: 3053231**

Art Press Dbn.

The Institute for Black Research
and Madiba Publishers
invite you to the launch of

THE SOUTH AFRICAN GANDHI

An Abstract of the Speeches and Writings of
M.K. Gandhi [1893-1914] by
Shrimati Sonia Gandhi



Thursday, 31 August 1995, 18h30
Springfield College of Education
262 Daintree Avenue, Sydenham, Durban

PERMITS ENTRY TO __1__ PERSONS ONLY

PROGRAMME

Welcome
Lewis Sweyiya [SC] [President: IBR]

Invocation
Archbishop Denis Hurley [OMI]

Opening Address
President Nelson R. Mandela

Introduction to Guest of Honour
Fatima Meer [Director: IBR]

Launch of **"The South African Gandhi"**
Shrimati Sonia Gandhi

Operetta - **AHIMSA**
Introduction: SATHS COOPER
Director: Jay Pather
Cast: Woza Afrika
Flat Foot Dance Troupe - UN
Nateshwar Dance Academy

Vote of Thanks
Paulus Zulu

Finger Supper

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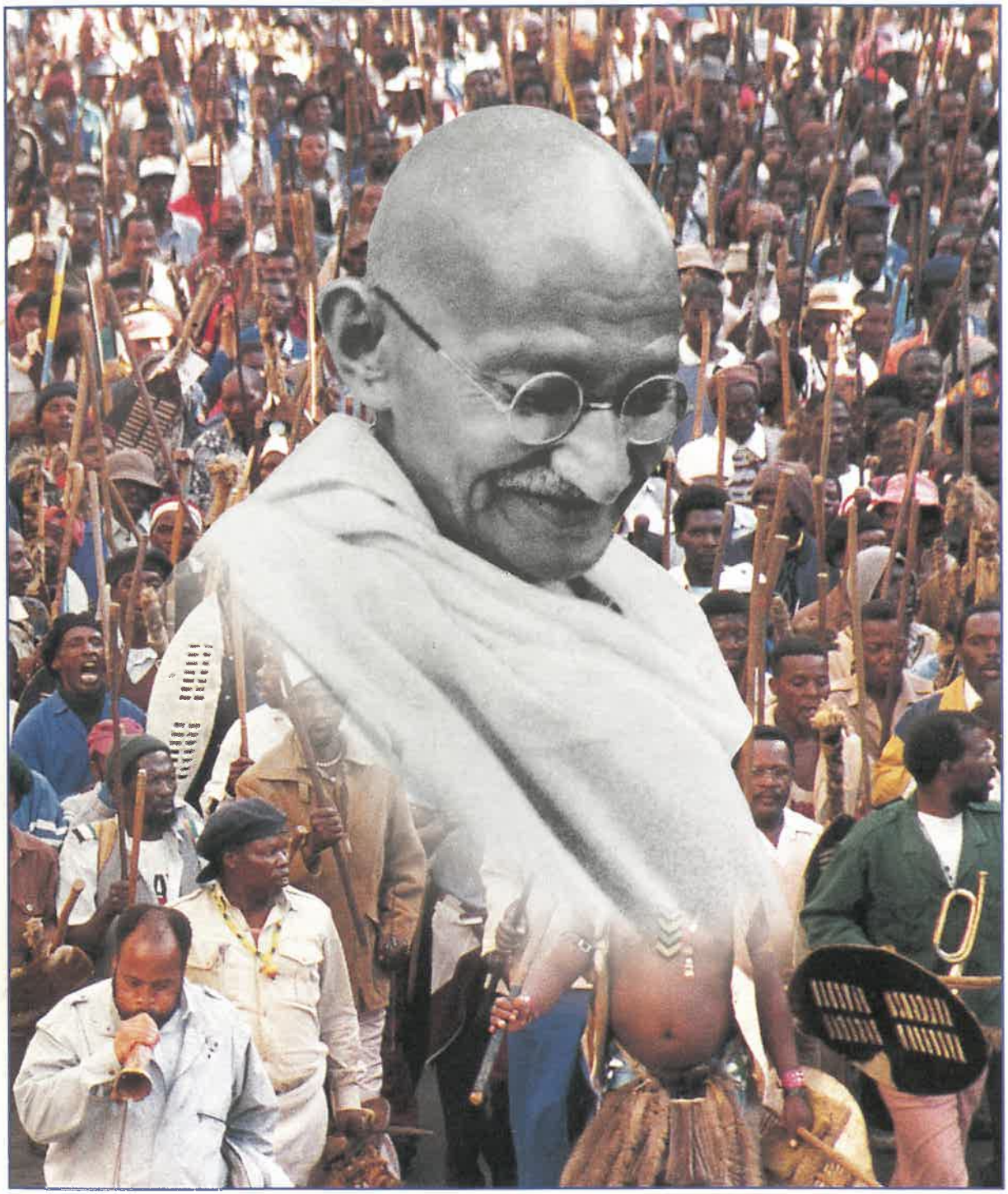
Gandhi
Luthuli Peace Institute

Programme

1	Welcome	-	Proffessor Balintulo
2	Mayor	-	Message
3	Latha Reddy	-	Gandhi Peace Lecture
4	Cultural Items	-	Kathak Dance Item -Pravika Nankishore Ntuzuma Mass - Sbu Mbanjwa Bharat Natyam - Sushiela Govender South Indian Vocal- Vijayluxmi Balakisten
5	Message	-	Essay judge- Bashni Singh
6	Awards	-	Junior division: 3rd prize- Praneetha Ranchod (Temple Valley Sec. School) 2nd prize- Millidhashni Reddy (Tongaat sec. School) 1st Prize- Amit Galal (Lenasia Sec. School) 4th and 5th prizes in absentia to: Basil Ndlovo Liverpool Secondary -Benoni Lovemore Khumalo Mokgome Sec. Meadowlands, Soweto.
7	Cultural Items	-	Ingwemabela Maskindi North Indian- Basant Ramachandra Riverstars-Alfred Sibisi Group Dance
8	Awards	-	Senior division 3rd prize-Veloshni GovenderTemple Valley) 2nd prize-Chantel Pecku Chakaskraal sec. 1st prize-Mothilal Renai- Temple Valley sec.
9	Vote of thanks	-	Albertinah Luthuli

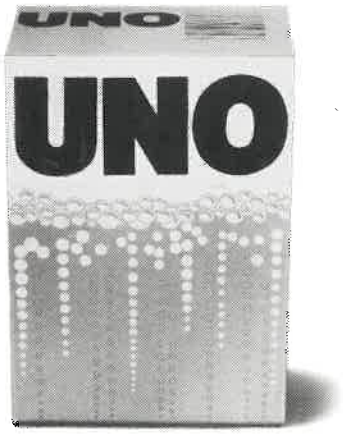
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THIRD QUARTER 1993 VOLUME 4 NUMBER 3



The University of Natal and the Gandhi Legacy

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Gandhi in focus

A YOUNG lawyer arrived in South Africa one hundred years ago. His experiences in this country, the books he read here, the people he met, and the things he saw combined to change the man. He left South Africa a pacifist, but still a fierce protester, and destined to be one of the great names of world history: Mohandas K Gandhi. The University of Natal Faculty of Arts hosted a conference to commemorate the centenary of Gandhi's arrival here, and the event which triggered the transformation of his life – Gandhi's ejection from a train, on the grounds of his race, at Pietermaritzburg Station. The conference attracted Gandhi scholars from around the world, all of them interested to see for the first time the places where Gandhi formulated his philosophy. Papers delivered at this conference dealt largely with the impact of Gandhi's years in South Africa on the rest of his life. Some papers were controversial; some highlighted the need for further research into this pivotal period of the man's life; some were speculative; all were stimulating. At the same time, a statue of Gandhi was unveiled in the centre of Pietermaritzburg, the first such monument to a black leader in the country. Now *NU Focus* also marks the Gandhi centenary. In this issue we look at more contemporary aspects of the famous pacifist, in the light of raging violence around the country, and remember Gandhi in Natal, in South Africa, in life.

ON THE COVER

A portrait of Mahatma Gandhi (courtesy of the Local History Museum, Durban) looks down on an Inkatha peace march, held recently a few blocks from the station where he spent a freezing night 100 years before. Photograph by **Tania Spencer**.

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Letters to the editor

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Skirting the issue?

THANK you for *NU Focus* – always so good. This latest number even has a rare touch of humour, supplied by one C B Hugo of Cape Town: "No one, unless they are of the male sex, may be promoted to become bishop, archbishop, cardinal or any sort of 'prince' of the church".

We have our lunatic fringe in the church – it seems to be the age of lunatic fringes. But I think I can assure CB that the great silent majority of women prefer the situation as it is.

You see we happen to know that Christ was and is a man and that he chose men to lead the church he founded, for good sound reasons, not just because it was a patriarchal society in which he lived. He had no qualms about cutting across silly conventions and beliefs. He could even look across at the pagan world and see how the priestesses were doing.

We have also noticed that humankind is divided into two distinct sexes or genders, it seems to be common sense as well as divine wisdom to entrust leadership to the stronger of muscle and nerves (even sometimes clearer of intellect).

We see a priest as an "alter Christus" and naturally prefer him to be a man as Christ was and is. All this without in the least feeling inferior. We know that he gave women their due at all times and even made his mother "our fallen nature's solitary boast" (Wordsworth).

As for Archbishop Hurley's "deafening silence" on the subject, CB has not been listening or reading very well. He is noted for being "soft" on the subject!

I am as grateful as any to those brave women who fought for women's political and social rights but please don't try to turn our princes into princesses.

Helena Mary Hurley
Verulam

C B HUGO in "Letters to the Editor" (Volume 4 Number 2) is puzzled that Archbishop Hurley has been elected Chancellor of Natal University, because in the Catholic Church "no promotion is possible for a woman". Hugo claims that the "Archbishop's silence on the position of women in his own church is deafening".

It isn't accurate of course that no promotion is possible for a women in the Catholic Church. A few women hold important positions within the Catholic Church such as chancellors of dioceses, and rectors and presidents of Catholic universities. However, Hugo is quite correct in complaining that women cannot be bishops, archbishops or cardinals. The position is in fact even worse: they cannot be ordained deacons or priests and, in general, the Catholic Church can rightly be accused of grave discrimination against women.

But there has been no deafening silence from Archbishop Hurley on this subject. In the *Natal Mercury* of 13 July 1991 he came out clearly in favour of women priests.

This is a position Archbishop Hurley reaffirmed in a *Sunday Times* interview of 7 March 1993 on the occasion of his installation as Chancellor of Natal University.

In fact, it is ironic that precisely because Archbishop Hurley has not kept a "deafening silence" on such issues of justice and discrimination he has not been promoted to the rank of cardinal, a position for which many have long thought him eminently suited!

GP Kearney
Durban

A WORD of reassurance for CB Hugo of Cape Town who complains that my silence on the position of women in my own Church is deafening (Volume 4 Number 2).

Carmel Rickard has helped me to break that silence in her profile article in the *Sunday Times* of 7 March 1993. Writing of me she says: "Now he is reading a book which he says is 'turning me upside down': Elizabeth Johnson's *She Who Is*. Grappling with the history of women's oppression, the book has 'rocked' him with its powerful call for a 'complete conversion'.

"His 'conversion' has already begun. Several years ago he said publicly that he could find no reason why women should not be ordained to the Catholic priesthood. He still holds this view, despite its unpopularity in the Vatican."

A little joke may also help to break the silence. Referring to the Second Vatican Council of the Roman Catholic Church held from 1962 to 1965 it has been said that the bishops will bring their wives to the third Vatican Council and their husbands to the fourth.

Denis E Hurley, OMI
Archbishop (retired)

Focus on home

THANK you for the copy of your magazine which I received last month. It was exciting to receive news from back home and helped to relieve the homesickness caused by my marriage-induced, but hopefully temporary, exile.

I would like to express my appreciation of your incurring the costs of overseas postage and contrast it with the stance of a South African accounting body I belong to and to whom I pay an annual subscription who have to date not sent me a single issue of their professional journal in the time I have been here.

CM Day
Australia

A good wish

I GREATLY appreciate receiving *NU Focus* every few months. I enjoy reading the articles and the news, and am particularly happy that the university is concerning itself with the great issues facing South Africa at this time. I wish it, and you, every success.

Sheila Callanan
Sea View

Higher by degrees

THE article "12 degrees and rising" (Volume 4 Number 2), about the three generations of Leslie-Smiths, prompted me to write to you about my own Stacey family, which now also runs to three generations of Natal University graduates.

My husband Norman, who passed away last year, obtained a BCom from Durban in about 1936. He was a member of the SRC during his time as a student. As Gretta Thomas, I graduated with a BSc from Maritzburg in 1932, followed by a UED the following year.

My son Richard (Dick) studied mechanical engineering at Durban, graduating with a BSc (Eng) in 1965 and an MSc (Eng) in 1968. He subsequently obtained a DSc (Eng) from the University of Pretoria and a DIC from the Imperial College of Science and Technology, University of London. He married Judy Whitelaw who graduated from Durban with a BA in 1965 and a UED from Maritzburg the following year.

Both of their daughters have now graduated from Maritzburg – Helen with a BA in 1990 and Jean in 1992 with a BSc. Jean is still at Maritzburg doing her BSc (Hons) in hydrology. My son has recently been appointed as an honorary professor in the Department of Geology and Applied Geology in Durban, continuing a long involvement of the family with the University.

Gretta Stacey
Johannesburg

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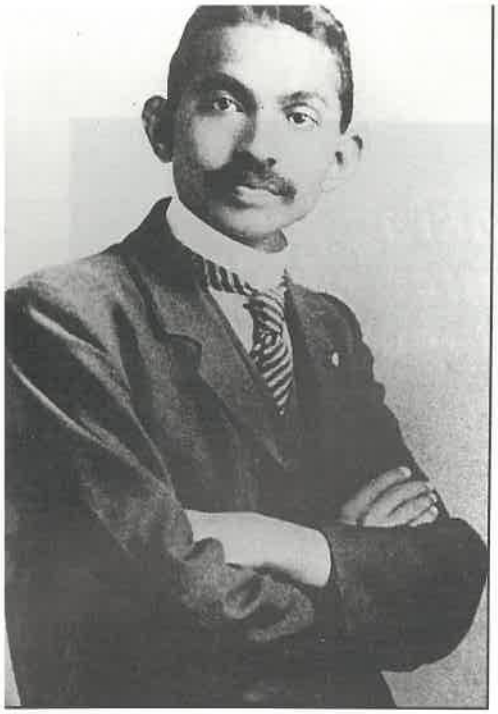
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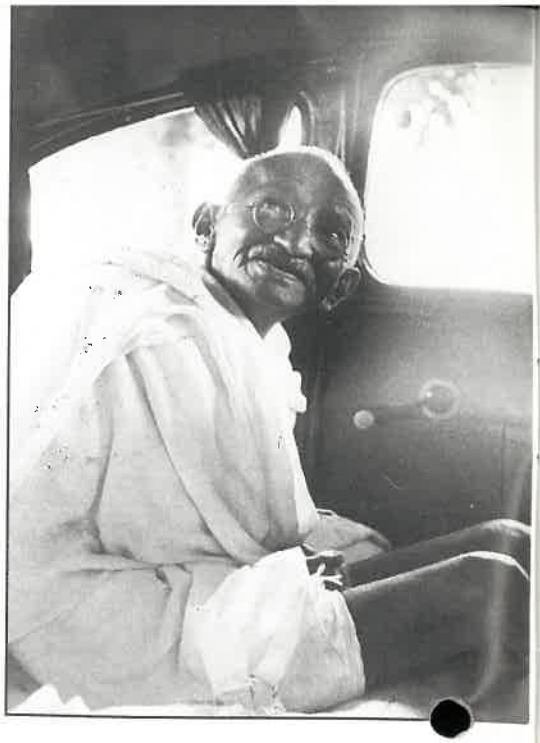
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The Natal Witness





Just before his seventieth birthday, in 1939, Mohandas Gandhi was asked to single out the most creative experience of his life. This was his reply:

"Such experiences are a multitude. But as you put the question to me, I recalled particularly one experience that changed the course of life. That fell to my lot seven days after I had arrived in South Africa. I had gone there on a purely mundane and selfish mission. I was just a boy returned from England, wanting to make some money. Suddenly the client who had taken me there asked me to go to Pretoria from Durban. It was not an easy journey. There was the railway journey as far as Charlestown and the coach to Johannesburg. On the train I had a first-class ticket, but not a bed ticket. At Maritzburg when the beds were issued, the guard came and turned me out, and asked me to go into the van compartment. I would not go, and the train steamed away leaving me shivering in the cold. Now the creative experience comes there. I was afraid for my very life. I entered the dark waiting room. There was a white man in the room, I was afraid of him. What was my duty? I asked myself. Should I go back to India, or should I go forward, with God as my helper and face whatever was in store for me? I decided to stay and suffer. My active non-violence began from that date."

In the morning, he sent a telegram of protest from the Pietermaritzburg Post Office to the General Manager of the Railways. Gandhi had initiated his public career . . . by Hassim Seedat in *Pietermaritzburg 1938 – 1988: A New Portrait of an African City* (University of Natal Press/Shuter & Shooter)

In this issue, *NU Focus* looks at some aspects of that historical event and its legacy.

Top left: Gandhi as a young lawyer. Top right: Several years later. Photographs from the Local History Museum, Durban.



Left: A tense moment in the recent Chris Hani protest, Pietermaritzburg, captured by Tania Spencer.



"Freedom is not worth having if it does not connote the freedom to err." – Gandhi

The critical outsider

Gandhi is, in the world's eyes, primarily an Indian figure, indeed the very symbol of modern India and its achievement of independence from colonial rule. Yet, argues **Judith Brown**, in several crucial ways South Africa made the Indian Gandhi.

HERE was someone who came to maturity outside India, outside its social and political patterns: someone who, looking in from the outside, was able to perceive India's problems and the issues at stake in the corporate life of its people with a particular insight and clarity, because he was drawing on alternative experiences and ideas.

Of course being an outsider in a situation does not necessarily generate insight. It can breed fantasy based on ignorance or wishful thinking. (For example, many would argue that Gandhi was profoundly mistaken in his idolisation of the village community as the heart of Indian civilization and the natural environment for practical non-violence.) But I would explore the idea of Gandhi as the critical outsider, the man on the margin of different worlds, as a potentially creative figure, precisely because he was not trapped in the assumptions and expectations of those with whom he worked in India. I shall elaborate the idea in four areas of Gandhi's understanding both of India and his own role there.

The first area is Gandhi's perception of public life, and his role as a public figure.

What also made him strange, ambiguous, and unpredictable to his contemporaries in India was the breadth of his public work. Beyond the recognisably political activity there was his engagement with his ashrams, with village welfare, with *khadi*, with issues relating to untouchables and women, with education and experiments in public hygiene and natural health cures, and also with the minutiae of the lives of many individuals who sought his help. This brought him the affectionate name of "Bapu". It also encouraged a wide range of people into constructive social work under the broad banner of nationalism, and contributed to the moral stature of India's demand for freedom.

It was inevitable, as Gandhi emerged into public life in South Africa, that he began to question the implications of this experience for the position of India and its peoples within the empire, and – more fundamentally – to confront questions about being Indian: to ask what was central to Indian identity.

The experience of Africa forced him to ask what bound Indians together and constituted their essential unity. For here, as he would never have done as a lawyer in western India, he worked with Indians of different religious backgrounds, speaking different languages, who came from a variety of regional and social situations on the subcontinent.

For Gandhi the heart of Indian identity was not geographical location, religious tradition, ethnic belonging, or shared language. Rather it lay in a common cultural identity, in the heritage of a civilization which embraced all Indians, whatever their creed, language, ethnic or regional origins.

In his view, it was a culture which had created a civilization which elevated the moral in contrast to the godlessness of the materially-orientated West. When asked where this culture was to be found, he located it firmly in rural India, least touched by the cultural and economic forces let loose by contact with the western world.

Here Gandhi was the man apart, the man whose vision of Indian-ness emerged in the context of another continent, and which was profoundly influenced by the spiritual enrichment he experienced away from India. For him Indian identity was to be pursued and achieved primarily through moral and social transformation, rather than » 6

Judith Brown (right) is a professor of history at Oxford University and the author of Gandhi, Prisoner of Hope *and* Gandhi's Rise to Power: Indian Politics 1915 – 1922. *Her contribution to* NU Focus *is an edited version of a paper delivered at a conference hosted by the University of Natal Faculty of Arts. This conference, entitled* Gandhi and his Significance, *marked the centenary of Mahatma Gandhi's transforming experience in Pietermaritzburg.*



Tania Spencer



"His smile is delightful, his laughter infectious, and he radiates lightheartedness. There is something childlike about him which is full of charm. When he enters a room he brings a breath of fresh air with him which lightens the atmosphere."
– Jawaharlal Nehru of Gandhi.

5 « through political nationalism aimed at control of the state's structures and resources.

True freedom came from within, from a moral transformation: "And if this is the correct view of freedom, our chief energy must be concentrated upon achieving reform from within. In this much needed work all who will can take an equal share. We need neither to be lawyers, nor legislators, to be able to take part in the great effort. When this reform takes place on a national scale no outside power can stop our onward march."

Once we grasp this assumption, then it becomes clear why Gandhi, the "nationalist" leader, to the perturbation of so many of those of his contemporaries who saw themselves as nationalists, spent so much time pursuing in speech and action the causes of personal morality, of socio-economic transformation, and the rejuvenation of the rural base of India's national life. For him Indian identity was a moral identity.

As Gandhi grappled with the problem of Indian identity so he strove to understand the nature of colonial rule. Although in practice and by overt profession he remained a loyal colonial subject in Africa, he came by the end of the first decade of this century to feel that the British raj was a grievous wrong in India's life. The reasoning behind this judgement was that the colonial state and the cultural and economic influences it imported, combined with Indians' responses, were denying and sapping India's cultural identity.

His response to the raj was fashioned by the spiritual transformation he had undergone in Africa and by the experience of colonial society at its most extreme. For him true liberty could only be achieved by an internal strengthening which would render subjects impervious to colonial pressure. Any violent resistance would be usurpation rather than attainment of true liberty, the freedom to act according to conscience.

When it came to analysis of the vulnerability of the colonial state in India, again Gandhi brought a clarity of vision from his African struggles and his experience of non-violent resistance.

South Africa enabled him to provide what he saw as the remedy – *satyagraha*. For him, *satyagraha* was a uniquely transforming mode of engaging in resistance to a perceived working. In the case of British rule in India, its qualities of moral strengthening would break the fear of the subjects.

At a practical level, *satyagraha* would demonstrate that if Indians withdrew their acquiescence and active cooperation with the state's structures, then the colonial edifice as much as its legitimacy would crumble.

Gandhi's understanding of colonialism, and the means he offered India to combat it, forged in South Africa, brought the issues of the raj's legitimacy into the public arena in a totally new and popular way, whatever its limitation in the erosion of the raj's actual structures.

There is one final issue which shows how the South African Gandhi was a critical outsider in India, one who challenged existing assumptions and modes of behaviour. That is the issue of radicalism. Certainly he returned home to castigate many of the patterns of profound injustice and inequality he perceived in India – in particular the practice of untouchability. Yet he was hostile to what passed for or presented itself as radicalism.

For him true radicalism, getting to the root of problems, and instigating change at the very roots, was a moral enterprise, a matter of changing hearts, of transforming the attitudes on which actions were based. Only moral transformation could ensure lasting change in society.

But such moral radicalism was in practice a flight from politics, a refusal to grapple with hard issues in the contemporary world on any significant scale. It made him indeed an inspirational figure: yet a weak exemplar for radical action and reconstruction in post-independence India – the effects of which are still present today.

In exploring these four themes I have argued that South Africa, in a sense, made the Indian Gandhi. In significant respects he returned home indelibly marked and fundamentally changed by the two decades in Africa. He had become a critical outsider who brought a fresh perspective to issues at stake in India's society and policy, and new dimensions to the practice of politics.

He had become enabled to challenge colonial assumptions and the institutions of colonial control: but also Indian assumptions about society, religion and political action. This dual challenge to the British and his compatriots became distorted, at times even lost, amidst the pressures and compromises of public life.

But, in posing those challenges, Gandhi gave the world beyond India grand visions and hopes which have become a recurring inspiration to men and women of other times, other places and other cultures. ¶



Gandhi the attorney

Mohandas Gandhi (third from left) was invited to Natal by a merchant, Dada Abdullah, to fight a £40 000 lawsuit against an Indian merchant in the Transvaal. Gandhi was called to the Bar in London in 1891. He was admitted as an advocate of the Natal Supreme Court in September 1894 despite opposition from the Natal Law Society. In 1903, when he was admitted as an attorney of the Transvaal Supreme Court, he opened an office in Johannesburg (pictured left) which provided free legal advice to passive resisters.

Family

Mohandas Karamchand, son of Kaba and Putlibai Gandhi, married Kasturba (below) in 1882, when they were both 13 years old. They had four sons: Harilal (1885 in India), Manilal (1892 in India), Ramdas (1897 in Natal), and Devdas (1900 in Natal).





Phoenix

Above: *Sarvodaya* ("the welfare of all") was the wood-and-iron home at Phoenix used by the Gandhi family until the mid-40s when Mr H Kallenbach designed a brick home for the family. *Sarvodaya* was stripped to its cement floor in 1985.

THE Phoenix settlement was established in December 1904 on a farm 16 miles outside Durban. Workers, particularly of the *Indian Opinion*, were to support themselves on two-acre plots and be paid nominal salaries of £3 a month. Settlers were to lead a life of simplicity and practical idealism. The original inspiration for Gandhi's first communal settlement is attributed to Tolstoy's *The Kingdom of God is Within You* and to John Ruskin's *Unto the Last*. However, John L Dube's successful rural enterprise, the Ohlange Institute, was adjacent to Phoenix and could have provided the precedent for Phoenix. Dube was editor of the Zulu-language weekly, *Ilanga laseNatal*. Ohlange had a school and a training facility, both of which Phoenix too was eventually to provide. Phoenix was the staging point for the final phase of Gandhi's 1913 passive resistance (*satyagraha*) campaign.

– information and photographs on this page from the Local History Museum, Durban.



"Nonviolence and truth (satya) are inseparable and presuppose one another. There is no god higher than truth." – Gandhi

Gandhi's vision of peace

Excerpts from the ninth Desmond Tutu Peace Lecture, delivered by **Ela Gandhi** in Pietermaritzburg this year. The lecture is one of the ways in which the World Conference on Religion and Peace promotes understanding and cooperation between people of different faiths in South Africa.

HE maintained that there cannot be true and lasting peace unless there is equal opportunities for all:

"You cannot have a good social system when you find yourself low in the scale of political rights, nor can you be fit to exercise political rights and privileges unless your social system is based on reason and justice. You cannot have a good economic system when your social arrangements are imperfect. If your religious ideas are low and grovelling, you cannot succeed in ensuring equal status for women, and the access to opportunities for all was the ultimate that would bring independence to the people of India." (MK Gandhi, *Social Services Work and Reform,* volume II)"

So when we talk of peace as Gandhiji saw it we have to look for comprehensive solutions. I perceive the lessons from Gandhiji's life as being threefold:

1. That the goal of the struggle for peace and democracy is for the good of all; not just the good of the majority.

2. That one has to be prepared to make sacrifices to attain this.

3. That political power in itself does not result in peace and democracy; we have to work and strive for peace and democracy.

Locating these lessons within our situation today, it becomes clear that we have a long and steep road ahead.

Gandhiji's life has taught us one very clear lesson: it is easy to postulate principles, but very difficult to put them into practice. Believing in peace and a good life for all is very well but the final step is putting into practice what we have learnt or begun to believe in. This final step is what eventually determines the quality of our lives.

There are many questions which have been brought before the Goldstone Commission about the violence in our country. The questions of political violence, the question of police and army violence, the question of the "third force", the question of tribal or ethnic violence, and so on. Yet the structural violence caused by the non-provision of adequate water, sanitation, medical care, housing and social security – all of which lead to the deaths of thousands of our people weekly – has not been addressed.

When Gandhiji came to South Africa he saw that the people had acquiesced in the harsh treatment to which they were subjected. The indentured workers chose to run away from their contracts or to commit suicide as a result of the harsh treatment meted out to them by their employers. In India the poor farm workers suffered similar treatment and had also given in to these conditions. Gandhiji instilled in them dignity and a sense of direction. He raised their consciousness about their rights and aroused in them a will to resist the oppression they suffered.

The struggle for liberation in South Africa also drew the same response from the people as did the defiance campaigns of Gandhiji. Thousands of people took to the streets to draw attention to their plight. It is ironic that in South Africa such mass action is seen as violent while the brutality in the townships and the loss of thousands of lives have aroused little reaction from the authorities. We see frantic attempts to get parties to sign peace accords, yet many fundamental concerns of the people remain unaddressed. As we draw to the close of the 20th century – no matter how promising the negotiations may be – peace in South Africa and world peace are indeed pressing issues. So perhaps Gandhiji's life is

Ela Gandhi (right) was born to Manilal and Sushila Gandhi in the house where her grandfather lived at Phoenix settlement near Durban. After the independence of India, Manilal took his family there to stay with his father for three months. Ela was seven years old. Soon after their return to South Africa, Gandhi was assassinated. Ela Gandhi graduated from the University of Natal with a BA and has worked for over 20 years as a social worker and currently coordinates the information unit of the Career Information Centre in Durban.



Tania Spencer



"That action alone is just which does not harm either party to a dispute." – Gandhi



Tania Spencer

more relevant and significant today than ever before.

Having political power is therefore just the first step towards peace. We all have to accept the responsibility to change things. We have a responsibility to cultivate some of the principles by which Gandhiji lived. We have to begin to look at sharing and ensuring that resources are distributed equitably. We must ensure that people can see and feel the change and be able to identify a niche for themselves in the world.

In addition to political oppression, we have economic, intellectual, religious, environmental, and gender oppression in South Africa.

When we talk about peace, we cannot view the indiscriminate killings and destruction of property in isolation from the poverty, illiteracy, religious intolerance, environmental threats and gender oppression faced by our people.

But having identified problems, it is also necessary to look for solutions. It is clear that change of political power in itself will not be able to achieve peace. De Klerk certainly needs to rethink the whole notion of enforced peace.

So what can we do to achieve peace in our country? How can we help to build a society where peace will be the central concern of all its people? I think that Gandhiji would consider the following as essential conditions for peace:

1. That people in power, whether political, economic, religious, civic or administrative power, need to develop a holistic view of peace. If we want a better country for our grandchildren and great-grandchildren then we need to act and ensure that such a holistic view is adopted and that a comprehensive approach is used in addressing the issue of peace. We also have a responsibility to ensure that the community understands and approves of this approach. We must be willing to share expertise and funds, and at the same time develop the community's capacity to meet the challenges of the future.

2. We cannot expect a new government to change things on its own. We have to take responsibility for bringing about changes and in this we can seek the assistance of the state. We need to develop a climate of love, caring, sharing and communal consciousness as we begin the process of building an equitable society through community programmes. We certainly may be able to get more support for such projects from a new government.

3. We need to build a culture of non-violence among our children and youth, through actively ensuring that we (and they) do not support war toys or violent games, media, books, stories, etc. but instead promote a culture of resistance to injustice. We need to inculcate a communal responsibility among all our people.

4. We need to create a culture of work, and recognise the dignity of work, so that we can learn not only to meet our own needs but also those of the whole community.

5. We need to develop a South African identity, so that we can be rid of the racism and sexism embedded in us through life under apartheid and begin to love our people and our country.

6. We should be vigilant to the needs of the community and begin to lay the foundation for a more equitable society where everyone may have access to opportunities. The present unemployment situation needs to be seriously challenged and work opportunities created for all people.

These are the goals Gandhiji set for development work in India and I guess they apply to us today. Perhaps only when these goals have been achieved, will we be able to say to ourselves that we have achieved peace in our country, a peace for which Gandhiji lived, worked, and died. ¶



Tania Spencer

Scenes from the Chris Hani rally in Pietermaritzburg, April 1993: "The struggle for liberation in South Africa drew the same response from the people as did the defiance campaigns of Gandhiji. Thousands of people took to the streets to draw attention to their plight. It is ironic that in South Africa such mass action is seen as violent . . ."



Local History Museum, Durban

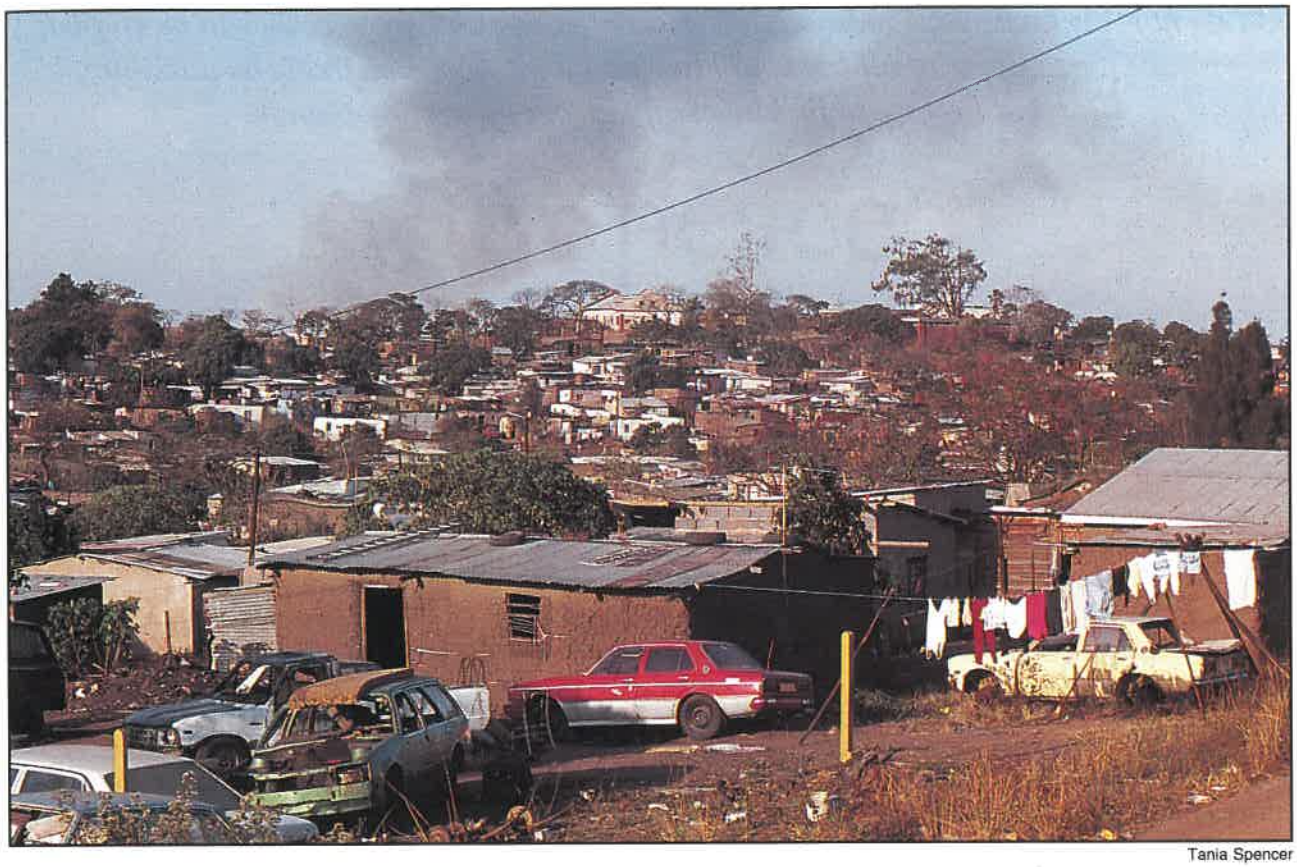
Phoenix settlement, at the time Gandhi lived there.

What happened?

FOR over a hundred years African and Indian residents of Inanda, where the Mahatma had started a settlement, lived together in harmony, in a manner befitting the *satyagraha* legacy. In August 1985, however, the situation changed virtually overnight, when violence suddenly erupted, all but destroying not only the Gandhi settlement, but the goodwill which existed between the different races. The desecration of the settlement, and the mass exodus of Indians from the area, was an integral part of the political violence which has, over the past decade, spread its evil tentacles over more and more areas of this region.

A basic understanding of the social and political realities of apartheid is essential if we are to unravel the complexities of this violence, for it is apartheid which has spawned it. Racial classification has formed the basis of our society, with different areas, and "own affairs", for whites, Indians and coloureds – and a unique political dispensation, involving separate "nations" for blacks. With the implementation of the bantustan system the official discourse has switched from race to culture as a rationalisation for having separate "national states" for different black (not white) ethnic groups.

According to the apartheid blueprint it was necessary to ensure that all the different groups – racial and ethnic –were in their proper places, and to this end large-scale population removals took place. It is in this context that the 1985 violence in Inanda should be seen. Research in that area carried out by University of Natal academics prior to the conflagration showed no evi-



Tania Spencer

Phoenix settlement, 1993. The distinctive gables of Gandhi's building can be seen on the crest of the hill.

The destruction of Gandhi's settlement at Phoenix is an irony of South African history. An anthropologist in the Department of Social Anthropology, **Mary de Haas**, considers the nature of such violence.

dence of intra-racial tension. However, areas owned by Indians had been earmarked for incorporation into KwaZulu and there are some indications that the flames of violence may have been deliberately fanned, as a cost-effective method of removing Indians from the area.

What about the African areas such as nearby KwaMashu, and Umlazi, parts of which were also burning at the time? While it can be argued that the violence in Inanda can be seen as part of the attempt to implement government policy, that which has been endemic in African areas for the better part of the past decade stems from resistance to its implementation. The erroneous label "black on black" obscures its true nature; the protagonists are, on the one hand, those associated with apartheid and its structures (including the bantustans), and on the other, those who oppose it.

In this struggle, Inkatha became inextricably linked with the South African government because KwaZulu was administering apartheid, with all that involved in the way of inadequate resources (education, housing and township service delivery). With the overlap in personnel which exists there is a perceived isomorphism between Inkatha and KwaZulu.

Those involved in resisting apartheid included members of youth organisations, residents' associations and trade unions. Their resistance – some peaceful, some violent – included actions linked to both national strategies, such as consumer boycotts, and localised problems, such as the proposed incorporation of townships which were part of "South Africa" into KwaZulu, and protests against corrup-

» 12



"I do not want my house to be walled in on all sides and my windows to be stuffed; I want the cultures of all lands to blow about my house as freely as possible; but I refuse to be blown off my feet by any." – Gandhi

Violence at Phoenix

« 11 tion and inefficiency in education and local government.

This resistance was met with repression by a government armed with a Total Strategy, which included harassment, detention (and often torture) and various other types of restrictions on individuals and organisations. Protest and boycotts also provoked violence on the part of persons associated with the government's structural surrogate, Inkatha, and from 1984/5 vigilante activity against the youth and trade unionists became increasingly frequent. Although vigorously denied by both Inkatha and the security forces, the type of collusion revealed during the Trust Feed case was evident from the early days of the violence.

The processes set in motion in February 1990 have sounded the death knell for apartheid, but its demise is a slow and painful one. The bantustans are still in existence and the violence has intensified, as it spreads to more and more areas hitherto unaffected. Ethnic overtones, always present, have become more conspicuous because of the ethnic labels attached to political opponents, but the conflict remains *political*. The protagonists are those, blacks and whites, who stand for the old order, and those who wish to see it replaced in its entirety, and not simply given a face-lift. With elections looming, territorial control, with the aim of winning votes through coercion and patronage, has become the key issue.

The violence continues because of the *inadequate enforcement of law and order*. The improvements within the SAP – marked since the mid-1980s – have unfortunately not spread uniformly, nor to its investigative arm, and the main perpetrators of the violence continue to walk free. The KwaZulu police contribute to the violence in virtually all of the areas in which they have jurisdiction. With increasing evidence of what has become referred to as the "third force" (agents provocateurs, elements within security forces), it seems quite possible that the "divide and rule" strategies adopted since the time of Colonialism are still being used to great effect. Again, the situation in Inanda raises disturbing questions.

In this Gandhi centenary year, violence in the shack area of Bambayi, which adjoins the settlement, is increasingly taking on racial overtones, as Indian policemen deployed in the area allegedly shoot and assault residents in retaliation, they say, for "the 1949 riots", sowing the seeds for "anti-Indian" retaliation in the future. Would such a situation be permitted to continue if the true goal of law and order enforcement was peace, and inter-racial harmony?

It was in 1985 that I became actively engaged in what has become known as "violence monitoring". This involvement stemmed from my role as an anthropologist, as members of the extensive network I had established in my research began to approach me for help. This monitoring has itself become a form of research activity, including as it does the recording and interpretation of data – the holistic anthropological approach facilitating a grasp of both micro-level complexities and common, underlying patterns. Theory, in the form of causal explanations about the violence, is thus informed by what is actually happening on the ground, and the material has been integrated into numerous conference papers and publications. It has involved the dissemination of information to people outside affected areas – a task which has forcefully brought home to me the degree of ignorance which exists about black social and political realities. Apartheid has well and truly achieved its aims. Monitoring has meant being access-ible to persons in affected communities, and acting in an intermediary and facilitatory role between them and the police. I have lost count of the times I have had to worry about whether the person at the other end of my telephone will still be alive the next morning. It has increasingly meant following up cases to promote the ends of justice, for *until our criminal justice system functions effectively, which at present it does not, there can be no peace.* This type of violence monitoring is both time consuming and demanding. For me, personally, it has become a way of putting something back into communities, whose members have given so generously of their time and talents in the research situation. Surely this is what the University's Mission Statement is all about? ¶



"Truth never damages a cause that is just." – Gandhi

For peace

About 300 peace monitors in South Africa are trying to prevent violence from tearing the country apart. The monitors, who represent various non-government organisations, work under the auspices of the Network of Independent Monitors (NIM). Gail Wannenberg (BA 1986 LLB 1989) is coordinator of the Black Sash Advice Office in Pietermaritzburg, one of the accredited representatives of NIM. She has been a peace monitor for three years and tells her story to **Tania Spencer**. She spoke unassumingly, adding that other monitors have been through much worse. But this isn't that kind of story. This is about ordinary people who put themselves at extraordinary risk – for peace.

"PEOPLE have been monitoring in Pietermaritzburg since 1984. The violence started here before anywhere else in the country and I think it was because the tensions and polarisations here made it an ideal breeding ground for low-intensity conflict strategy: by which I mean, the exploitation of existing socio-economic tensions by the state.

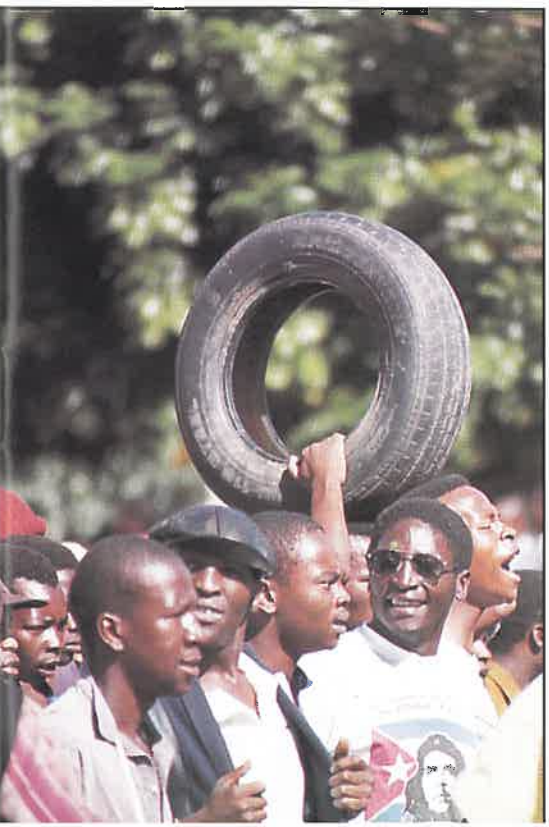
I began monitoring when I was a student in 1990 and became more involved when I began work at the Black Sash Advice Office at the beginning of 1992. Mostly we monitor events such as political rallies, funerals and the occasional dispute between city councils and informal settlements. We try, firstly, to prevent violence if we can. But most of the time we can't because, although our presence can deter violence, it happens out of view: on the way home from a rally, at night, or in areas we can't easily reach.

We follow up on cases with investigative monitoring to ensure that the perpetrators of violence are prosecuted. The important thing here is being observant, taking down number plates, knowing the ranks of the SAP (South African Police), what guns they use, and what weapons are being carried by the crowd. And we also need to know how to take a statement and assess the best possible use of that statement, whether to release it to the press or take the matter to court. Occasionally we also need to know "innovative" first aid, which in some cases means doing first aid without a kit.

My closest encounter was out at Phatheni, near Richmond, in October last year. We had been requested by the ANC to accompany some families who were going back to reclaim their homes. These families had been forced to leave due to violence in the area. While they were walking towards their homes, they were met by a group of Inkatha people with the SAP and SADF (South African Defence Force) holding the two groups apart. The families then turned back and, while they were moving away, shots rang out from the hills above us. And as it grew darker the shots got closer and came from nearby houses. We were moving very slowly in a car which was blocked in by 12 casspirs and the crowd, and driving without lights so that we weren't a target. Every time we heard the shots we had to either jump under the car or into a ditch at the side of the road.

During the course of this, someone was shot about 50 metres in front of us. We only got out at about 9pm that night, after about four hours of severe stress. I was very hyped up and shaking. The next day I stayed in the office and arranged for other monitors to go out. But I couldn't relax. I was so restless I might as well have gone out there. It often doesn't seem real and takes a while to sink in. I don't have nightmares but I know of other monitors who do. A lot of monitors joke about their fear. It's a way of dealing with it. Others burn out. But you tend to think you're immortal. The only thing you can do to protect yourself is to be as prepared as possible. And recognise when there is nothing more you can do in a violent situation.

People become monitors because of a commitment to peace and human rights. And also, it is one of those things that I feel are the most useful and real for communities in this country. There is a moral imperative at work. ¶"



Tania Spencer



"It is difficult but not impossible to conduct strictly honest business. What is true is that honesty is incompatible with the amassing of a large fortune." – Gandhi

Preserving roots

Following the destruction of Gandhi's Phoenix settlement, no centre exists which draws together documents and other artifacts of Gandhi's years in South Africa. Fatima Meer told Mark Crozier that the preservation of Gandhi's legacy is vital.

"GANDHI'S legacy is a moral lesson for all humanity, it is a legacy of moral consciousness; and its influence in South Africa remains intact despite the evils which apartheid brought to bear on this land. The ongoing violence has forced us to look at his legacy once again for, to overcome it, we must reconstitute ourselves morally. This is not only a South African challenge; it is an international challenge as well. I believe that humanity as a whole is in moral crisis and the time has come for us to rethink our values. We have concentrated too much on technological progress and neglected our inner selves; we have to return to that inner self." So said Professor Fatima Meer, Director of the Institute for Black Research.



Tania Spencer

Fatima Meer: "Gandhi's legacy is a moral lesson for all humanity."

A film based on Meer's book, *The Apprenticeship of a Mahatma* is being produced by the Gandhi Centennial Committee in conjunction with the Indian Broadcasting and Information Service. To be directed by Shyam Benegal, one of India's leading filmmakers, the script is in the process of completion and the film might be released before the end of the year.

Meer also proposes the creation of a multi-cultural – Indian, African and European – museum in Durban. The museum would serve as a gateway to the Eastern Seaboard and as a centre for cultural interaction among South Africans of all races.

The Committee set up to commemorate the Gandhi centenary – "Gandhi 100" – has asked the Durban City Council to build a Gandhi Centre on a site in the city's Prince Edward Street, which was purchased by the Natal Indian Congress towards the end of the last century when Gandhi was the honorary secretary of that organisation.

"This would be a first for South Africa," said Meer. "The museum would communicate the local history of Natal's constituent population to inhabitants of the region as well as to visitors from elsewhere. It would also serve as a centre for cultural interaction, taking place in the form of discussions and audio-visual events.

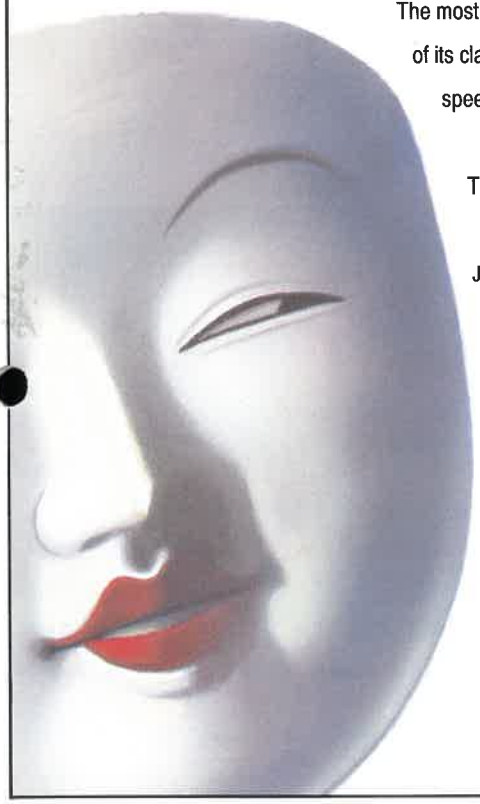
"The proposed land development in the Point area of Durban would be an ideal location, both as a tourist attraction and as a suitable sight to greet people who enter South Africa from the East Coast.

"A museum of this sort would show people that their cultures are not so disparate, and their points of origin are, in fact, quite similar. Bringing the histories of different cultures together in such close proximity is bound to bring about an exchange of identities, life patterns, ideas and viewpoints. This in turn would help our diverse ethnic groups to relate to each other. We will be going back in time with three peoples and their cultures, and relating them contemporaneously, on all levels: the religious, the philosophical, ritual, literary, musical, technological, and in terms of arts, artifacts, cuisine, etcetera." Meer added that she was certain that the idea would be supported by the governments of India, Britain and Holland. "It is, after all, part of their history too, and I'm sure they would find it worth their while to identify with, and support, such an endeavour."

Meer says that the campaign for the museum has been taken up by the local media and that the next step must be the formation of a committee which will impress on the government that "this is something of importance for the whole country".

Gandhi believed, said Meer, that change does not come about by the mere altering of the outer structures of society; internal change, change in individual attitudes, relations and feelings must occur simultaneously. "He believed that the entire social dynamic begins and ends with the soul. I think Dr Karam Singh (representative of the Indian Government) put it well when he said, at the unveiling of the Gandhi statue in Pietermaritzburg, that it is not sheer coincidence that preparations for the new elections and the accompanying peace initiatives are taking place in the same year as the unveiling of a statue to commemorate Mahatma Gandhi." ¶

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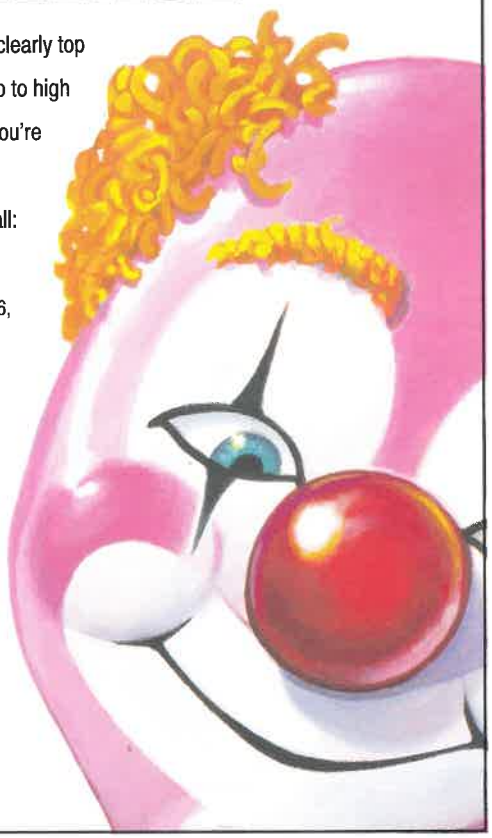
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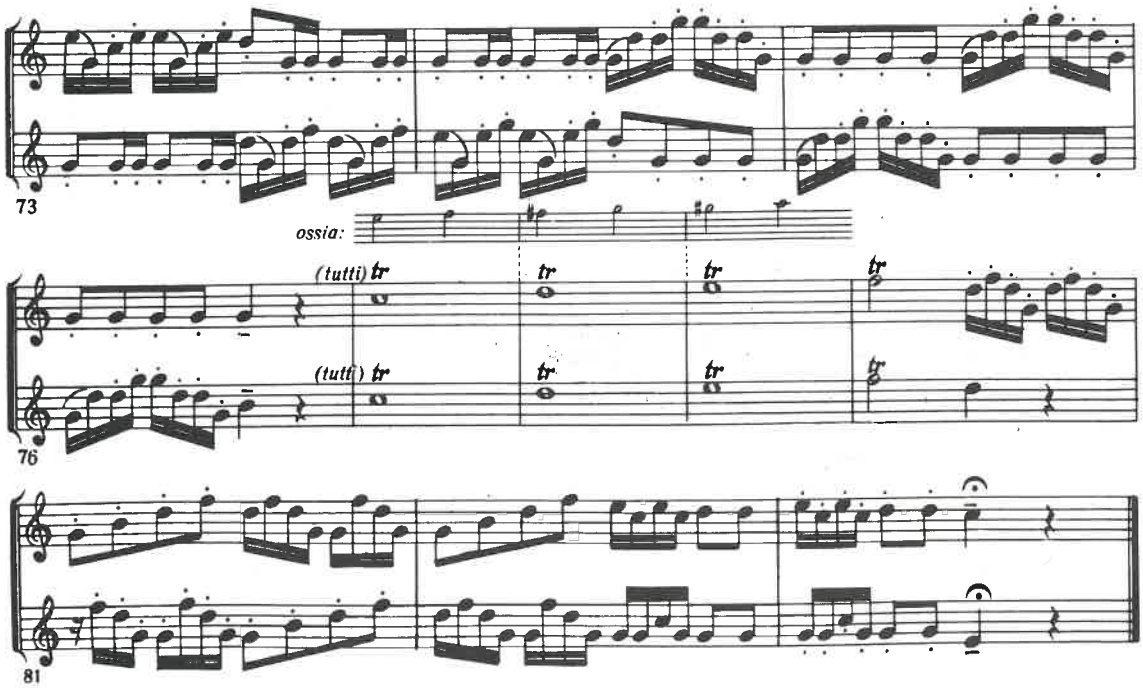
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"I think it would be a good idea." – attributed to Gandhi, when asked for his view on western civilisation.

Gandhi as opera

Opera singer and academic **Michael Halliwell** writes about a contemporary opera based on Gandhi's years in South Africa.

THE diminutive and self-effacing figure of Gandhi does not immediately spring to mind as a potential operatic character. Opera as an art form thrives on escalation and exaggeration, with characters tending to assume larger-than-life dimensions. Therefore, when the American composer, Philip Glass, announced his intention to write an opera based on the life of Gandhi, the news was greeted with some scepticism.

His first stage work had been the intriguingly titled, *Einstein on the Beach*, which offered an unconventional yet poetic view of the great scientist, humanist and amateur violinist. Like many western musicians during the 60s and 70s, Glass had come under the influence of Indian music, particularly the sitar player Ravi Shankar and the tabla player Alla Rakha. Glass's musical style developed into a hypnotic mixture of repetitive rhythm and melody which has earned the less than complimentary title, "minimalist".

This exposure to Indian culture led naturally to an interest in Gandhi, and Glass himself traces his preoccupation with Gandhi back to his viewing a documentary film of the Great Salt March of 1930 in which Gandhi was seen "walking into the Indian Ocean and illegally 'harvesting' from the sea by dipping a cloth in the water. The electricity of the moment was staggering, unforgettable." Yet how to encapsulate such a long and eventful life into a stage work of reasonable proportions? Unlike Richard Attenborough's film, Glass restricted his focus to Gandhi's years in South Africa during which the concept of *satyagraha* was developed. The opera has six scenes based on events connected with Gandhi's political involvement, but these are not linked chronologically and there is little narrative coherence. However, a certain unity is achieved as the action of the opera takes place over one day, from early morning to late at night. Glass described the effect that he was striving for as analogous to looking at photographs in a family photograph album taken over many years in which the order of viewing did not prevent one from "forming a picture of the family growing up, growing older together."

Perhaps the most striking aspect of the opera is that it is sung in Sanskrit, a language similar to Latin in its present-day status. The libretto is a selection of texts from the *Bhagavad Gita*, the great holy book of Hinduism in which the main narrative thrust is a dialogue between Lord Krishna and Prince Arjuna on the relative value of action and nonaction. The resolution of this debate accords the superior moral and ethical position to a life of action.

This work had a profound influence on Gandhi which he frequently acknowledged: "When disappointments stare at me and I can see no ray of light, I will take out the *Gita*. I read one verse here, another there, and at once I begin to laugh in the midst of overpowering tragedy." Accordingly, the text of the opera does not attempt to describe or explain the stage action but is, in fact, a form of moral commentary. The opera is ritualistic in its effect, yet it is not without theatricality. Scenes of peaceful activity, such as work on the ashram, Tolstoy Farm, and on the newspaper, *Indian Opinion*, are contrasted with scenes of conflict including Gandhi's hostile reception in Durban on his return to South Africa in 1896, and the final scene depicts the Newcastle March of 1913.

Satyagraha does not adopt a realistic documentary approach; rather, the focus is on the representation of certain historical events and the poetic evocation of their "meaning" in relation to the development of the underlying philosophy of the *satyagraha* movement.

The universal appeal of Gandhi's life is symbolised by this synthesis of eastern and western musical styles and the world-wide success the opera has enjoyed illustrates the relevance and power of Gandhi's teachings. Although the opera was first performed in 1980, it is very much a product of the 60s and 70s – the rejection of violence after the Vietnam nightmare. The opera presents an artistic challenge to those who advocate violence as a solution to political and social problems – our need for Gandhi's message of peace is even more pressing today than it was a century ago. ¶

• *The writer lectures in the Department of English on the Durban campus.* *For a profile on Michael Halliwell, turn to page 40.*

Reaching out

by Tania Spencer

OPTIMISTIC is how Professor Dan Archer describes his new position as BP Chair of Environmental Policy and Management at the Institute of Natural Resources in Pietermaritzburg. The five-year post is sponsored by BP and aims to influence the formulation and implementation of policies which address management of the environment for sustainable development.



Tania Spencer

Dan Archer

The need for clearly stated environmental policy and realistic strategies has come about for a number of reasons: environmental groups tend to act independently, public awareness is low on these issues, and, generally, insufficient funds are allocated to environmental management. Also, the research done around environmental issues is often unholistic and ignores social and human aspects, and when these results are released, they are seldom in a form that can be used by environmental managers.

What is unique about this University post, is that it doesn't concentrate on research or teaching. The role of the BP Chair is to work among South Africa's decision-makers and stakeholders and influence them on environmental aspects of their responsibilities. Archer sees the Chair as an outreach programme which will bring about links between the University, industry and the government. He said companies such as BP are becoming increasingly sensitive to their role in society and he applauded them for this, adding that it was encouraging that industry wanted to work in collaboration with universities.

Archer, who recently left Canada to take up the post, holds an MBA degree from UCT, and PhD and BSc degrees from the University of Manchester. A geologist by training, Archer has worked in the mining industry and also has 10 years experience in developmental work with government in Canada.

Admittedly unusual for someone holding an environmental post, this is exactly the experience Archer needs if he is going to assist in the development of holistic environmental policy. "We don't manage our environment, we manage development within the context of the environment in which we live. And, coming from a development background, I've become sensitive to the environmental aspects of development. Because if we deplete our natural resource base then development, which is the overall objective, will no longer be sustainable."

Although Archer has spent his first few months in the Chair orienting himself by talking to people and trying to discover where the priorities and pressures are, he already has several plans on the drawing board. The first of these is a proposed national programme aimed at building South Africa's capacity in environmental economics. This recognises that significant decisions will be made in South Africa over the next few years in areas such as land allocation, and access to and the pricing of water. And while these decisions have environmental implications, there is currently a lack of expertise to fully test and apply environmental economics to such developmental questions.

Another plan in the pipeline is Archer's "20/20" project which will serve as a bridge-building exercise between people, to develop a common goal of an environmentally sustainable development in South Africa by the year 2020. Yet another is a plan which has been in Archer's back pocket for years. Dubbed "Meeting of the Minds", the aim of this plan is to gather together six Nobel Prize winners and six each of politicians, big-company presidents and environmentalists. He predicted that a two-day, world-class meeting such as this could encourage people to give due weight to environmental issues and could put South Africa back on the map in terms of global issues.

"We need a more integrated approach to the environment and this is an interesting time, in the life of a country, to be formulating new policy. But at the end of the day I don't see myself sitting at a desk developing policy, but rather, working among people developing policy." ¶

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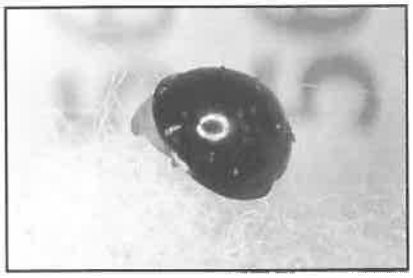
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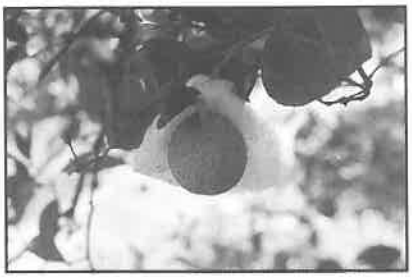
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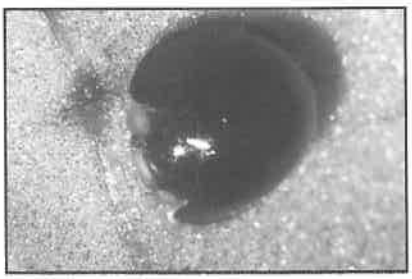
Highly magnified red scales on the surface of an orange. This pest is now resistant to organophosphate insecticides. The holes in the scales are from attack by ladybirds (Chilocorus nigritus) which provide an effective control against them.



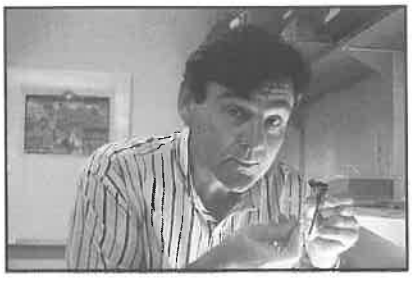
A ladybird laying eggs on a polyester fibre pad in the laboratory.



A polyester egg pad clipped in position around an orange in an orchard. The eggs hatch and the ladybird larvae eat and develop on the scale insects, so controlling them.



A typical adult Chilocorus nigritus searching a leaf for red scale.



Michael Samways at work.

Helping to feed the world

In the first of a series on the research of Fellows of the University of Natal, **Tania Spencer** talks to entomologist Professor Michael Samways.

WITH the world's population of more than 5,4 billion people set to double over the next three decades, the sustainable use of dwindling resources has become critical.

Uppermost in the minds of scientists is how to feed this growing population without further damaging the environment on which food production depends. A worldwide annual loss of about 15-20% of crops to pests has often given many farmers little choice but to use pesticides. Often this method of control has jeopardised fragile food webs, sometimes far from the site of application.

Concerned that there are some viable alternatives, the Department of Zoology and Entomology at the University of Natal, Pietermaritzburg, has for the past six years been researching the use of biocontrol agents, or predatory insects, to control pests rather than using pesticides.

Professor Michael Samways has emphasised that pesticides have not caused insect species extinctions, as do other more harmful abuses of the environment such as the clearing of forests. Nevertheless, they can threaten the health of people and wildlife and despite strict legislation regarding the use of pesticides, toxic residues have accumulated in various environments.

In addition, the cost of research and development of pesticides runs to $100 million for each new pesticide developed to counter the more than 500 pest species in which chemical resistance to pesticides has been recorded. "This is a disasterous scenario, as the pesticides we have should be reserved for emergency use only," said Samways.

Working closely with several specialist groups from the World Conservation Union (formerly the International Union for the Conservation of Nature and Natural resources), the Department has been developing guidelines for predictive biocontrol relative to climatic types around the world.

Working mainly with ladybirds as biocontrol agents, the researchers have been comparing the world distribution of ladybirds relative to climate with a view to predicting which climate ladybird biocontrol agents can be introduced into to be maximally effective in the control of pests.

While some industries, such as citrus production, use biocontrol methods extensively, this is more difficult with crops such as tomatoes and crucifers where rapid crop growth means regular harvesting, leaving insufficient time

"Sometimes a small blemish on produce is a good sign."

for the beneficial insects and mites to naturally control pests.

Samways said pesticides can be ≈ and often are ≈ used selectively alongside beneficial insects, with the whole programme carefully designed to ensure maximum benefit to the crop and minimum damage to the environment, with human health a prime consideration.

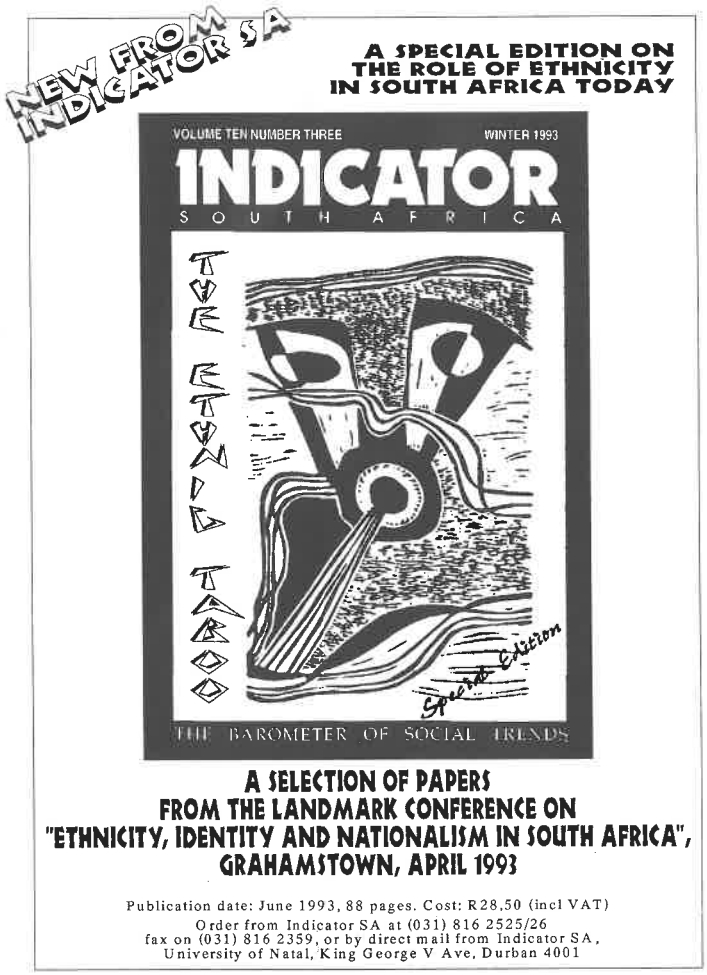
The importation of beneficial insects to new areas is done extremely carefully through quarantine to prevent the unwitting introduction of any foreign pathogens and to check that the insect does not threaten native insects. "Many of our major pests are foreign and best controlled by the introduction of foreign insects."

But in Africa there is also a large complement of indigenous pests which are difficult to control with natural enemies because nature, he said, has already reached a status quo which is not as stringent as we would like for maximum crop production. To get around this, the Department has been developing monitoring techniques which involve mapping insect pests and applying only absolutely necessary pesticides at the most effective time.

Making the point that research into the deployment of ladybirds in the field is not just fanciful organic farming, Samways said the returns run to millions of rands nationwide. The use of ladybirds to control scale insects in the citrus industry has been particularly effective as scale insects are chemically resistant to pesticides.

The Department is in the process of setting up an Invertebrate Conservation Research Unit, chiefly focusing on the conservation of insects for their functional value in ecosystems and for use as biocontrol agents.

Said Samways: "Sometimes a small blemish on produce is a good sign that less pesticides have been used. We need to find more ways of controlling pests as selectively as possible, employing some of the beneficial insect predators and parasites among the millions of unexplored species making up the tapestry of biodiversity." ¶



A SELECTION OF PAPERS FROM THE LANDMARK CONFERENCE ON "ETHNICITY, IDENTITY AND NATIONALISM IN SOUTH AFRICA", GRAHAMSTOWN, APRIL 1993

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What has been done?

The story so far . . . The University's "Partners In Progress" Campaign is forging ahead. By June 1993 gifts received or pledged totalled R12 million. In addition, donors are currently considering proposals totalling some R4 million. Mark Crozier compiled this Campaign update.

THE campaign is directed by a Campaign Committee comprising senior alumni volunteers – Mr Cedric Savage (Chairman of the NUDF Board), Mr Tony Norton (BA 1958), Mr Bobby Godsell (BA 1974) and Mr Roger Crawford (BA 1969), under the leadership of Dr Warren Clewlow (CTA 1957) – and the Vice-Chancellor. It has begun by approaching the largest potential donors inside South Africa. In all, 30 potential donors were visited. Several major potential donors have not yet decided on whether they will be making gifts, but no one has yet flatly refused the University. Several other potential donors have requested a detailed proposal on a specific project. Each approach has taken place with a view to forming a partnership with the donor; many prospective donors have, in fact, visited the University in order that they might explore projects in areas of particular interest to them.

Four of the gifts so far received are described in more detail below:

1 A property in King George V Avenue was donated to the University by Shell SA through the Shell Science Maths Trust. The residence, valued at R1,4 million, will provide a venue for University functions and sorely needed office accommodation. Located just outside the main gates of the Durban campus of the University, the house is the third – along with the buildings housing the Music Department and Student Counselling Centre – to be converted for use by the University on the Durban campus.

2 Before his death Aaron Beare (below) committed a sum of R1,5 million to the University of Natal Medical School. It was Mr Beare's wish to recognise the outstanding care his wife received from Professor Girish Mody, then a specialist in Rheumatology in the Department of Medicine. The



Aaron Beare Family Foundation Chair of Rheumatology is only the second such chair in the country. In his inaugural lecture Professor Mody warned of the increasingly negative impact of rheumatic diseases on the economy. This he attributed to the absence of proper treatment pro-

TO maintain the quality of its teaching and research, and its services to the community at large, the University of Natal needs support for;

* Attracting and retaining top quality staff through salary support;
* Replacement of out-dated equipment with current equipment for both teaching and research purposes;
* The building of a new and improved Medical School close to the new Natal academic hospital in Cato Manor;
* A University Education Development Programme designed to meet the challenges of teaching high potential students who have been disadvantaged by an apartheid education;
* Additional residential accommodation for students;
* Financial aid, in the form of scholarships, bursaries and loans.
* New initiatives such as the School of Rural Community Development in Pietermaritzburg and the Education and Innovation Foundation in Durban.



Dr Warren Clewlow:

"The positive responses we – the volunteer team – have received from all of the companies we have approached to date is most encouraging. The example provided by the donors whose gifts are featured in this article is particularly valuable in assisting us to make approaches to other potential partners of the University of Natal. In this campaign the University seeks not handouts, but an active partnership which will operate to the benefit of both the donor and the University."

grammes. These debilitating diseases are among the most common chronic disorders.

3 Caltex Oil (SA) Pty Ltd has pledged R1 million over five years. The major beneficiary is the Science Foundation Programme in Pietermaritzburg. The programme accepts students of high potential whose backgrounds in science and mathematics are inadequate.

The programme prepares students to study for degrees in Science, Engineering and Agriculture. In addition to wide-ranging academic support, it offers personal and career counselling. In his speech on the occasion of the presentation of the first installment to the University, Caltex Chairman and Managing Director Jock McKenzie said it was vital that South African science and engineering graduates increase in number until they match those in countries like the United Kingdom and Germany.

To this end, he said, "our support for the University of Natal is quite logical, as this respected institution makes a vital contribution to South Africa's pool of technical and professional manpower".

He added that ". . . there can be little doubt that Natal University has a team of administrative and academic professionals capable of yielding the best possible results in the development of black science graduates."

4 Dr Bill Venter (PhD h.c. 1992), Executive Chairman of Altron, has given the Faculty of Engineering in Durban a head start on its goal of creating a LAN (Local Area Network) computer system within the Faculty with a donation which will total R600 000.

The initial instalment of this donation has been used to buy 27 of the envisaged 100 computers, together with the associated hardware, software and networking infrastructure to operate the LAN. Previously, the Faculty of Engineering had no dedicated PC facilities for use by its first-year students. The Faculty currently has 1 084 registered undergraduate students, and estimates that it requires a LAN comprising 100 machines in order to improve students access to this versatile tool. Dr Venter will unveil a plaque recording his gift at a ceremony in the Faculty in August. ¶

Professor Brenda Gourley:

"Given that the country is in recession we have had very good support from the donors who have been approached. We are deeply indebted to Dr Warren Clewlow and his steering committee colleagues for their guidance and active promotion of the University. Dr Clewlow, in particular, has made an enormous contribution, personally visiting and telephoning almost all of our major donors. There is no doubt that his personal intervention on our behalf has made a huge difference to the success of this campaign. I believe many other influential alumni affected by his enthusiasm will emulate his example and that of his steering committee colleagues, and join the team of volunteers working on behalf of the University."



From the desk of the Alumnus Officer

THE annual general meeting of Convocation this year will be a sad occasion as we say a very reluctant farewell to our President, John Pet, who will not be standing for re-election. John was elected President of Convocation in May 1985, and over the past eight years he has given unstintingly of his time and energy to serving the interests of Convocation. Despite his very busy pro-fessional schedule as managing director of ZAI, he has always been available for consultation and guidance. John Pet's term of office will be particularly remembered for the way in which he piloted the transition of the Convocation Office to its present form, the Alumnus Affairs Office. As President of Convocation, he attended some 50 graduation ceremonies and has probably capped about 40% of all alumni. I will miss John's sound judgement, his valued advice and support, his commitment to serving his alma mater, his calm and unruffled manner and also his sense of humour.

The AGM this year will be auspicious for another reason; we are very proud to have Bobby Godsell, a distinguished alumnus, as guest speaker. Alumni will have an opportunity of meeting him at the cocktail party afterwards and I hope that as many alumni as possible will attend this function. The AGM is on Thursday 23 September at 5.30 pm.

Two other traditional events on the annual alumni calendar are the Convocation Awards Ceremony on Saturday 28 August and the Golden Alumni Club Reunion on 10 September. The reputation of a university is greatly enhanced by the calibre of its graduates, and the achievements of the recipients of the 1993 Convocation Awards are a great credit to their alma mater. The Awards are to be presented at a luncheon in Durban, and this year's function promises to be a gala affair.

The Golden Alumni Club Reunion for all alumni who graduated more than 50 years ago is an event which attracts alumni from far afield. Congratulations to the members of Graduation Class of '43, who will be welcomed into the Golden Alumni Club as they celebrate their 50th anniversary. I must confess that this is the function that I most enjoy and always feel privileged to share in their wonderful memories of their days at this University.

The popularity of the "Where Are They Now" column appears to be increasing judging by the amount of news that I receive. I have reports from alumni that it is the first page to which they turn. I would like to thank alumni who sent in addresses of lost alumni contained in the "Lost" booklets. The response was so overwhelming that it became impossible to thank each one personally.

Please telephone Claire Eathorne (031) 816-2019 for more information about any of the forthcoming functions.

Jenny Hewitt
Alumnus Officer

Diaries please : Make a note of these dates

Convocation Awards



TO make a reservation for the 1993 Convocation Awards luncheon on **Saturday 28 August 1993** at the Langoustine-by-the-Sea, Durban, call Claire on (031) 816-2019. Tickets are R50 per person. See you there!

Convocation AGM

THE Convocation annual general meeting is on **Thursday 23 September 1993** at 5.30 pm. See page 29 and 30 for more information.

Durban Alumnus to hold a golf tournament

THE Durban Alumnus Association is organising the first University of Natal Golf Day in aid of funds for the Natal University Development Foundation. The event will be held on **Thursday 11 November 1993** at the superb Royal Durban Golf Course. Starting at 11 am, the field will be limited to 108 players who will compete in a 4-ball better ball stableford competition.

All golfers are encouraged to come along, have some fun and renew acquaintances as well as having what promises to be a most enjoyable day. All players will receive a towel, ball, lunch and snacks, plus big prizes.

Whether as players or spectators, involvement of alumni and friends of the University of Natal would be welcomed. Sponsorship is needed and prizes and donations would be welcomed, no matter how small.

For further information, or for an entry form, call Claire on (031) 816-2019.

Historical tour of Zulu War battlefields

A HISTORICAL tour, which is being led by George Chadwick, is being organised by the Durban Alumnus Association for the weekend of **13** and **14 November 1993**. The itinerary includes sites of the battles of Ulundi, KwaGgokli, Tugela, Ndondakusuka and Itala, as well as the Prince Imperial monument, Shaka's monument and Mgundundlovu, Dingaan's Ikhanda.

For more information contact Jenny Hewitt on (031) 816-2245.

They're winners!

Carel Trichardt

CAROLUS (Carel) Trichardt, stage and film actor, will receive the **Professor Alexander Petrie Award for Outstanding Contribution to the Arts and Humanities**.

For over 20 years, Trichardt was president of the South AFrican Film and Theatre Union (Saftu). In this capacity, he elevated acting to professional levels in South Africa by introducing formal contracts between performers and employers. During his term of office, the standard theatre contract, SABC radio and SATV contracts, and laws governing theatre and film labour re-lations were negotiated. He was also active in his support of the formation of the South African Association for Drama and Youth Theatre in 1980 and served as national president for a term. He is currently working as senior lecturer in drama at the University of Pretoria.

Carel Trichardt graduated from the University of Natal with a BA in 1963 and Honours in 1964.

Paul Whiley

IN recognition of the courage displayed in extreme danger during the 1991 rescue of the passenger ship, *Oceanos*, Paul Whiley will receive a **Special Award for Outstanding Physical and Moral Courage**.

The *Oceanos* started sinking on Saturday 3 August 1991 in adverse weather conditions off the Transkei coast. A contingent of SA Navy divers was deployed to assist with rescue operations. Paul Whiley was the first diver to be lowered aboard the ship. After being beaten against the vessel, he reacherd the deck in 20 minutes and took charge. On the first lift he accompanied a survivor up to a helicopter but, on his return, was flung out of the hoisting strop and fell to a lower deck.

However, he was uninjured, and later when an elderly passenger fell out of the hoisting strop, Whiley dived 40 metres into the turbulent sea to rescue him. Taking directions from a passenger on deck, Whiley reached the semi-conscious passenger, revived him, and assisted him into a rescue craft. While again reboarding the *Oceanos,* Whiley was sucked under the listing ship. A rescue launch saw his predicament and came to his aid. Whiley was one of the last people to be hoisted from the stricken vesssel, after six hours.

Paul Whiley graduated from the University of Natal with a BA in 1992.

Harriet Ngubane

DR Harriet Ngubane will receive the **Dr Edgar Brookes Award for Outstanding Contribution to Human Freedom and Endeavour**.

Ngubane is currently professor of social anthropology at the University of Cape Town. In 1991 she was appointed by the State President to the Advisory Commission on Land Allocation. She is a member of the board of directors of the KwaZulu Finance and Development Corporation and a trustee of the Business Skills and Development Trust in Cape Town.

Earlier this year, Ngubane was appointed to a panel of five people charged with reviewing the Environmental Impact Assessment of proposed dune mining of heavy minerals at Lake St Lucia. Her research interests include development issues, especially rural problems and the position of women and she has held consultancies for the World Health Organisation, the UK Ministry of Overseas Development, and the Commonwealth Secretariat.

Harriet Ngubane graduated from the University of Natal in 1957 with a BA Honours degree. She also holds a PhD from Cambridge University.

Allyson Lawless

ENGINEER Ms Allyson Lawless will receive the **Dr E G Malherbe Award for Outstanding Contribution to Education, Science and Industry**.

Allyson Lawless is owner and managing director of the company, Allyson Lawless (Pty) Ltd, which supplies hardware and technical software to the engineering fraternity. Recently, Lawless developed a power-ful computer-aided drafting package ≈ Allycad ≈ which sells to all engineering and architectural disciplines.

She was the first local developer of Geographical Information Systems and has since established the largest local base of Geographical Information Systems users. She was the first female civil engineering graduate from the University of Natal; the first female to gain distinction in her MSc course at Imperial College, London; and the first female member of the Institute of Structural Engineers in South Africa. She is a founder member of the National Association of Woman Business owners and has been a finalist in the Sarie Businesswoman of the Year competition. In 1984 she built Allyson Hall, an office block for the company.

Allyson Lawless graduated from the University of Natal in 1974 with a BSc.

Bursary applications

APPLICATIONS are invited for **The E G Malherbe Bursary** for postgraduate degree study at the University of Natal in the Faculties of Arts/Humanities, Social Science, Commerce/Economic Management or for the LLB degree in the Law Faculty.

Preference will be given to applicants with an outstanding academic record, although evidence of the ability to overcome disadvantaged backgrounds may be taken into account. The value of the Bursary is at the discretion of the selection committee but will not be less than R5 000 in 1994.

Further particulars are available from the Alumnus Officer, Alumnus Affairs Office,University of Natal,King George V Avenue, Durban 4001. Closing date is 31 August 1993.

Book now for the Convocation Awards luncheon. Phone (031) 816-2019.

Beating the big one

The Comrades Marathon produces volumes of tales each year. Here, **William Charlton-Perkins** (BA 1971 Hons 1972), holder of five bronze medals, looks at the experiences of some NU grads.

COMRADES has figured prominently in the lives of many able-bodied NU campus residents. None more so than Rob Steer, who this year completed his 27th.

Rob (BSc 1971 BCom 1973) ran his first race in 1966 at the age of 18, in response to a challenge from an Air Force colleague. He finished in 10 hours 18 minutes, 182nd out of 220. In 1971 he took his Full Blue for outstanding achievements in athletics, clocking-in that year in 33rd position. The only race Rob has subsequently missed was in 1979, because of commitments overseas. This places him in joint 18th position on the Comrades Roll of Honour for the most races completed.

His wife Glynis (BA 1973) recalls the "good old days of seconding" when Rob enjoyed the attention of "a full complement of NU grads in his entourage". His mother, two sisters, two brothers-in-law, and Glynis helped. He once demanded something to eat, and settled down to consume an entire tin of peaches, the only edible substance in his second's car.

More recently, he caused anxiety by disappearing into a bus shelter for a 20-minute cat nap, and admits feeling a little like Rip van Winkel when he woke up: "Didn't recognise a soul". For the last three years, Rob and his club in Johannesburg, Varsity Kudus, have run Comrades in aid of Operation Hunger, raising sponsorship from family, friends and companies.



Rob Steer (left) received his Comrades "green number" in 1988 from a race official.

Temperament plays a prominent role in Comrades performances. Bill Brown (BScAgric 1971) has been described as "a temperamental agric, very difficult to second". He has demanded crushed ice in the heat of the day and, as he disliked being seconded on up-hills, he always had to be served on the crest of a hill.

He was once heard shouting at his disobedient seconds on the Two Oceans route near Chapman's Peak, and was "mistakenly thought to be one of the resident baboons barking". Bill's wife, Alison (BSc 1972), is alleged to be the only second who tolerated him. Bill's best performance was in 1971 – fifth position at 6 hours 2 seconds. He gained his "green number" before retiring from competitive running to farm in the Eastern Cape.

John Morrison (BA 1976), another NU stalwart in the late 60s, remembers watching his first Comrades at the age of five in 1952. His father, Fred, was a distinguished road runner, and an eleven-times Comrades finisher, so the race is in John's blood. Either as a competitor – with 11 finishes – or as a second or simply a spectator, John has experienced more than 35 races.

An activist in the campaign for blacks' right of official entry, John frequently seconded and championed Simon Mkhize, an NU gardener who became the first official black Comrades entrant in 1975, having run the race six times as a "ghost runner". It took 40 years to legitimise black Comrades runners: in 1935 Robert Mtshali became the first black (unofficial) competitor.

John's first race was in 1968. The following year he signed up with NU's athletic club in Pmb. This was like joining "the Rhodesian Light Infantry". His training began the day he entered the race, which coincided with the closing date.

This laid-back attitude to running, coupled with what was perceived as his equally laid-back "leftie" identity at the time, earned him a decidedly frosty reception from the *manne* in his team. John recalls having the satisfaction of overtaking his main detractor at Hillcrest.

Another NU grad, Mike Cowling (LLB 1977), senior law lecturer in Pietermaritzburg, runs an average of three times a day. This year-round, all-weather prowess has even seen him running in Antarctica in conditions of -17 degrees. Mike has 16 Comrades medals – 14 silvers.

Roly Matzopoulos (BSc 1972) had his best shot at the race in 1971, taking 26th position in 6 hours 35 minutes. According to Rob and Glynis Steer, he was "inclined towards specialised diets to improve his performance" and once shaved his entire body to cut down on wind resistance.

Malcolm Powell (BSc 1983 Hons 1984) "is one of Comrades' most colourful characters and an accomplished runner who performs heroic deeds", according to the Steers. Deeds such as pushing a fully loaded pub around the Two Oceans course to raise funds for charity. Malcolm's pub, appropriately named Pub of Eternal Despair, is banned from Comrades, but he and helper Giles Walkey run in top hat and tails, blowing long bugle-like contraptions and consuming elborately served meals – again for charity.

This year, in the NU Comrades team of students and staff, everyone who entered completed the course, six with silver medals. One of them was Ronnie Govender, of the Pietermaritzburg Estates Division while Benny Mjacu, running his fourth Comrades, (and pictured here at the 1990 finish) was the first in, clocking 6 hours 13 minutes. Benny is a third-year BA student. Providing a link with the past was Cilson Ndamane (200th in 6 hours 55 minutes), a protegé and neighbour of Simon Mkhize, who trained him. This was Cilson's eighth Comrades and his fourth silver. ¶

Where are they now?

THANK you to everyone who has told us their news, their whereabouts and their activities since graduating from the University of Natal. To update your news or to tell us about yourself or your friends, write to The Alumnus Officer, Alumnus Affairs Office, University of Natal, King George V Avenue, Durban 4001.

1940s

Harold Lange, BSc 1947, Hons 1948, MSc 1954, has been running his own wholesale fancy goods business in Cape Town for the past 30 years. His hobbies include flying, photography and ham radio.

1950s

Ken Burns, CTA 1955, is executive director of Russell Marriott and Boyd Trust, and one of Natal's most experienced hands-on investment specialist.

Helmut "Hans" Gevers, BScAgric 1955, PhD 1976, was recently awarded honorary professorship in the Department of Genetics at the University of Natal. He is a specialist scientist with the Grain Crops Institute of the Agricultural Research Council, but is based in the Faculty of Agriculture.

Eugenie Merle McLachlan (nee Stone), BA 1959, UED 1960, is on the board of South African Jewish Education and is a coordinator of gifted programmes.

James Teversham, BSc (Survey) 1952, recently had civic honours bestowed on him in Dundee. He was first elected president of the SA Council of Professional Land Surveyors and Technical Surveyors in 1985, and has represented South Africa at meetings of the International Federation of Land Surveyors worldwide.

1960s

Doug Anderson, BA 1969, UED 1970, is vice-principal of Pulteney Grammar School in Adelaide, Australia. He is also in charge of the Latin Department. He reports that 47% of the children at the school study Latin.

Graham Atkinson, BScEng 1961, is chief executive of Umgeni Water.

Geoff Austin, BSc 1967, was group managing director of Beares Ltd in Durban until 1986, and was recently appointed chief executive officer of the Ohlthaver and List group of companies.

Ed Billes, BCom 1961, is non-executive chairman and marketing director of Grafton Everest.

Robin Boustred, BScEng 1960, is managing director of Bosch & Associates engineering group.

Jennifer (Jani) Cram (nee Taylor), BA 1965, HDipLibSc 1977, is Manager, Library Services, Queensland Department of Education. She is also President of the Australian Library and Information Association.

Ariff Haffejee, MBChB 1969, is deputy head of the Department of Surgery at the Natal Medical School and head of the Transplant Unit at Addington Hospital.

Donald Lamont, HDE 1969, BEd 1985, is currently the Principal of St Joseph's College, Rondebosch.

Don MacLeod, BCom 1969, a financial director and managing director of CG Smith Sugar, is also vice-president of the Natal Cricket Union.

Jan Meyer, BSc 1963, Hons 1965, MSc 1970, is the head of the SA Sugar Association Experiment Station (SASEX) soils and chemistry department.

William Brian Robinson, BSocSc 1966, BA 1967, has been appointed vice-president of Volkswagen AG in the Asia-Pacific region.

Ramanlal Soni, BA 1960, Hons 1961, has been rector of ML Sultan Technikon in Durban since 1986. He is a member of the panel chosen to manage the process of the Environmental Impact Assessment into dune mining at Lake St Lucia.

Graham Ward, MSc Eng 1965, is director of operations at Umgeni Water.

1970s

Anna Coutsoudis (nee Criticos), BSc 1974, Hons 1975, recently won a British Council Award and was called by the World Health Organisation (WHO) to discuss her research on vitamin A supplementation to counter child pneumonia in the third world.

Tony Croudace, BSc 1974, BCom 1979, Dip Acc 1981, Hons 1986, is managing director of Reggies, a chain of toy shops.

Graham Halse, BA 1977, HDE 1978, BEd 1984, MEd 1991, has opened a private practice as an educational psychologist in Durban. He was previously employed by the Natal Education Department. His wife, **Veronica 'Ronni' (nee Desi)** BA 1980, Hons 1981, HDE 1982, lectures in educational psychology at Edgewood College.

Michael J C Hodgen, BA 1970, LLB 1974, is Eastern Cape deputy Attorney-General.

Marcelle Lamont (nee Momple), BSocSc 1972, is a social worker at Holy Cross Children's Home in Parow Valley, Cape.

Roy McLintock, BScEng 1978, is MD of Bridge and Structures Projects.

Kevin Mitchell, BCom 1972, a tax partner in the accountancy firm KPMG Aitken and Peat, has been appointed an honorary associate professor of the School of Law at University of Natal, Durban.

Dave Murray, BScEng 1979, is MD of the Trans Natal Steel Corporation.

Carl Pachonick, BA 1971, Hons 1972, UED 1973, BEd 1981, has been principal of Ixopo High School, and from July will be taking up a promotion post as Superintendent of Education (District) in Durban.

Lesley Pollock, BA 1978, Hons 1979, MA 1984, was recently appointed to the split post of Principal Clinical Psychologist (based in Powys, Wales) and Research Fellow, at the Department of Psychology, University of Wales, Bangor.

Bruce Ross-Adams, BSocSc 1974, recently moved to Perth after 11 years in Canada. He works as a management consultant for PA Consulting Group.

Cecil James Smith, BCom 1975, is MD of Olympic Toyota in Durban.

Walter Thole, BA 1976, LLB 1978, recently had civic honours bestowed on him at a ceremony in Dundee for outstanding achievements during his office as Round Table International Charter President.

1980s

Gavin Anderson, BA 1981, Hons 1982, a self-taught artist, is back in South Africa after 10 years overseas. His work will go forward to the national finals of the 1993 Volkskas Atelier Award in Pretoria later this year.

Niresh Bhagwandin, MSc 1984, is deputy-director at the Directorate: Radiation Control, Department of National Health and Population Development.

Steven Collins, BA 1989, Hons 1990, is the youngest candidate to become regional director of the Institute for a Democratic Alternative in South Africa (Idasa) in Natal.

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Alumnus

In Europe:

ON 22 May the first UNAAE reunion outside England took place in Edinburgh, when former students and staff of the University together with members of their families met for an extensive afternoon tea in a private room at Blackwood's Bistro. Among those present were (representing former staff) Robert Craig, Hans Meidner, and Ray Rutherford-Smith, and (representing pre-war Natal University College) Douglas Thompson, formerly professor of cardiothoracic surgery at the University of Zimbabwe. Those attending had come from all quarters of Scotland, and some had come from south of the border. Hans Meidner made the journey of 55 kms from Stirling to Edinburgh by motorbike.

Professor Craig spoke about the growth of the University in the last 40 years, the challenges it faces, and the values it defends. He spoke of his years as professor of theology, and of his gratitude for the fruitful years spent at the University. A report on the activities of the University of Natal UK Trust was then given by Margaret Thomas.

Despite the non-alcoholic nature of the refreshments, conversation remained at a high decibel level for several hours. While the majority of alumni made their departure with the assistance of four wheels, hired or owned, Dr Meidner once more took to the M9 motorway on his two. It is hoped that it will be possible to arrange another equally enjoyable gathering of alumni in Scotland at a future date.

UNAAE 5th AGM:

THE fifth annual general meeting of the UNAAE took place on 5 March at Imperial College, London. Two special guests at the AGM were Jenny Hewitt, on her way back to Durban after attending a conference in the United States, and Frank Dyson, chairman of the Zimbabwe Alumnus Association. The secretary and the treasurer were able to report that 258 alumni were paid up members in 1992, and that the Association's finances had maintained a healthy surplus. A report on the progress of the University of Natal UK Trust completed the official business. After the buffet supper, Jenny spoke about the University and the changes which it is managing in response to the needs of South Africa. Rather later in the evening the secretary managed to persuade those attending that it was time to hand the hired dining and meeting room back to Imperial College.

Change of Address

Moving? Married recently? Receiving duplicate copies of *NU Focus*? Please send us the form included in the envelope so that we can update our records.

In the Eastern Cape:

PROFESSOR Brenda Gourley, Acting Vice-Chancellor and Principal, was a dynamic speaker at the AGM of the Eastern Cape Alumnus Association on 30 April. She brought alumni and guests up to date with the most recent developments at their alma mater. Professor Harry Seftel of Wits, the after-dinner speaker, gave a stimulating talk on heart disease.

The committee for the 1993/4 period includes the founder-chairman, Henri Norden, who has been the driving force behind the success of the association, and he is thanked for his hard work and dynamic leadership. This year's events will include a talk by Dr Melanie Hillebrand, a social tennis/golf day, a braai in the Grahamstown area, and an AGM with a difference. We look forward to an exciting and rewarding year. For further information on the Association's activities, contact: Dan du Toit, Chairman, Box 1130, Port Elizabeth 6000.



Maritzburg alumni at the reunion in Washington were (on left, from top) John Chettle, Eddie Yenhuis, Judith Chettle, Owen Thomas and (on right, from top) Johan Grobbelaar, Geoffrey Gubb, Andrew Mitchell.

In America:

THIS picture was taken at the reunion of alumni in Washington at the home of Errol de Monteille. Unfortunately, pictures taken at the other gatherings of alumni in the States did not come out.

associations



At the gathering of alumni in Scotland were (from left) Ray Rutherford-Smith, Robert Craig, Hans Meidner, and Douglas Thompson. See story on opposite page.

In Durban:

ON 20 May, 14 members of the Association set out from the Pietermaritzburg campus of the University on a walk following the Comrades route. Three days later the same number crossed the finishing line at the Durban campus feeling tired and footsore but also with the elation of having achieved a worthy goal.

One night was spent at the Cato Ridge Hotel and another at the Mariannhill Monastery and on each occasion there was a spirit of joviality and comradeship at an exceptionally high level. The participants were given a month to recover after which a merry party was held in the Principal's Dining Room when certificates were handed out by Mr Dirk Kemp, Director of Public Affairs. No one was caught cheating and there is talk of another walk being arranged for next year. **Peter Johnston**





Alumnus walkers at work (above) and almost there (below).

In the Western Cape:

A COCKTAIL function was held in April at the Old Town House on Green Market Square in Cape Town. The speaker, Dr Ian Macdonald of the SA Nature Foundation in Stellenbosch and a graduate of UN, gave a stimulating talk on the extent of the ozone depletion problem and the University's involvement in researching this global threat.

Given the success of the venue, it is likely that the annual function will be repeated at the museum. Namibian Breweries were magnificent in their sponsorship of the beer. Many thanks to their marketing manager, Chuck Muller (a UCT graduate!), for the generous donation. Thanks, too, to Derek Spargo, a fellow UN graduate, for the wine sponsorship from Douglas Green. For further information on the Association's activities, contact: Gabri Rigotti, chairman, 16 Somerset Crescent, Lakeside, Muizenberg 7945.

In Zimbabwe:

FRANK Dyson, chairman of the University of Natal Zimbabwe Alumnus Association, reports from Harare that a dinner held on 18 June at the Harare Club for "agric" alumni was a great success with an attendance of well over 80. Guest of honour Professor Roland Schulze, Head of the Department of Agricultural Engineering, was a most entertaining and interesting speaker who elicited many good questions.

The next function to be organised by the Association will be a cocktail party in early October. For details of this and other activities, please contact Frank Dyson at 34 Hiller Road, Gun Hill, Harare or call him on 65601 (w) or 701022 (h).

UNIVERSITY OF NATAL ALUMNUS ASSOCIATION CONVENORS

Pietermaritzburg Alumnus Association
Tony Barrett, chairman
c/o Public Affairs,
University of Natal,
Box 375, Pietermaritzburg 3200

Eastern Cape Alumnus Association
Dan du Toit, chairman
Box 1130, Port Elizabeth 6000

Witwatersrand Alumnus Association
Malcolm Powell, chairman
33 Jonkershoek Road, Northcliff
Ext 19, 1709

Durban Alumnus Association
Peter Johnston, chairman
c/o Alumnus Affairs,
University of Natal,
King George V Avenue,
Durban 4001

Western Cape Alumnus Association
Gabri Rigotti, chairman
16 Somerset Crescent
Lakeside, Muizenberg 7945

Convocation AGM

ALUMNI wishing to attend the cocktail party after the AGM of Convocation on Thursday 23 September at 5.30pm, should telephone their acceptances to Claire, Alumnus Affairs Office, on (031) 816-2019.

The guest speaker is Bobby Godsell (BA 1974) who is the executive director of Public Affairs and Industrial Relations at Anglo-American Corporation.

Civ Eng "Class of '52 Reunion"

A reunion dinner of the Civil Engineering Class of 1952 was held in March on the Durban campus and attended by alumni from all over. Arranged by Roddy Board, the event was a great success. Seen at the function were (top, from left) John Watt, Percy Larkan, Dave Salberg, Derek Wright, Lyle Thöle and (bottom, from left) George Kayat, Graham Holder, Roddy Board.





NOTICE OF MEETING

IN terms of Section 56 of the University's Statute, notice is hereby given that the Annual Meeting of Convocation of the University of Natal will be held in Shepstone 1 Lecture Theatre, Shepstone Building, University of Natal, Durban, on Thursday 23 September 1993 at 17h30.

Professor B X de Wet
Secretary of Convocation

AGENDA

1. Notice convening the meeting.
2. Apologies for absence.
3. Minutes: Confirmation of the minutes of the annual meeting held on 13 October 1992.
4. Matters arising from the minutes.
5. Address by the President of Convocation, Mr JM Pet.
6. Financial Statement.
7. Election of President.

* The President shall hold office from the close of the meeting until the close of the second annual meeting thereafter.

* No member shall be eligible for election unless resident within 160 km of either **Pietermaritzburg** or **Durban**.

8. Election of Executive Committee of Convocation.

Notes: a) The Rules of Convocation provide for six members to be elected each year and to hold office for two years.

b) The term of office of the following members will expire at the close of the annual meeting: Mr TE Cochran, Mr PHW Johnston, Mr B van Dyk. (All have signified a willingness to stand for re-election).

9. Financial Statement.
10. General.

ELECTION BY CONVOCATION OF ONE MEMBER OF THE UNIVERSITY COUNCIL

IN terms of the University's Statute, I hereby invite nominations, in writing, for ONE person to be elected as a member of the Council of the University for the period 15 March 1994 to 14 March 1998. The term of office of Mr RM Burrows, who is available for re-election, will expire on 14 March 1994.

Nominations on the prescribed form (below) must be signed by FIVE members of Convocation and by the nominee signifying his acceptance of nomination, and should be accompanied by a brief curriculum vitae of the nominee for distribution with the ballot papers. Nominees shall be members of Convocation of the University of Natal.

The closing date for receipt of nominations by the Registrar/Secretary of Convocation is 15 October 1993.

Professor B X de Wet
Registrar

NOMINATION FORM

We, the undersigned being members of the Convocation of the University of Natal, nominate:

NAME: _____ (please print)

ADDRESS: _____

for election as a member of the University Council for the four-year period.

Name of member of Convocation (please print)	Signature
(1) _____	_____
(2) _____	_____
(3) _____	_____
(4) _____	_____
(5) _____	_____

I accept nomination:

_____ _____
Signature Date

NB: Please attach a brief curriculum vitae of the candidate nominated.

Tell it loud and clear!

WHAT have you been up to? Your classmates and friends want to know your news – and so do we. Don't be afraid to blow your own trumpet in our popular column. Write and tell us your news, include your year of graduation and current address.

Mail to: Alumnus Affairs Office
University of Natal
King George V Avenue
Durban 4001
South Africa

Look forward to hearing from you!



Where are they now?

Karena Du Plessis, BA 1985, is features editor for Living and Loving magazine. She was recently awarded the national MASA (Medical Association of South Africa) award for excellence in medical reporting.

Mohammed Jeenah, PhD 1986, is group manager of the Strategic Health Research Group of the Medical Research Council.

Umesh Lalloo, MBChB 1980, MMed 1993, MD 1993, head of the Respiratory Unit at the University of Natal's Medical School was recently awarded the Boehringer Ingelheim Scholarship and will conduct his research into asthma at the Royal Brompton Hospital, London.

Deidre Laughlin, BCom 1989, works in the computer division of Sun Life of Canada in Hampshire, England.

Gavin Leake, BCom 1984, CTA 1985, is an audit partner in Ernst & Young's Durban office.

Nicky Leigh, BAFA 1989, who has won awards for her paintings, is an artist specialising in murals on walls and ceilings.

Rory O'Malley, BSc 1985, is chief surveyor general and lives in Roggebaai, Cape Town.

Brian Pearce, BA 1982, Hons 1983, Hons 1984, MA 1986, received a doctorate in drama and theatre studies at Royal Holloway, University of London. An actor, teacher and lecturer, he recently directed Shakespeare's *Twelfth Night* for the Playhouse Loft.

Mark Rivalland, BCom 1985, Hons 1990, is the headmaster of Stanger High School.

Catherine Shepherd (nee Lavender), LLB 1988, is in the final stages of her solicitor's exams and lives in Surrey, UK.

Ronwyn von Staden (nee O'Connor), BA 1987, LLB 1989, is the control prosecutor in the Newcastle courts.

Dawn Veary (nee Atkinson), BA 1980, was named the Law Society of NSW legal secretary of the year. Previously a high school teacher, Dawn lives in Sydney.

Themi Venturas, BA 1984, Hons 1985, Durban theatre personality, recently staged his popular revue, *Good Vibrations*, which he hopes to take to the Edinburgh festival.

Andrew Warburton, BMus 1986, is an accompanist/repetiteur with Napac. He has also performed as soloist with the Natal Philharmonic Orchestra and is an adjudicator for the Natal Eisteddfod.

Gaynor Young, BA 1982, Hons 1983, the actress who fell five storeys down a lift shaft and survived, has made remarkable progess. A theatre group for the deaf is one of the objects she hopes to achieve this year.

1990s

Jean Castleden, BSc 1993, won a R6 000 bursary for a one-year honours degree in the economics undergraduate section of the Nedbank/Old Mutual Cambridge scholarship.

Izak de Vies, BA 1993, an amateur actor and freelance journalist, is the recipient of M-Net's creative writing bursary of R12 000 to study creative writing at Rhodes University.

Daya Moodley, MSc (MedSci) 1991, recently won a British Council scholarship for her work on paediatric Aids.

Lionel Woodward, BSocSc 1990, Hons 1991, was recently appointed to the United Nations Environmental Programme's Project Earth and is a member of the Environmental Law Association of South Africa. ¶

IN MEMORIAM

THE University expresses sympathy to the families and friends of these alumni.

Rudolf A Bartels, CTA1963, died on 24 May 1993.

Henry Dyer, BSc 1945, MSc 1947, DSc 1988, MD of De Beers Industrial Diamond Division, died in Johannesburg on 5 March after a long illness. Dr Dyer was a recipient of the Dr E G Malherbe Convocation Award in 1985.

Joan Lindsay Haw (Reynolds, nee King), BSc 1955, died on 4 July 1992.

Bridgette Hazelhurst, BSc Agric 1991, died in a motor accident on 20 May 1993. At the time of her death, she was registered for the second year of her MSc Agric in the Department of Horticultural Science in Pietermaritzburg.

Cyril Ernest Jinks, BSc 1931, died on 11 May 1993.

Zak le Roux, registered as an MSc student in the Department of Botany on the Pietermaritzburg campus, died in a freak canoeing accident on the Buffalo River in Natal on 5 March 1993.

Elsa M Marshall (nee Swan), BCom 1934, died in Howick on 21 March 1993.

Neo Anthony Mao, BA 1991, died in an accident on 2 April 1993. He was a final year LLB student on the Pietermaritzburg campus, and involved in student affairs.

Nicholas Parsons, BSc 1972, died in Johannesburg, of cancer, on 22 June 1992. After an exceptional career teaching science, he was senior science lecturer at JCE.

Cecil Renaud, Hon DSocSc 1990, described as probably the greatest philanthropist South Africa has known, died in Durban on 3 June 1993, at the age of 89.

Howard George Ringrose, MCom 1949, PhD 1967, died after a short illness in Perth, Australia on 3 April 1993.

Newell John Roberts, BSc 1969, Hons 1970, MSc 1972, died in April.

Eric Peter Roux, B Arch 1954, died in Port Elizabeth on 27 March.

Bruce Torr, B Arch 1978, was murdered in Newcastle on 29 March 1993. As a student, he was known for his cartoons in Nucleus and for Og, the surfer cartoon man on T-shirts and artwork for Rag.

Michael Zive, BCom 1986, DipAcc 1988, died on 2 May 1993.



University of Natal Archives

SRC 1922 . . . *Back row: EI Noble, CJ Armitage, ES Metcalf, L Egeland, M Brooks. Seated: D Langley, AS Paton, SR Dent, A Bayer, M Rhodes. Front: MI Moodie, RO Pearse.*
See profile on Leif Egeland on facing page.

Legal genes

by Tania Spencer

AFFECTIONATELY known as Vic, Victor Cuthbert Harrison, aged 91 years, still practises as a lawyer in Pietermaritzburg. Admitted to the bar in 1925, Harrison is one of the few lawyers who, since the abolition of the Dual Practitioner Act in 1938, can still practice both as attorney and advocate.

He didn't plan on being a lawyer. He would have liked to have become a doctor but in those days it was necessary to study overseas. However, as number nine in a family of 11, there wasn't much chance of that. His second option, teaching, was set aside because of the low salaries that teachers earned (even then). Upon completion of his BA degree, Harrison was persuaded into law by an uncle who was then the Judge President of the Native High Court, and he studied law as an extramural credit at the University.

During this period, Harrison did another thing he hadn't planned. He got into the University First team where he distinguished himself in rugby – although a 15-hour concussion the previous year had ended the school rugby season early for him. Harrison said he only took up rugby at University to augment the numbers on the team as there were so few men students on campus. Making it into the first team was quite unintentional. And made curiouser by his having been on a rugby pitch only five times before that. "I think it must be some kind of record," he said.

» 34

Generous memory

A DONATION by one of the University's most distinguished alumni, Leif Egeland (see story opposite), has made possible the creation of a prize for the most deserving Political Science postgraduate student, specialising in International Relations.

Egeland originally intended to bequeath funds to the University but, on turning 89, had a change of heart and made a donation instead. He specifed that the yield on the funds should be used to award this prize.

The Leif Egeland Award will be made annually and may be renewed on merit for a second year. This year the award was made (for the second year running) to Krish Naidoo, who is reading for a PhD in the Durban Political Science Department.

Thinking back

by Tania Spencer

"THE one thing we never talked about at College was politics," said Leif Egeland, an alumnus of the University of Natal whose illustrious political career peaked in 1948 with his assignation as High Commissioner for South Africa. Egeland was recalling the years he spent at Natal University College (NUC) during the 1920s in the company of Alan Paton and others who were to leave their mark on South Africa.



Tania Spencer

Leif Egeland

Chewing on a cigar that left blue twists of smoke hanging in the outline of a window, Egeland sat perusing an old sepia photograph of the 1922 Students Representative Council (reproduced on facing page). Every so often he snorted and tapped the photograph: "There's Reg Pearse, who wrote that lovely book about the Drakensberg, and Adolf Bayer, I was best man at his wedding. And quite appropriately, I'm the worst dressed man in the photograph. And there's Alan (Paton), bless his heart . . ."

Alan Paton was one of his closest friends. Egeland recalled an incident when Paton and Douglas Saunders, who later became head of Tongaat-Hulett, fought out their differences behind the Old Main Hall. Subsequently Paton and Saunders, who was known as the "Duke" because he'd been to English public schools and was the only student with a car, became friends.

"Although Alan was dynamic and very popular, nobody then dreamed that he would become famous. Years later I remember him telling me how he'd been sitting inside the Trondheim Cathedral in Norway when he'd had the idea to go back to his hotel and write the first chapter of *Cry, The Beloved Country*. And when it was published it made him instantly famous."

Egeland's own political life wouldn't have happened if a certain Professor Hattersley had had his way. "He was a funny little fellow with spindly legs and boy scout connections. He tried to get me to become a historian but I wasn't interested." Egeland was always interested in law even though he only took it up when he got to Oxford as a Rhodes Scholar. But the tale of how he changed to politics is a curious one.

One day, while in his Durban chambers, he was urged by his sister to consult the young widow of a railway ganger. The woman, she said, would tell his future for half a crown. Taking her advice, he and a senior advocate visited the clairvoyant. Three minutes later the senior advocate emerged convinced the widow was a fool. She'd told the young man he would be a judge in three months time. (Three months later he was.)

A less dubious Egeland then took his turn. He was told that he would be approached with two offers. He would be wise to refuse the first offer, which would come from Pietermaritzburg, and accept the second. (Said Egeland: "I couldn't think what there was in Pietermaritzburg – except for the NUC, a large cemetery and a girls' school.")

And that was how it happened. When Professor John Bews died, Egeland's old friends Adolf Bayer and Frank Bush (at whose weddings he'd also been best man) approached him to fill the post of NUC principal: "I roared with laughter and turned it down. I was a youngster and had never thought of an academic life."

The second offer came later in the form of a by-election. Egeland remembered the widow's advice and, in 1940, returned to politics and Parliament by winning a by-election in Zululand. He had previously served in Parliament as MP for Durban Berea from 1933 – 38. And, said Egeland: "Had Smuts won that election in 1948, I'd have stayed on and Parliamentary politics would have been my career." As it was he went on to become a delegate to the first United Nations Assembly in 1945 and served as High Commissioner for South Africa from 1948 – 50.

And sixty-six years after Egeland was awarded the Natal Rhodes Scholarship to Oxford University, his grandson, Mark Suzman, followed in his footsteps with the 1990 Natal Rhodes Scholarship. The only difference is that the nephew of South African actor, Janet Suzman, and great-nephew of the South African politician, Helen Suzman, is choosing a different route to politics. He's chosen journalism, not law. ¶



Tania Spencer

From left: Graham, Victor, and Peter Harrison. These three generations of law recently met at the bar when Victor Harrison's grandson, Peter, was admitted to the side bar as an attorney and conveyancer. The admission was presided over by the Judge President, Justice J Allan Howard, who worked as an articled clerk for Victor in the 1950s. Victor himself acted as Peter's counsel and was briefed by Peter's father, Graham, who is an attorney. All three, and the Judge President, are alumni of the University of Natal.
Not included in the picture are Victor's other two grandsons, Andrew and Duncan, who are also lawyers and alumni. Andrew was admitted as an attorney six years ago, and has since requalified in Canada. Duncan, who was awarded his LLB degree last year, is now serving his articles prior to applying for admission as an advocate.

The family way

When told that Leif Egeland remembered him as that "little centre three-quarter", he replied that Egeland had good reason to remember him. But not for rugby. "I remember, and this was over 70 years ago, when I played Leif in the men's singles tennis championship at the University and he beat me 22/20 in the final set. Because in those days we didn't have tiebreaks."

Egeland and Harrison were friends at University. They shared the back row in their Latin class where they were taught by that "darling old man", Professor Petrie. According to Harrison, Petrie always started the students reading from the front row. But one day he walked in with a broad smile on his face and went directly to the back row. Harrison said he would always remember what happened next.

Petrie asked a Mr Pennington, who was beside Egeland, to read. And, while he was reading, Egeland took his translation.

"When he'd read enough the Professor asked him to translate, and there was some delay and confusion in the back row, until Professor Petrie said dryly: 'Can't you find your place in the translation, Mr Pennington?'"

Professor John Bews is another University professor whom Harrison recalls fondly. Harrison still remembers the sight of Bews cycling to the University on his bike, which was of "French manufacture and had several speeds and and a strange saddle". "He believed in keeping out the heat of the sun and used to wear tweed suits, even in summer. He naturally arrived very overheated. And had to remove his coat, waistcoat and tie before he felt free to lecture."

Alan Paton was also on campus then and Harrison knew him well. Their association began at kindergarten and continued to University. Harrison could recall an incident in which Paton successfully opposed a suggestion that alcohol be served at the University ball. "In those days drinking among students was not a common occurrence. And shortly after the meeting one student physically attacked Paton for his opposition. It was in the men's common room behind the Old Main Hall, and I remember Paton was caught in a corner where there were hooks for hanging up clothes. Although he was no boxer, Alan successfully held him off ".

Although Harrison would not reveal who the young man was, he did say this: "Paton, like me, went to University on bursaries. But this young man went to University on his father's money and was the best dressed man on the cricket field. That was the difference, you see." ¶

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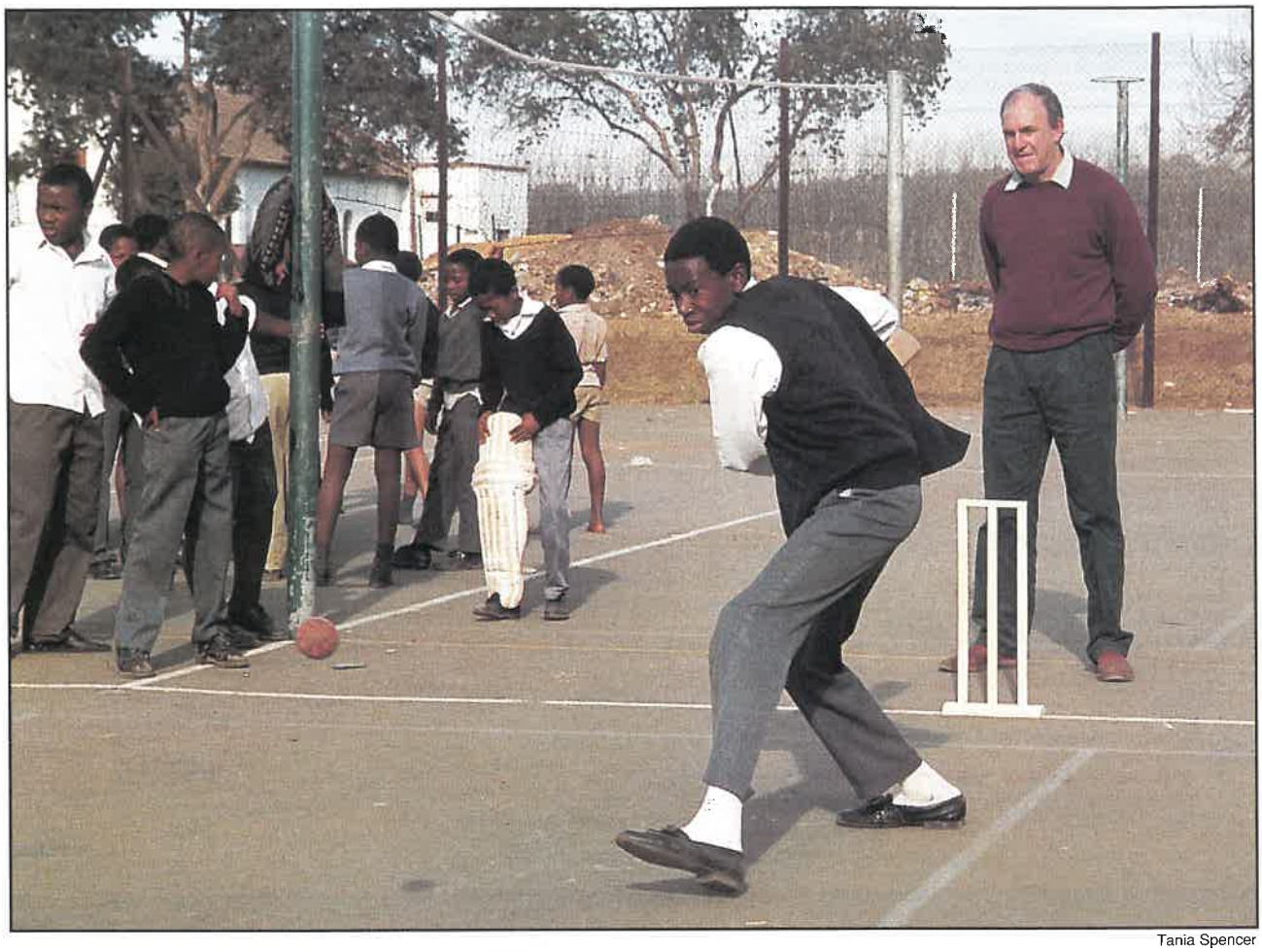
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Tania Spencer

Aspirant cricketers take their turn with the bat while Mike Hart looks on.

Sporting chance

by Tania Spencer

"ONLY an Englishman could have thought of a game you could play for five days and still not get a result". Mike Hart smiled. It tickled him to repeat something this subversive. Because he didn't believe it for a moment.

Mike Hart is an advocate of this tactical and contemplative game. He grew up at the foot of a wireless, straining, between crackles, to catch every word about every ball of a test match.

And at school, there was ample provision for a young boy to daydream and gather his confidence as he waited behind his oversized pads, readying his grip and squinting at the bowler hurtling towards him. But that ample provision to play the game extended only within the bounds of white schools. It took another 30 years and the momentum of political change to make the sport accessible to other youngsters in South Africa.

This change came in the form of unity between the SACOS- (South African Council of Sport) aligned SACB (South African Cricket Board) on one hand, and the South African Cricket Union on the other. As a result the United Cricket Board of South Africa (UCBSA) came into being in 1991, and with it the pressing need to develop the sport in other communities. Prior to unity both SACOS and SACU had undertaken coaching in black communities, but with unity came a strong structure with access to all communities.

However, said Hart: "Cricket is an expensive game. It's not like soccer where all you need is a ball and some posts. If you're playing cricket with a hard ball you need a prepared pitch." Hart, a lecturer in the English Second Language Studies Unit on the University of Natal's Pietermaritzburg campus, knows what he's talking about: he's been coaching schools cricket for 25 years and is co-ordinator of the UCBSA coaching and development programme for the Pietermaritzburg Region.

Since the establishment of the Programme two years ago, cricket has become a reality for nearly 800 youngsters each season. These children come from areas on the outskirts of Pietermaritzburg such as Sobantu, Ashdown, Edendale, Imbali, Eastwood, Woodlands, Raisethorpe and Northdale. Hart noted that students from the University of Natal, who have involved themselves in the Programme, had shown real committment to the youngsters.

The aims behind the Programme are to open the doors of sport and equal opportunity, and to bring different racial groupings together on the sports field. For the past two years the Programme has done its utmost to make cricket widely accessible through mass coaching in the schools. Starting with children as young as 10 years old, the Programme has extended to high school level, "so we can spend as long a time with them as possible". However, the Programme is now changing tack slightly and is increasingly persuaded that the best way to reach more youngsters is to train other coaches and teachers who, in turn, will take cricket to even more youngsters.

The recent international cricket tours have helped generate much interest in the game. This is particualarly good for children from the townships who have had little exposure to it. Suddenly they are identifying with heroes such as the West Indian cricketer, Malcolm Marshall, who is recognised as one of the great fast bowlers and currently plays for Natal in a professional capacity. In this way the sport is able to shed a little more of its image as a white dominated sport.

While Hart doesn't doubt that cricketers who come up through the Programme will reach international levels (and he concedes that this is an important incentive), he doesn't think cricket is only about winning. "It is because our kids are taught that the main aim of cricket is to win, that a lot of the time, es-pecially in primary schools, most of the team find themselves relegated to being fielding spectators while only two guys bowl, and maybe three bat."

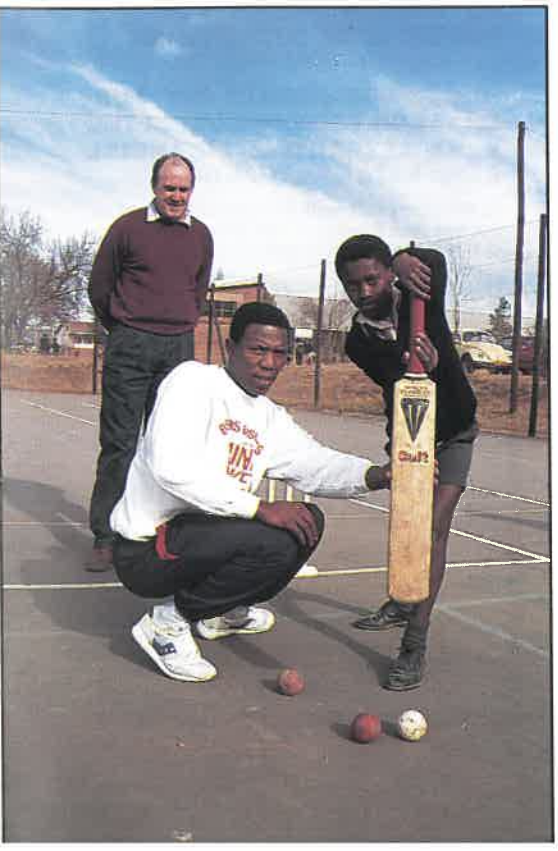
"Some of the kids play cricket as they would soccer: loudly."

The West Indians, who are recognised as the best in the world, approach the coaching of youngsters quite differently. They stress the maximum participation of all members of the team because they don't believe it's possible to tell how good a 10-year- old child will ultimately be. They're too young and undeveloped.

According to Hart, quite a lot of thinking goes into teaching cricket. For example, the West Indians also don't coach youngsters until the age of 14. Up until then they are left to develop a natural style. In addition, West Indian youngsters learn to play the game using a soft ball. Apart from that obviating the use of an expensive prepared pitch, they also don't get hurt and – according to some – this is the reason for their uninhibited edge over other cricketers. Conceding this, Hart added: "This is why mini-cricket has been developed in South Africa. It is a soft-ball, maximum-participation game which enables us to reach more youngsters."

One of the hoped-for spin-offs of opening cricket to all communities is racial mixing. Although the youngsters are coached in their respective neighbourhoods, the matches they play bring them and their life experiences together. "Some of the children from the townships are poor and have only one pair of shoes; when they come to the matches they take them off and play barefoot. But there has been no sneering from the white kids. They've been very receptive and the contact on the sports field has been good."

While cricket is generally a quieter game than soccer, some of the kids play it as they would soccer: loudly. They're unaware of the ritual of cricket. But Hart doesn't seem to mind. He wants cricket firmly established in the culture of all communities. "I like cricket a great deal and I want other people to be able to grow up playing the game. It's not about winning or picking out one or two stars, it's a way of bringing people together." ¶



Mike Hart and full-time coach, Sekhele Simon, teach a young Sobantu cricketer how to play with a straight bat.

Picture by Tania Spencer.



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For example, the R2 000 to R5 000 required to take an option to buy or sell, say, Government stock worth R1 million, could, with the right timing and expertise, grow 10 to 20 times over, in a period of only three months.

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THE MOON'S PEARL FOREHEAD

The moon's pearl forehead peeks
out of the blue pocket of a sheer
clear sky; busy-blue-laziness
of all Sundays tumbled into one
fragrant, colour-frenzied, out of time
drowse, dreaming happinesses easily
as a bird lifts its wings over housetops.

The flowers fetch me memories of your hands
holding loneliness like a bowl
of dead blossoms; water's dry desire
lapping round the edges of your absence,
waiting, heaven-patient, sky-still
painless for you, your hand's petal touch
opening me, my heart, beyond tomorrow.

THE NEW SOUTH AFRICA

It is beer. It is blood. It is
the mud of shebeens and back-yards;
Thin dogs, taxis, thirty-eight shells
in a donga with a rusted car.

It is a cloudy night. It is a wan moon
weaving a wounded wind. It is
sun and stars and sky and soul
heaving the fierce flag of fear.

It is you and I and him and her
adrift in the desert of hope's heart;
The windless wings of transformation;
The furious fist of the past's past.

O children! Children! Dark is the day;
Dumb the balm of our mother's breasts.
Peace! Peace! The grave digger cries out.
But peace is the bloody scream
zipped up into a police body bag.

MEDITATION AT MIDNIGHT, 1993

The night is all around you.
Patient, still, cool as the memory of a wind
washing loneliness from your eyes.
A blue silence balances the world upon its back.
The trees, the stones, the gentle outline of the hills,
nothing is awake except your thoughts.

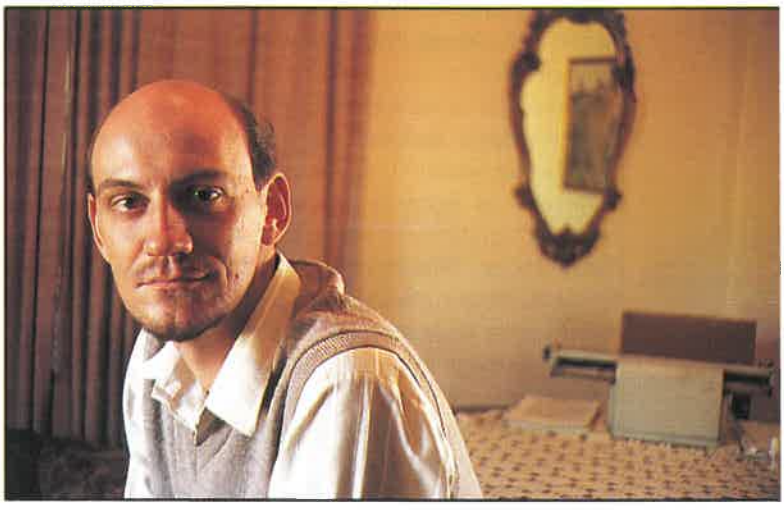
Oh! To dream! To dream now of a world
riding into the future on strong legs;
Flying upon the wings of the leaves and waves
towards that nameless sun.

POETRY

Kobus Moolman is an alumnus of the University of Natal, Pietermaritzburg. He has a BA (1984), and two honours degrees in Drama Studies (1985) and English (1986). In 1991 he received the Macmillan Southern African Playwriting Award and, in 1992, was a runner-up for the Amstel Playwright of the Year Award. He has had poems and short stories published in South African literary magazines, including Staffrider, New Coin, Sesame *and* New Contrast*; and a couple in magazines in the UK and Tanganyika. He has also been published in David Bunyan's book* Twenty-five years of English South African Poetry *and has had a poem published in* Soundings*, a selection from the entries to the 1988 Sanlam Literary Award.*
In 1987 he received the African Radio Theatre Award for a radio play which was broadcast by the BBC. He followed this with a short story which was broadcast by the SABC in 1990. He is currently the education officer at the Tatham Art Gallery.

MOUNTAIN MORNING

A quiet day settles within you.
Clouds gently close the curtains over your mind.
No thoughts, no desires, only the wind
Purring softly in a corner of your heart.



Tania Spencer

Kobus Moolman



Mark Crozier

Michael Halliwell

Just go and enjoy it

Opera *can* be for all, claims Michael Halliwell, the aria-singing English lecturer. **Mark Crozier** listened to the explanation.

WHEN it comes to opera Michael Halliwell is not a puritan. Nor is he a traditionalist. He believes that opera, perceived as the exclusive domain of the cultural snob, may once again be popular entertainment. But for that to happen, it is opera – and not its projected audience – that needs to change.

Before joining the English Department on the Durban campus as a lecturer in 1991, Halliwell, who is 42 and holds an MA (cum laude English) from the University of Natal, had an illustrious career in opera and still sings for Napac (the Natal Performing Arts Council).

Warming to what is obviously a favourite subject, Halliwell states confidently that opera will not become an irrelevant art form in our modern world. "Original works by the likes of Henry James, Shakespeare, Goethe, Schiller, Walter Scott and Doris Lessing have all been adapted for opera, and lost nothing in the process. One of the most successful modern operas to be staged recently was about Nixon's visit to China! A big opera about Christopher Colombus recently premiered in the United States, while the opera version of *Les Miserables* is as popular as ever.

"I see opera becoming less intellectual and more popular," he continued. "We need to break down the barrier between so-called opera and the musical and make it 'musical theatre'. That would be a good move, because you wouldn't have to classify a piece, but would just go and enjoy it."

Halliwell is enamoured with modern opera, perceiving it as more interesting than traditional opera from a theatrical point of view. A personal favourite is the English composer, Benjamin Britten. "He is perhaps the greatest 20th century opera composer. His work is very dramatic and the singing moves away from the traditional picture of a fat Italian woman standing with her hand held out. Modern opera is also more interesting to young people. The work of Andrew Lloyd Webber, for example, is very operatic.

To ensure the survival of opera in South Africa it must be accessible and popular – the image of opera being an elitist art form must be broken down. As with Shakespeare, originally this wasn't the case, and we need to start moving in that direction again."

Born in Krugersdorp, Halliwell obtained a BA at the University of the Witwatersrand in 1972 and completed a higher education diploma a year later. At that time he won two scholarships to study overseas, the Ernest Oppenheimer Memorial Trust and the Mimi Coertse Scholarship. He travelled to London in 1974 and spent three years with the London Opera Centre, before moving on to Amsterdam for a four-year contract with the Netherlands Opera. His next move was to Germany, where he joined the Hamburg State Theatre, spending three years in Hamburg and a further three years in Nuremburg.

In 1986, Napac, about to open the Playhouse in Durban, invited Halliwell to sing in one of their opening productions – Puccini's *La Boheme*. The following year he was offered a contract as an associate artist based in Durban. "I decided it was time to return to South Africa. I wanted to branch out into other media and also wanted to continue my studies in English literature."



Napac

Left: Michael Halliwell on the Playhouse stage as Gianni Schicchi in the opera of the same name.

While working on his thesis – works of Henry James that have been adapted for opera – Halliwell was offered a temporary lectureship in English at the University. He is now working on his PhD through the University. Halliwell is married to Janelle, a radiographer, and they have a seven-year-old son.

Since he began teaching, Halliwell has put together a number of programmes of songs and poetry of the Boer War, his speciality being South African literature during this period. More recently, a course on Shakespeare and opera originally offered to the public through the University's Centre for Adult Education has been adapted for Radio South Africa; Halliwell, with previous experience in radio, wrote and compiled the 13-part programme himself.

He has also done a number of single-show programmes on radio and, encouraged by positive feedback, is keen to make the programmes more accessible to a wider audience. He intends adding education to entertainment by taking the programmes to schools and universities.

With this in mind, this year he will go to schools with a programme on Shakespeare which includes performances of songs from the plays, linked to readings and anecdotes from his life and work in the theatre. The material, he says, ranges from early forms of music to contemporary material, which is "almost pop".

"The intention is to make it more easily understood. Teachers find that Shakespeare is often not stimulating for their pupils and hopefully this will help." Halliwell is also planning a general programme on poetry and music for schools and tertiary institutions, with performances involving poetry reading and discussion, songs, and poems set to music. "I want to show them how poetry works, take away some of the fear and make it fun, portray the material in a simpler and friendlier light."

In his opinion, "serious" art like opera and literature has been stigmatised. "I feel that the school system is partly responsible – more innovative teaching methods are required." By setting poetry to music Halliwell hopes that he can stimulate an interest in literature for music-lovers and vice versa. ¶

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Double-take

by Tania Spencer

A DISAGREEMENT, which David Attwell thought would cost him his friendship with the writer JM Coetzee, went on to earn him an invitation by Coetzee to edit a volume of essays and interviews. The book, *Doubling the Point*, has subsequently earned Attwell the Vice-Chancellor's Research Award for 1993 and a place as a finalist for the 1993 Alan Paton Award.

Attwell first met JM Coetzee when the writer supervised his master's degree at the University of Cape Town. About two years later Attwell found himself at the University of Texas, Austin, reading for a PhD in African literature studies, where Coetzee coincidentally also obtained his doctorate. Attwell ascribes to synchronicity, the experience which allowed him some insight into the alienation Coetzee had felt as a displaced South African in America.

It was this Texas experience that gave Coetzee the impetus to write his first novel, *Dusklands*. Although Attwell was familiar with the novel, it was only when he reread it after arriving in Texas, that he understood where Coetzee was coming from. And that insight decided him to focus his doctoral dissertation on the work of JM Coetzee.

"Very naively, I sent him some questions about his work, hoping that he would treat me differently to other people. The reply was not welcoming." Attwells's letter to Coetzee had coincided with a growing belief in Coetzee's own intellectual life, that the tendency to read everything historically in South Africa was turning literature into a sub-genre of historical discourse. And for Coetzee it was more complex than that.

Coetzee's response was curt. Protective of fiction, which he believes is as powerful as history, Coetzee wrote that he would not co-operate: "He challenged me that I was involved in a movement which was inimical to writers."

Nonplussed, Attwell wrote a letter to Coetzee explaining the terms of their disagreement. Within a week he received the invitation from Coetzee to edit *Doubling the Point*, an intellectual biography of Coetzee, and an exploration of the relationship between the writer's scholarship and his fiction. "He didn't want someone to affirm everything he said. He wanted someone from whom he could get some resistance."

Initially Attwell thought that editing *Doubling the Point* would feed into his doctoral thesis. But it happened in the reverse. True to post-modern think-

ENGLISH scholar, Dr David Attwell, of the Department of English in Pietermaritzburg, was recently awarded the prestigious Vice-Chancellor's Research Award for 1993. This is the first time the Award has been made to the Faculty of Arts.

A senior lecturer in the Department and best known for his work on South African writer, JM Coetzee, Attwell received the award in recognition of the honour his research has brought to the University. The award carries with it an amount of about R45 000 for research purposes.

Attwell is editor of the book *Doubling the Point: Essays and Interviews*, published in 1992 by the Harvard University Press and David Philip. The book earned him a place among the finalists for the 1993 Alan Paton Award, South Africa's major prize for non-fiction writing. He is also author of the book, *JM Coetzee: South Africa and the Politics of Writing*, published in 1993 by the University of California Press and David Philip.

Attwell has received several awards, including a Doctoral Merit Award for his PhD studies at the University of Texas at Austin in 1990; a Merit Research Award of R15 000 from the University of the Western-Cape in 1989; and the Outstanding Dissertation Award from the Department of English at the University of Texas, Austin, in 1991. In addition, Attwell sits on the editorial boards of *English in Africa*, *Pretexts* and *Journal of Literary Studies*.



Tania Spencer

David Attwell

ing, which holds that reading is every bit as important as writing in determining a novel's meaning, Attwell was only able to proceed with the dialogues once he had himself reached some understanding of Coetzee's work.

How did he feel about working with a writer who is himself a scholar? "Terrified", answered Attwell and laughed, "it was not an easy process." Coetzee is notorious for being difficult to interview. Many journalists have failed. And lived to tell the tale. But, remarkably, Attwell was able to overcome this personal distance by appreciating the seriousness of Coetzee's work. "He is a person who is aware of complexity and it's a question of respecting that, or not."

Attwell agrees with Milan Kundera's belief that a great novel is more intelligent than its author. That's what the dialogues are about: discovering the intelligence of Coetzee's novels. With Coetzee as a reader. "It wasn't about me understanding Coetzee in a way he didn't understand himself. Rather, it was about an enquiry through the medium of dialogue."

The book takes the form of written dialogues exchanged between Attwell and Coetzee over a two-and-a-half-year period. "Working in the medium of writing is far more exhausting than oral dialogue would ever be." The process of disagreement and the mutual distance between the two men was difficult. "I often felt as if I was talking to a hostile presence, and that produced moments of despondency. There were times I felt foolish. But I also felt that what these dialogues were producing was more important."

Disagreement, said Attwell, is fundamental to scholarship and enquiry. And if one remains committed to the dialogue, it is possible to learn, clarify and move forward intellectually. "He knew that already. It was a lesson I had to learn."

During the course of these interviews, Attwell said he ran the gauntlet of his own ignorance and naivety. And although he had no idea that it would, the rigours of self-exposure paid off. The Vice-Chancellor's Award will enable him to upgrade his computer (fondly described as a dinosaur), attend a study programme in New Hampshire, and buy books.

And besides the small treasures garnered from working in the engine room of a writer of Coetzee's stature, has Attwell gained anything else from the experience? After a quiet moment, Attwell nods. "Friendship," he said softly. "A friendship unburdened by the tension of the dialogues." ¶

Writing in brief

Brothers Born of Warrior Blood: Politics and Ethnicity in South Africa
by Gerhard Maré
(Ravan Press, 1992)

DO competing ethnic identities explain the political conflict in South Africa, or is ethnicity itself in need of explanation? With this question as a starting point, Maré explores different ways of understanding ethnicity and analyses how ethnic identities are created and mobilised in South African politics. In his introduction, he states that the book is intended as a contribution to a debate and not an attack on identities. Maré lectures in the Centre for Industrial and Labour Studies and in the Sociology Department of the University of Natal, and is the co-author of *An appetite for Power: Buthelezi's Inkatha and South Africa.*

Journal of Education
(Volume 18, Number 1)
(Faculty of Education, University of Natal, Pietermaritzburg, 1993)

THIS journal has been revived after seven years by the Faculty of Education on the Pietermaritzburg campus because there are otherwise very few vehicles for the work of "progressive academic educationists and postgraduate students engaged in research". So say the editors of this issue, which is the first to appear since 1983, and which continues the previous tradition of editorial diversity. *Journal of Education* aims to focus generally on the curriculum. For more information, write to *Journal of Education*, Faculty of Education, University of Natal, P O Box 375, Pietermaritzburg 3200, South Africa.

Field Guide to the Natal Drakensberg
by Pat and Dave Irwin
(Rhodes University, 1993)

BROTHERS Pat (BA 1966 Hons 1967 HDE 1972 BEd 1975 MEd 1982) and Dave (BSc 1980 Hons 1981) Irwin have teamed up again to produce an updated second edition of the popular *Field Guide to the Natal Drakensberg.* Almost every feature of this magnificent mountain range is covered in detail and answers to most questions, which visitors to the area have, will be found here.

The book has several chapters which did not appear in the first edition – an important one being on ecology – while existing chapters have been extended to include topics such as vegetation, invertebrates, reptiles, fish, photography and hiking. The book is designed to be accessible to both the beginner and the keen naturalist.

Talking Poetry
by Peter Strauss
(David Philip and University of Natal Press, 1993)

PETER Strauss, who teaches in the Department of English on the Durban campus, has written a guide to poetry for students, teachers and poets. But the book is not just about poetry, it is also about "ways of talking about poetry" and is intended mainly for those who are **required** to talk about poetry i.e. teachers and students. However, Strauss also aims it at beginner poets, as a guide, and at readers of poetry, to increase their enjoyment. Chapters cover topics such as "saying one thing, meaning another" and "rhythm, metre and rhyme". Strauss has had two volumes of poetry published.

The Living Deserts of Southern Africa
by Barry Lovegrove
(Fernwood Press)

A CLOSE examination of the lives of desert organisms is presented in this book which features over 350 photographs, many taken by top wildlife photographers. The author conveys information from scientific papers to a wider audience and, in doing so, reveals a range of adaptations that allow desert organisms to survive the meagre and unpredictable rainfall and temperature extremes of their environment. Barry Lovegrove lectures in the Department of Zoology and Entomology on the Pietermaritzburg campus.

Places of Worship in South Africa
by John Oxley
(Southern Book Publishers, 1993)

FIFTY-SIX religious sites are illustrated and described in *Places of Worship*. Each description contains information about the history of the building, the people who built it, anecdotes surrounding its existence, its physical features and its present congregation.

The selection covers the spectrum of religions practised in South Africa, which are from all over the country and of various eras: from the Groote Kerk in Cape Town to the Rhema Church in Randburg; from Moria, host to millions of Zionists at Easter, to the Sheikh Yusuf Kramat, built to commemorate the brother of the Sultan of Macassar. John Oxley (BA 1941) retired from the Foreign Service in 1983, was editor of *Optima* until 1987, and is the author of *Down Where No Lion Walked.*

Recent books and journals with a University of Natal connection

Birds of Lesotho: A Guide to Distribution Past and Present
by Kurt Bonde
(University of Natal Press, 1993)

KURT Bonde, a Danish librarian who worked in Lesotho, has brought together scattered records on the birds of Lesotho and used them to make comparisons with his own observations. The result is a comprehensive list of sightings, breeding observations and status changes, and includes an annotated reference list, an ornithological history and a guide to good birding areas.

Roberts' Birds of Southern Africa
(sixth edition)
by Gordon Lindsay Maclean
(John Voelcker Bird Book Fund)

PROFESSOR Gordon Maclean, who teaches in the Department of Zoology and Entomology on the Pietermaritzburg campus, last revised *Roberts' Birds of Southern Africa* in 1985. His most recent revision, the book's sixth, includes 16 new species. This edition also features improved species descriptions, improved colour plates, a list of German common names, new sonograms, and a rearrangement of the species descriptions and identification plates for easier use in the field.

Children of the Sun: Selected Writers and Themes in South African Children's Literature
by Elwyn Jenkins
(Ravan Press, 1993)

THIS is the first full-length study of South African children's literature in English. Elwyn Jenkins (BA 1958, UED 1959, BA Hons 1965) singles out the most important authors, themes and genres of reading books for children. Representative texts are discussed in detail and placed in the context of world literature for children, adult literature in South Africa, and South African social history. He explores the themes of folktales, talking animals, bushveld adventures, the environment, liberal history, and race and social issues. Jenkins is currently professor of English and director of student development at Vista University, Pretoria.

Third Way Theology: Reconciliation, revolution & reform in the SAN Church during the 1980s
by Anthony Balcomb
(Cluster Publications, 1993)

BALCOMB, a doctoral graduate of the School of Theology in Pietermaritzburg, argues that theology, particularly in relation to political issues, cannot be neutral. In this study of thinkers and movements in South Africa, he claims that the "third way" itself is fraught with those practical, ideolog-ical and theological difficulties it seeks to avoid.

Challenging Evangelicalism: Prophetic witness and theological renewal
by David S Walker
(Cluster Publications, 1993)

EVANGELICAL theology emerging from the Third World is seen to challenge the traditional formulations of Western evangelical thought on three issues: theology of the poor, contextual method and holistic mission. Walker is a doctoral graduate of the Department of Religious Studies.

Prophecy and Protest: A contextual introduction to Israelite prophecy
by Gunther H Wittenberg
(Cluster Publications, 1993)

FOUR areas of prophetic protest are covered in this book: idolatry of the state, perversion of justice, politics of state security, and ideological misuse of religion. Wittenberg lectures in the School of Theology.

Contextual Bible Study
by Gerald O West
(Cluster Publications, 1993)

A DETAILED analysis of different ways of interpreting the Bible explores how to read the Bible from and for the South African context. West lectures in the School of Theology.

Cluster Publications is the publishing arm of the Pietermaritzburg Cluster of Theological Institutions. Expressly geared to addressing the South African situation, Cluster Publications has close ties with the University of Natal. Professor Jim Cochrane, head of the School of Theology on the Pietermaritzburg campus, is outgoing chairperson of Cluster Publications.

Clay that speaks

For almost 50 years, the University of Natal's Fine Art Department has been the only university department south of Nigeria to offer a ceramics course. This year two of the Department's master's students exhibited their work at the Jack Heath Gallery on the Pietermaritzburg campus. **Tania Spencer** spoke to them at their studio.

BETWEEN Sue Rabie and Cherie Erasmus' collected ceramic work, they have all the ingredients of a good ritual. Upended pig rears and Inca temples abound. They call it a concern with structure.

And no, they're not particularly interested in what artists are supposed to look like. They cultivate nothing beyond a passion for clay. An oblivious passion for clay that fails to see the funny side of Cherie stalking through a butcher's walk-in fridge, with a clipboard and camera, examining cold dead pigs on hooks. With an eye for structure, she said, apparently heedless of the dubious Maritzburg butcher who hovered in the background, unconvinced that she wasn't from the Health Board.

"Ceramicists, they realised, don't only make soup tureens."

Sue and Cherie grew up in farming communities in the Natal Midlands and Zimbabwe respectively. Towering sugar silos, bone and cartilage are grist for their mills, and part of the unconscious imagery which surfaced at their recent exhibition at the Jack Heath Gallery on the Pietermaritzburg campus. Aptly named *Fragments and Multiples*, the exhibition featured Cherie's animal forms and Sue's stacked architectural forms.

Six years ago it might have been difficult to imagine a joint ceramic exhibition. Because neither Sue nor Cherie were even faintly interested in ceramics: they came to university to draw and paint. And it was only toward the end of their undergraduate years that they recognised the sculptural possibilities of clay. Ceramicists, they realised, don't only make soup tureens.

Once they discovered the uniqueness of clay, they didn't let go of the medium. There are no paint brushes to distance the creative process. Both artists use their hands a lot. It's tactile. But mostly it's about the ability to visualise, make something in the round, and then set it down in three dimensions.

"We couldn't make these things out of anything else. The effect would be totally different," said Cherie. Sue agreed: "A lot of the inspiration we get comes out of the clay itself. The clay takes on a life of its own and, while there is a certain amount of control, you allow the clay to speak for itself."

Other artists have also heard the clay speak. Much of Cherie's inspiration is derived from the work of Michelangelo, Da Vinci and Vesalius. The attention these artists paid to anatomy is what sparked her visit to the cold room of a local butchery where she was able to sketch the muscle tissue of a pig and later reproduce these striations in clay, using an "extended pinch technique". This technique involves gripping lumps of clay between the fingers and the thumb. It's very direct. The only problem is that this technique is unforgiving; if Cherie makes a mistake she has to remove a large section of the work and start again.

And why the preoccupation with carcasses? "I was very interested in mythology and the "Alpha Beta" conflict, which describes a relationship between two animals in which one dominates another. Much of my work is about an interaction between pairs. Also, I think I've rebelled against the stress in ceramics to make beautiful things – I prefer to make more confrontational, powerful forms."

Sue's inspiration originated from Peter Voulkos, an American artist who, in the 1960s, did a lot of ceramic work which "denied functional vessel shape". Taking her cue from him, Sue completed a number of works which, although vessel-shaped, were sealed. This imagery changed during the course of her master's degree. The forms rose up into pylons and towers, and drew heavily on the architecture of the ancient Incas. "I wanted them to look eroded, to have an air of mystery, and be conceived of as totemic symbols.

"Even though the pieces themselves aren't very large, I wanted to convey a feeling of massiveness: I wanted the »



Tania Spencer

Cherie Erasmus (behind) and Sue Rabie at work in their garage.

« person confronted by it to imagine that it's set in a jungle and that they've just discovered it."

Unlike Cherie, Sue builds only one piece at a time, using a "slab building technique" which is very quick because the slabs are pre-dried and cut. She also has to take into account the inability of clay to support itself. For this reason Sue makes the towers from multiple pieces using supports, in much the same way one would construct a building.

It's no surprise that there is a considerable difference between the two artists' techniques: they're very different people. Sue is unabashedly impatient and likes to see results quickly whereas Cherie prefers a more methodical technique which allows for anatomic detail. Despite, or perhaps because of, their differences, the two artists have developed a symbiotic working relationship. Since the earliest days of their apprenticeship in the Department, Sue and Cherie pushed each other's limits with constructive criticism. This process came to fruition with their recent exhibition and the establishment of their own studio in the garage of the Scottsville house they share.

According to Sue, they are now known as "garage potters". And it would be easy to miss the irony if something didn't prompt one to ask who calls them garage potters? They both laughed and shrugged: "Other garage potters".

Some ideas, it seems, survive just like a well-made soup tureen. ¶

The lid off Cannes

by Lesley-Ann Aupiais

FOR 50 weeks of the year, the average age of the population of Cannes, a resort town on The South of France, is 65. For two weeks in May, the premiere film-buying market of the year held there plays havoc with the statistics, breeding patterns and disposition of any hotel concierge whose otherwise oiled manner and consistent unhelpfulness mutates to one that Godzilla would find compelling. This in retaliation against several thousand mainly American producers and directors, studio hatchet men and hangers-on who insist on making up for their piss-poor French by talking very loudly and very slowly.

The battle lines are not only drawn at the hotel registration desks. If you're a rookie and one of the 5 000 journalists trying to nail down press accreditation for the festival, Cannes is Apocolypse Now.

Critics, photographers, television, newspaper, magazine and radio reporters assault the press centre housed in the *Palais des Festivals* in single-minded pursuit of a 5 by 5cm laminated colour-coded card. Those who have them wear them with the insouciant snottiness of the truly privileged; white for the Players (big-name journos and critics) pink for the dailies, blue for the monthlies and a poxy shade of yellow for the also-rans. Those without, moon about the steps of *Palais* like excess sperm around a fertilised ovum, all fired up with enthusiasm for 24 hours and then wham, ignominy. No movies. No stars. No copy.

The press pass separates the buyers and producers' agents in the marketplace from the film buffs who slouch from darkened auditorium to darkened auditorium trying to pack in as many of the 1 500 films screened without cracking. The buffs can argue the fine points of Kusturica's *Otak Na Sluzbenom Putu* and Radovic's *Iznenadna I Prenana Smrt Pukovnika K.K.* Players scoop the one-to-one interviews and get to ask Big Names like Michael Douglas face to face whether, in retrospect, it wouldn't have been wiser to use a bum double in *Basic Instinct*. The hoi polloi wait for the official daily press conference where they get to ask Michael Douglas about the wisdom of a bum double in *Basic Instinct* so that 150 members of the opposition can share the moment. Disappointingly, Michael prefers to talk about his current film, *Falling Down,* in which he keeps his brooks but loses his cool. The press write up the bum thing anyway.

The marketplace buyers wade from B-grade schlock to B-grade schlock/horror/action/porn/thriller. The finer points of *Teenage Bonnie and Klepto Clyde* are debated dollar for dollar against *Sherlock Holmes Meets Dracula*. Heroines naked or semi-naked sport 38DD cups as unrelenting as nose cones on a pair of armed Exocets and are pitted against leading men with pecs and quads to match. Musculature puts dialogue to shame but dubbing budgets are tight and Japan and Mexico are hungry.

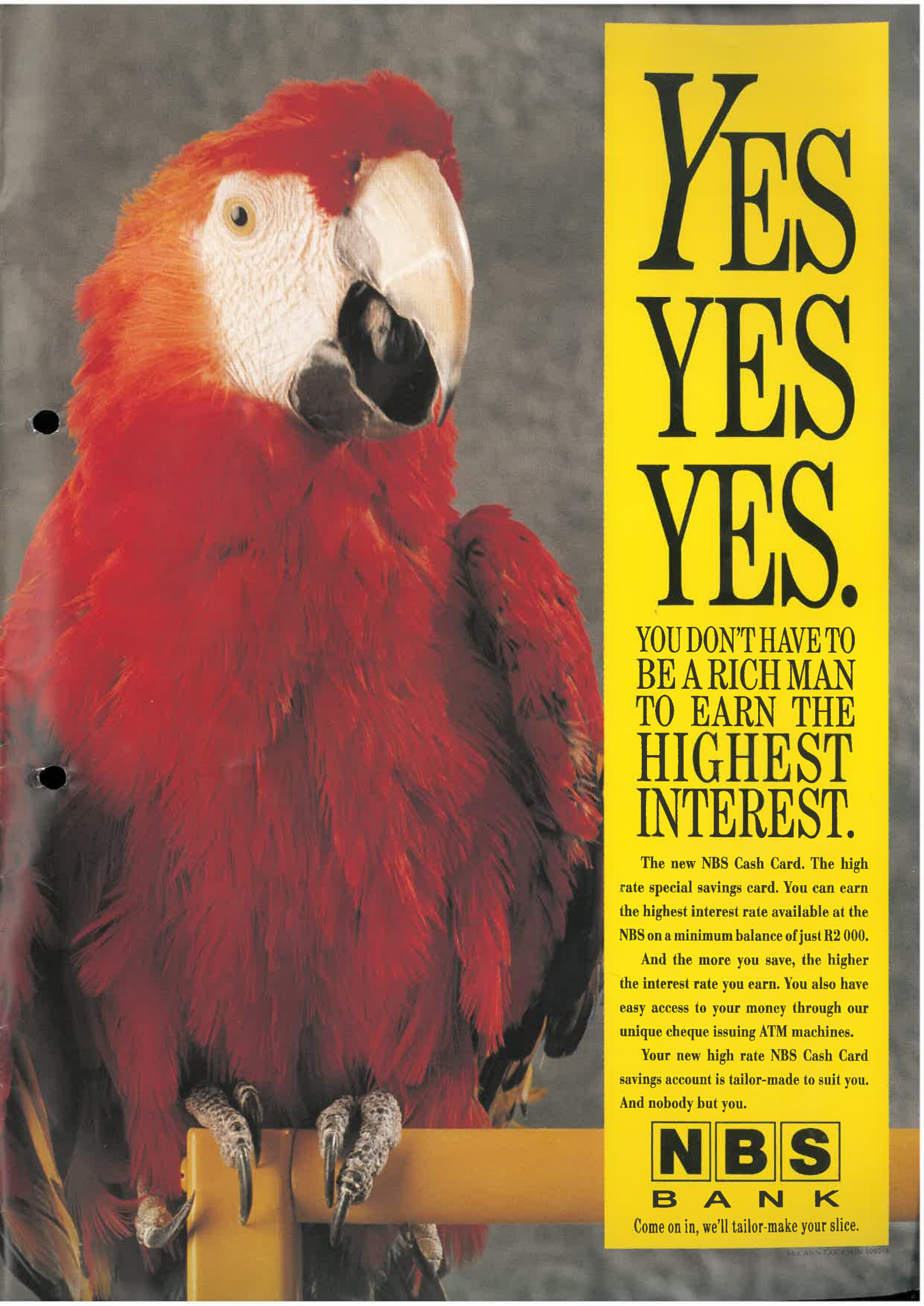
> "If you're one of the 5 000 journalists trying to nail down press accreditation for the festival, Cannes is Apocolypse Now."

Out of the posh suites and apartments, the best deals are struck between 1am and 4am in a small bar over the road from the *Martinez*, a hotel unofficially earmarked as the last hotel on the strip worth staying in provided that you don't mind the confusion at the front desk when the Bosnians and the Poles need their keys at 2am and the concierge has not been slipped his "fin" for the day. Over the road is *La Chunga*, a bar the size of two burnt-out railway carriages with the casually thrown together look of decor-Grunge. The walls are black. A beer is R35.

Skip the 12-day festival and most regulars figure you're out of business or watching reruns in the great movieland in the sky.

Damned if you do Cannes. Canned if you don't. ¶

Lesley-Ann Aupiais (BA 1976) is managing editor of Cosmopolitan *magazine and lives in Cape Town.*



YES YES YES.

YOU DON'T HAVE TO BE A RICH MAN TO EARN THE HIGHEST INTEREST.

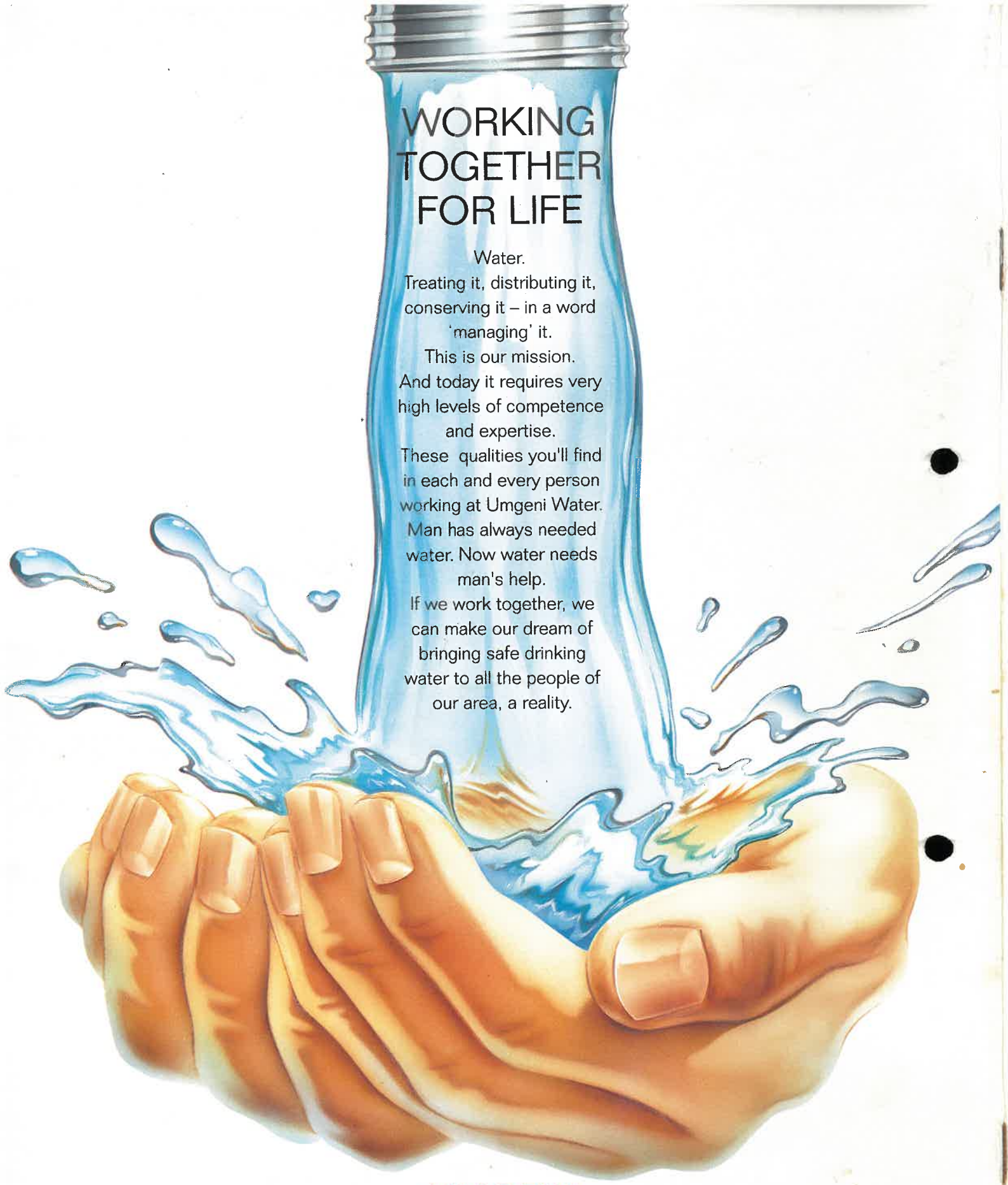
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The ARTIST

Phil Kolbe

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Box 15032
Emerald Hill
Port Elizabeth 6011
23. 4. 1993

Dr Henning
University Durban-Westville
Natal.

Dear Dr Henning,

Herewith the photographs you requested. Your photographer will be able to remove unwanted background as per photostat. The C.V. will follow in about 10 days time

Yours truly
Phil Kolbe

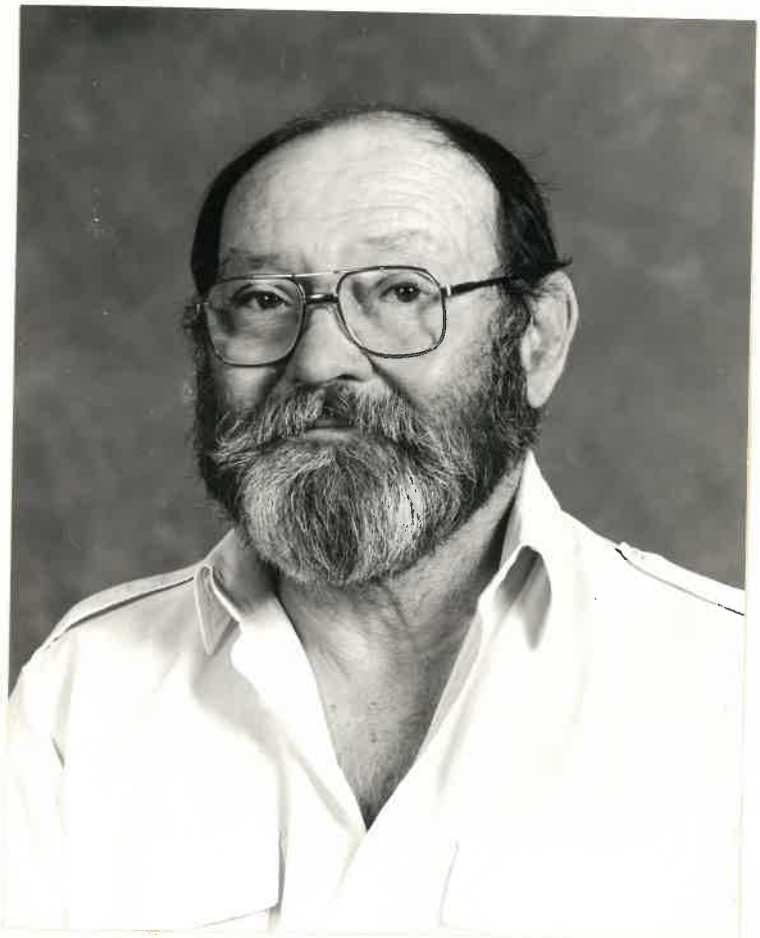
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Phillip Kolbe
Artist.



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To. Fax Nº 031-8202383

Attention Dr. Heaning - Library - University

Durban/Westville

PHIL KOLBE

National Art Teachers Diploma, Gold Medalist, Witwatersrand Technical College, 1954. Academy of Fine Art Brera Milan and Carrara Italy. Fine Art and Ceramics England, 1957 - 58. Taught at Pretoria Child Art Centre and Johannesburg School of Art. Appointed Head School of Art Port Elizabeth Technical College, 1964. Masters Diploma in Sculpture (cum laude) Port Elizabeth Technikon, 1985. President Eastern Province Society of Fine Arts, 1972 - 73. Hon. Life Vice President, 1974.

Exhibitions include : R.S.A. Exhibition by invitation 1966, 1971, 1976, 1981. Quinquennial 1969. Prestige Exhibition of S.A. Art - Rhodesia 1977 - 78. One man exhibition King George VI Gallery, Port Elizabeth 1981 by invitation.

Commissions include eight life size woodcarvings Government Pavilion Milner Park Johannesburg 1960. Tropical House Facade, Port Elizabeth Museum 1972. Portrait Bronze, Dr Gerrit Viljoen - R.A.U. 1983. Portrait Bronze, General Louis Botha - Conference Centre Union Buildings, Pretoria 1984. Prestor John Monument, Port Elizabeth 1985 - 6. Bronze Bust, Vasco da Gama, Natal Museum, Pietermaritzburg 1987. Prestige Sculpture Award - Concrete Society of Southern Africa 1990. Winner of the Mahatma Gandhi Monument Competition 1991

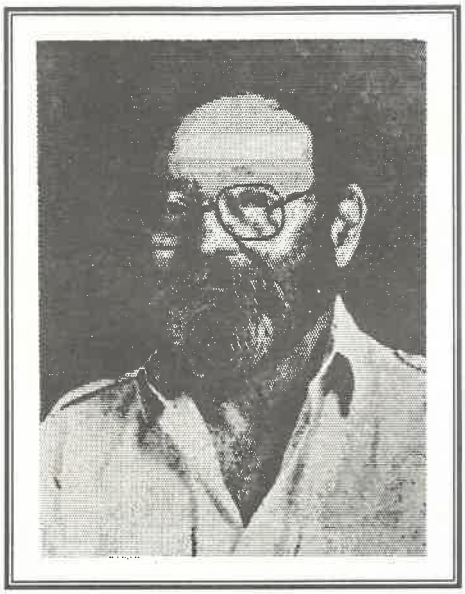
Works included in the collections of the King George VI Art Gallery, Port Elizabeth; Hester Rupert Art Gallery, Graaff-Reinet; Pretoria Art Museum; Walter Battiss Museum, Somerset East; Natal Museum, Pietermaritzburg.

Regards

Phil Kolbe.

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ORN

GANDHI 100
COMMEMORATION EXHIBITION



PHIL KOLBE

Phil Kolbe, winner of the Mahatma Gandhi Competition in 1991, is a South African artist of considerable repute. Some of his commissions include :

- Eight life size wood-carvings, Government Pavilion, Milner Park, Johannesburg, 1960;
- Tropical House Facade, Port Elizabeth Museum, 1972;
- Bronze Portrait, Dr Gerrit Viljoen, R.A.U., 1983;
- Bronze Portrait, General Louis Botha, Conference Centre, Union Buildings, Pretoria, 1984;
- Prestor John Monument, Port Elizabeth, 1985-6;
- Bronze Bust, Vasco da Gama, Natal Museum, Pietermaritzburg, 1987;
- Prestige Sculpture Award, Concrete Society of Southern Africa, 1990.

Phil Kolbe studied at the Witwatersrand Technical College, where he was awarded the National Art Teachers Diploma and Gold Medal in 1954. He continued his studies at the Academy of Fine Art ~~Berea~~ Brera, Milan and Carrara in Italy and at the school of Fine Arts and Ceramics in England. In 1964 he was appointed head of the School of Art at the Port Elizabeth Technikon, where he was also awarded the Masters Diploma in Sculpture (cum laude) in 1985. His career also includes many honorary positions, including that of Hon. Vice President of the Eastern Province Society of Fine Arts (1974).

His works have been exhibited in all the major art galleries of South Africa and includes a one man exhibition at the King George VI Gallery in Port Elizabeth (1981).