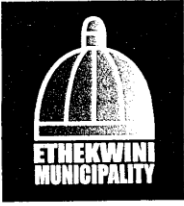


**IDENTIFICATION OF LIBERATION HERITAGE SITES AT LAMONTVILLE AND
ITS LINKAGE TO THE KWAZULU-NATAL LIBERATION HERITAGE ROUTE**

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2014



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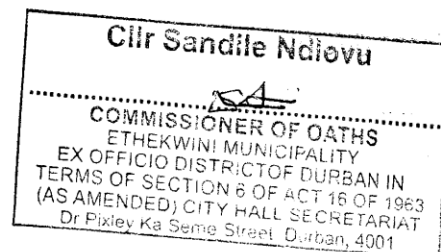
14 January 2011

Dear Miss Pewa

Your letter dated 10 January 2011, refers. You have been granted permission to conduct research in Lamontville Township. Your academic efforts to do this study are appreciated.

Regards

S. Ndlovu



**IDENTIFICATION OF LIBERATION HERITAGE SITES AT LAMONTVILLE AND
ITS LINKAGE TO THE KWAZULU-NATAL LIBERATION HERITAGE ROUTE**

By

NGAMI PHUMZILE ISABELLA PEWA

Submitted in fulfilment of the requirements for

the degree of

MASTERS OF ARTS

In the

DEPARTMENT OF AFRICAN LANGUAGES AND CULTURE

SUPERVISOR : PROFESSOR Z.L.M. KHUMALO
PLACE : KWADLANGEZWA
DATE SUBMITTED : NOVEMBER 2014

DECLARATION

I, **Ngami Phumzile Isabella Pewa** declare that “**Identification of Liberation Heritage Sites at Lamontville and Its Linkage to the KwaZulu-Natal Liberation Heritage Route**” is my own work except where stated in the required manner.

N.P.I. Pewa

Date: _____

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All the people I interviewed, for giving all the time at their disposal. These include Mr Bernard Phungula, Mr Sifiso Ngidi, Mrs Florence Madlala, Miss Pinky Madlala, Mr Dalton Sithole, Mrs Zizile Cothoza, Ms Cynthia Shange, Mr Cyprian Shange, Mr Mbongeni Ngema, Mr Bhekuyise Jonga, Miss Duduzile Cothoza, Mr Thabo Mazibuko and Mrs Getrude Ngubane.

I am also indebted to Miss Thakasa Pewa and Mr Duma Pewa who used their professional skills in typing and capturing most of the photographs in this document respectively. I am particularly indebted to Professor L.Z.M. Khumalo, my supervisor, for his abundant encouragement and guidance he gave when I worked on the dissertation.

Lastly, I would like to thank my family for the support they showed while I worked on this dissertation.

DEDICATION

I dedicate this work to my parents, Sagila and Nonhlanhla Pewa as well as my grandmother, MaNgiba Pewa.

SUMMARY

This document consists of eight chapters which are as follow:

Chapter One : is an introductory part where the establishment and historical background of Lamontville is discussed. It is the general introduction of the research topic where the following topics form part of the research proposal. These include: introduction, statement of research problem, purpose of the study, delimitation of the study, research methodology, beneficiaries of the research, structure of the chapters and conclusion.

Chapter Two : is where the term heritage will be defined and discussed at length. The importance of heritage and preservation of history in general will be discussed and data about Lamontville will be collected. Hostels as the first form of accommodation which was available to black workers will be touched upon. Chesterville as well as Baumanville (eKwatasi) will be mentioned.

Chapter Three : is where the preservation of history and heritage of Lamontville citizens will be discussed. The researcher will also identify heroes and heroines of Lamontville. These include Cothoza Junerose Nontsikelelo, Dube Msizi, Mkhize Florence, Msimang George, Sithole Dalton Jacob Skhumbuzo and Cynthia Shange.

Chapter Four : is where the evolution, growth and development of life of Lamontville into a township will be discussed. The term township will be defined. The researcher will also look at the first houses of Lamontville, sports and recreation and schools. The transport system in Lamontville and administration including community structures of Lamontville as a township will be touched upon.

Chapter Five : is where health and welfare facilities of Lamanotville will be looked at. The researcher will take a closer look at the Issy Geshen Lamontville Home for the Aged and Thembaletu Care Centre. The importance of social responsibility will be discussed.

Chapter Six : is where the researcher will look at the old and new street names in the eThekweni Municipality in general and street names of Lamontville in particular. The objections to new street names will be highlighted. The researcher will also analyse data about houses and schools in Lamontville.

Chapter Seven : is where the researcher will look at ways of collecting data as well as interviewees/sources. A naturalistic approach of gathering information will be used. Information will be, therefore be gathered by means of interviews, questionnaires, photographic method and recordings.

Chapter Eight : is where the researcher will look at the assumption that those who were involved in the building of the new democratic South Africa should be acknowledged and that such contributions be recorded. The researcher will also recommend that Lamontville should be properly linked to the KwaZulu-Natal liberation heritage route because of the role this township played in building the new South Africa.

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CHAPTER ONE

1.0 GENERAL INTRODUCTION TO THE TOPIC

1.1 Introduction

This study aims at laying emphasis on the need of documenting all material that relates to South African heritage and identity. That should be done competently in order that the later generations can benefit from those that came ahead of them. Concurrent with this, the document will also bring about some sort of rebirth of attitude and awareness towards the value of what the present epoch has inherited from the past generations. Unlike the western cultures that have been using various means of notating information for centuries, preservation in human memory, which has been the case in Africa, cannot serve a single generation because of its personal nature. Similarly, oral transmission has never been reliable because of its openness to distortion and unreliable custody.

While documentation relates to both concrete tangible heritage, the document will also look into the identification and authenticating of sites where physical objects are located and also into their accessibility.

While there has been a great transition in the lifestyle of Africans in South Africa since 1912, this study shall be related to the community in Durban, and to the township of Lamontville, in particular, which is twenty five kilometres south of Durban.

According to kwaMuhle interpretative boards, (2012) the history of Lamontville is as follows:

Lamontville is one of the earliest, oldest townships that were erected in 1935 by the Durban City Council for accommodating married people with their families.

This is also attested by Bernard Phungula, (2011):

Before this venture, accommodation that had been provided was for males only, who were housed to provide labour for the then developing Durban.

Bernard Phungula, (2011) further concurs with KwaMuhle Museum boards when he states that:

Hostels were, therefore, the first form of accommodation which was available to black workers. The Somtseu Road Hostel was built in 1914, the Dalton Hostel in 1924, the Thokoza Native Women's Hostel was also built in 1924, the S.J Smith Hostel (Ewema) built in 1946, the Brown Road Hostel built in 1950 and KwaMashu Hostel built in 1959.

Lamontville location, as it was once referred to, was the first township that the Durban City Council built. This township is located to the south of Durban. According to kwaMuhle interpretative boards, (2012):

Baumanville (eKwatasi) was the first African family accommodation built by the Durban Corporation in 1916.

According to kwaMuhle interpretative boards, (2012):

Blackhurst location (eBhlekese) was built in 1946.

Later, there was a change of name. It was later renamed Chesterville after Mr T.J Chester (uMhlakazi-scatterer) who was the Municipal Native Administration Department Manager from 1936-1947. (KwaMuhle Museum interpretative boards, 2012).

According to kwaMuhle Museum interpretative boards, (2012), the expansion of Lamontville took place in 1948 / 9.

Then came the flatted homes at Lamontville in 1948/9. (KwaMuhle Museuminterpretative boards, 2012)

Although it was not the policy of the government of the time to encourage Africans to stay in the cities, 1950-Act No 41, Group Areas Act:

Forced separation between races through the creation of residential areas designated for certain races.

It had become apparent that the need for manual labour was a permanent issue. The workers, therefore, had to be housed locally despite the laws that did not allow them to do so. 1951 - Act No 27, Bantu Building Workers Act:

... prevented black Africans from performing skilled work in any areas except those designated for black occupation.

It should be of great interest to look into how much Lamontville contributed towards the present political, economic and general social level of life in the whole of our new South Africa. There are several other reasons for identifying this residential area as a point of study.

Although the first one hundred residential houses were bungalows, subsequent to that, houses had a permanent character.

The houses were allocated to people at random. There was no special selection criterion and people who occupied those houses came from various parts of the country.

Towards the close of the twentieth century, Lamontville was very conspicuous in the insurgencies for political changes in the administration of South Africans. The political activities were visible because of the people's confrontational nature which exposed them to the media, the government and the police. The unique role of the township communities in their struggle for freedom and self-determination suggests that there should be equally significant attempts in other spheres of social life that the people should have struggled and succeeded to achieve.

The political struggles themselves still need to be revisited because what was seen in the confrontational struggles was the final result of underground activities, since, for an African to be a politician in the apartheid South Africa was a crime. People who did not have the right to vote could not participate in politics.

The architecture of the early houses and the early schools in the township had a British flavour, which gave the township an urban status. The first school that was put up at Lamontville is similar in every aspect to a school that was put up for whites at Umbilo area in Durban. The same applies to Enkuliso Nursery School, a pre-school, whose architecture is just British.

Underlying this research programme is firstly, the fact that Africans themselves have not properly documented their own history and heritage. Secondly, on the other hand, whenever whites in South Africa write history, they will confine it to the heroism of the whites and ignore any achievements of Africans. A classic example is that of Dick King, when he got into trouble with Zulu warriors in Natal, rode to summon help from his British fellow men at Grahamstown. In this case the role that was played by an African, Ndongeni, who accompanied him and showed him the way does not receive the recognition it deserves. (Wells, 46: 1946).

The researcher is of the opinion that the history of any city is physically involved in putting it up. Therefore, the feeling is that the contribution of all who were involved in the building of the new democratic South Africa should be acknowledged and that such contributions be recorded. This study should come up with a cross section of the township to see the minds and ideas that have constituted this up to this point in time. According to KwaMuhle interpretative boards, (2012):

Lamontville, being one of the first set of permanent family residences, should have had an influence on the subsequent townships that were set up in the municipality of Durban.

1.2 Statement of Research Problem

Generally speaking, up to this day, the history of the influx of Africans has not been properly recorded. Through some political snippets, it appears that there has been some form of political growth at Lamontville. The street names also suggest that there has been Africans who made significant contributions and that they have been honoured.

Whenever a reference is made to the Africans, their history looks very shallow as if their contribution is not significant. Much more than the street names that are being put

up commemorating some of the heroes that contributed in the struggle towards attainment of the present South Africa, we need the actual history of contributions to be known.

Pinning up the name on the street is a tip of the iceberg. One needs to revisit the actual historical events in which people were involved so that the oncoming generations can build on and improve the quality of the contributions that were made by the forerunners.

1.3 Purpose of the Study

1.3.1 Preservation of History / Heritage of Lamontville in General

Humanity is making history every day. Every epoch in the lives should be of benefit to the people of the time and also to later generations. If knowledge that has been made useful in any given time is not preserved for later generations of a nation, the latter shall not be able to make profound progress in the development of their lives. Such new discoveries should be a national concern and not be a matter of one family member who will not inform his own brother when he has discovered a certain herb that could cure an epidemic. It is through documentation that knowledge is preserved, put to use, improved and disseminated for the benefit of the wider community. This has been seen in the occidental cultures, where knowledge that has been preserved from antiquity can still be accessed even today in books, journals, newspapers, encyclopaedia, scrolls, micro film and any other tool used to store knowledge. In documenting information, people should be made aware that the information will be in a position to be accessed by anyone who desired to reach it, unlike oral method which was not wholly reliable.

1.3.2 Preservation of History / Heritage of Lamontville Citizens

The purpose of this study is to look into the lives and achievements of the earliest people that came to stay in Lamontville. The working assumption is that their lives should have had a bearing on the achievements of today. Whatever information accessed should be documented for posterity.

1.3.3 Evolution, Growth and Development of Life of Lamontville into a Township

The main purpose of this study is to make it clear that it is necessary to have a reliable reservoir of all the information that relates to the growth and development of life into the townships.

1.4 Delimitation of the Study

This study is about the township of Lamontville. Therefore, people that are going to be interviewed are those who stayed in the township and those who were involved in the administration and social activities of this township. The researcher anticipates to reach some of the first citizens of this township who were around in 1935 where the first houses were erected.

1.5 Hypothesis of the study

The researcher has a working assumption that:

ASSUMPTION NUMBER 1

The township of Lamontville made a great contribution and had a significant influence into the current political, economic, and social changes in the whole of the urban areas surrounding Durban that were previously viewed as areas for Blacks only.

ASSUMPTION NUMBER 2

The researcher believes that Lamontville should, by all means, be properly linked to the KwaZulu-Natal liberation heritage route.

1.6 Research Methodology

This document, being a historical research, will be based on interviews with present people of Lamontville. It is hoped that a few people who were present when the township was erected, will be found. The office of the Superintendent of this township and the Durban central offices of the municipal administration will be visited with the hope of finding documentation that relates to the township. The KwaMuhle Museum,

which the researcher has already visited, promises to have some considerable information about the way of life of the townships.

The researcher has already met some of the former employees of the administration section of the municipality and they are delighted to forward as much information as possible. These oral sources will enter into an informed consent agreement with the researcher, signifying their willing participation and their ethical understanding that this is an educational research for which there shall be no monetary rewards.

A naturalistic approach of gathering information will be used. Information will, therefore, be gathered by means of interviews, questionnaires, photographic method and recordings.

1.7 Beneficiaries of the Research

This research will, primarily, put Lamontville on the map of the KwaZulu-Natal liberation heritage route, thus making the people of Lamontville and the eThekweni Municipality primary beneficiaries. Students of different institutions will also benefit from this study.

International and local researchers as well as national and provincial governments will be secondary beneficiaries.

1.8 Structure of the chapters

This study will be arranged as follows:

Chapter One: Overview of Research

Chapter Two: Collection of Data about Lamontville

Chapter Three: Preservation of History / Heritage of Lamontville Citizens

Chapter Four: Evolution, growth and development of life of Lamontville into a township

Chapter Five: Health and welfare facilities

Chapter Six: Analysis of Data – Street Names

Chapter Seven: Research Methodology and Analysis

Chapter Eight: Hypothesis Testing, findings, recommendations and conclusion

1.9 Conclusion

Black South Africans have always protected and fought for what they believe is theirs. Evidence from the various records of South African history reflects a pattern of continuous resilience and resistance by Africans against the invasion and domination of their territory by the white foreigners. Recorded developments date back from the occupation of the Cape by Jan Van Riebeeck (1652) resulting in the territorial confrontations (frontier wars) with amaXhosa clans to the expeditions of the Great Trek by the Boers , which led to battles with African Kingdoms such as the Basutho under King Moshoeshoe and the baPedi under King Sekhukhune in the North. Along the east battles were fought between the British colonial army and the amaMpondo Kingdom under King Ngqika and in Northern Natal against the Zulu Kingdom, particularly under kings Dingane and Cetshwayo resulting in the demise of the kingdom in 1879.

At the turn of the 20th century the above epochs have been transformed into a new pattern of struggle by the defeated and newly urbanized African formations to resist and mobilize in pursuit of favourable social, political and economic conditions. The events also demonstrate various systematic suppressive and exploitative measures by the white ruling regime to curb any possible leverage of these African aspirations.

It is against the above background that the history of Lamontville emerges as a contributing catalyst of African resistance and mobilization against white domination and exploitation to secure socio-economic and political opportunities to secure a decent living in the modern dispensation. The history on the origin of the township helps highlight the efforts of Africans from various persuasions to unite and confront white minority domination, particularly in Durban.

CHAPTER TWO

2.0 COLLECTION OF DATA ABOUT LAMONTVILLE

2.1 Introduction

At the turn of the 20th century Durban's economy centred on the harbour. One feature of the city's economy was its acceleration during war-time. The city's commerce and industry grew considerably as new employment opportunities were created, particularly in transport and industrial sectors. With the population of Durban rising and the African population increasing, the all-white Municipal Council was confronted with the responsibility of administering the African urban population. It is under these circumstances that Lamontville came into being.

In the previous chapter, the researcher has outlined the purpose of the study and further outlined the subtopics to be covered in order to address the aims and the objectives of the study. To address the above mentioned topic, it will be wise to understand basic concepts of heritage and the main aim of this study.

The main purpose of this study is to make it clear that it is necessary to have a reliable reservoir of all the information that relates to the growth and development of life into the townships and its citizens. In order to fully understand the purpose of the study, it is imperative that the researcher explains WHAT is meant by heritage and WHY there is a need to study heritage.

2.1.1 What is Heritage?

Heritage is the full range of our inherited traditions, monuments, objects and culture. Most important, it is the range of contemporary activities, meanings and behaviours that we draw from. Heritage is, therefore, tangible and intangible.

Heritage includes but is much more than preserving, excavating, displaying or restoring a collection of old things. It is both tangible and intangible in the sense that ideas and

memories of songs, recipes, language, dances and many other elements of who we are and how we identify ourselves-are as important as historical buildings and archaeological sites. According to LONGMAN Active Study Dictionary heritage is:

The traditional customs, buildings, arts etc. that are important to a country: our national heritage.

Heritage is or should be the subject of active public reflection, what we debate about, what we discuss. Heritage should be what is worth saving. Heritage is what we, sometimes, wish we can or should forget. Heritage could be memories we enjoy, regret or learn from as families, communities and as a nation. Heritage can be described as ways of owning the past and the entitlement to speak for past generations with pride. Heritage is a contemporary activity with far-reaching effects. It can be an element of far-sighted urban and regional planning. It can be the platform for political recognition, a medium for intercultural dialogue, a means of ethical reflection and the potential basis for local economic development. It is simultaneously local and particular, global and shared because every society has its own. Heritage is therefore second skin to human nature. It is an essential part of the past we so much own, the present we live in and of the future we will build.

2.1.2 Why Heritage?

In recent years, it has become increasingly clear that public heritage preservation and interpretation can play a constructive role in the social evolution of nations, regions and local communities.

As noted by the World Bank in its Framework for Action for Cultural Heritage and Development:

All development interventions intrinsically involve cultural and social dimensions that must be taken into account the key question is no longer a conceptual one - whether culture matters - but a strategic and operational one: refining the means for making culture part of the purposive inducement of development, thus increasing the cultural sustainability of development and its economic effectiveness.

While research and rigorous, empirical, humanistic study of the past is and will always remain the foundation of heritage activities, a change to a more holistic vision of the material / tangible and intangible remains of the past is definitely a necessity. This approach will demand local, national and international cooperation in order to achieve a far-reaching interdisciplinary result.

Indeed, in the coming years the issues of cultural heritage, social identity and collective memory will all become serious elements of larger social programmes. Consequently, there will be a growing need for South African professionals who are soundly educated both in the historiographical disciplines and in the important contemporary aspects of heritage such as economics, sociology, politics, urban planning and community affairs.

2.2 Preservation of History / Heritage in General

The Second World War (1939 – 1945) was a terrible experience for humankind mainly because human rights were greatly violated. Human rights are rights to which all people are entitled, regardless of race, colour, gender, age, sexual orientation, language or religion. The United Nations drew up the Universal Declaration of Human Rights to make the world aware of human rights. It was hoped that the abuse of human rights that took place during World War II would never happen again.

According to Barnard, J et al (2006: 27), the Universal Declaration of Human Rights states that:

- All human beings, regardless of race, colour, sex or religion, are born free and have the same rights.
- All people have the right to life and liberty.
- Slavery and slave trade shall be banned in all their forms.
- No one shall suffer torture or inhuman punishment. No one should be put into prison without a trial.
- All people are equal before the law and have the right to a fair trial.
- All people have the right to travel freely in their own country. They also have the right to leave their own country and return to it.
- Adult men and women have the right to marry. Men and women are entitled to equal rights in marriage.
- All people have the right to own property.

- All people have the right to freedom of thought and religion, and to worship in freedom.
- All people have the right to take part in the government of their country.
- All people have the right to work, and to equal pay for equal work.
- Everyone has the right to education.

The Universal Declaration of Human Rights is, therefore an important document that should have been used as a guideline to determine human rights and judging whether or not these are being violated. After World War II, the world realised that human rights had to be protected. South Africans started to demand these rights through protest marches. Many white voters feared these calls for change. They believed that the National Party, with its policy of Apartheid, would protect their interests and their future. In the run-up to the election in 1948, the Herenigde Nasionale Party campaigned for a policy of apartheid. They proposed that:

- The reserves be developed into homelands.
- All representation of blacks in parliament as well as the Natives' Representative council be abolished.
- A Department of Coloured Affairs and separate residential areas for coloureds be established.

In addition, they promised ex-soldiers of the War houses and jobs and said they would stop the flow of Blacks to the cities. This, by all means, appealed to the white workers as well as farmers who were afraid of losing their cheap labour. Superiority of the white people was guaranteed. Therefore, in 1948 they voted the National party into power. The election results were as follows:

Herenigde Nasionale Party	70 seats
United Party	65 seats
Afrikaner Party	9 seats
Labour Party	6 seats

Apartheid was, without a shadow of a doubt, a policy that was aimed at keeping white people in power by means of complete political, racial and economic segregation. The then government passed laws to make apartheid policies work. Almost all aspects of

people's lives were affected by these laws. This policy affected everyday life of all South Africans. Apartheid controlled where you live, whom you could marry, where to swim, what school you could go to and even where you could be buried.

The laws that were passed that ensured that the policy of apartheid was effective included the following:

- The Group Areas Act
- Mixed Marriages Act
- Immorality Act
- Population Registration Act
- Separate Amenities Act
- Forced Removals

According to Tshabalala, (1998:9):

The Group Areas Act, for separate development and the advent of institutions such as the Joint Services Boards impacted negatively on planning for development of Black areas, consequently these areas are lagging in development up to today.

2.3 Reverend Archibald Lamont and the establishment of Lamontville

When Rev. Archibald Lamont assumed leadership of the Durban Municipal Council in 1929 the social and political tensions between Africans and the White authorities had reached unparalleled proportions. By the end of the 1920s African worker resistance had assumed heightened intensity. The researcher believes that it is such acts that gave birth to places like Lamontville and Chesterville in Durban. KwaMuhle interpretative boards (2012), concur with this:

Lamontville is one of the earliest, oldest townships that were erected in 1935 by the Durban City Council for accommodating married people with their families.

This is also attested by Bernard Phungula, (2011):

Before this venture, accommodation that had been provided was for males only, who were housed to provide labour for the then developing Durban.

Bernard Phungula, (2011) further states:

Hostels were, therefore, the first form of accommodation which was available to black workers. The Somtseu Road Hostel was built in 1914, the Dalton Hostel in 1924, the Thokoza Native Women's Hostel was also built in 1924, the S.J Smith Hostel (Ewema) built in 1946, the Brown Road Hostel built in 1950 and KwaMashu Hostel built in 1959 (KwaMuhle Museum).

According to Zulu, P (1993:4)

An overwhelming majority of residents in Durban hostels come from rural areas (93%). An estimated 50% of the population in the hostels is unskilled and approximately a third is unemployed. Only a tenth (11%) is either in skilled or white-collar jobs and an almost equal number (14%) in semi-skilled undertakings.

Lamontville location, as it was once referred to, was the first township that the Durban City Council built. This township is located to the south of Durban. According to kwaMuhle interpretative boards, (2012):

Baumanville (eKwatasi) was the first African family accommodation built by the Durban Corporation in 1916.

According to kwaMuhle interpretative boards (2012):

Blackhurst location (eBhlekese) was built in 1946.

Later, there was a change of name. It was later renamed Chesterville after Mr T.J Chester (uMhlakazi-scatterer) who was the Municipal Native Administration Department Manager from 1936-1947. (KwaMuhle interpretative boards 2012).

Although it was not the policy of the government of the time to encourage Africans to stay in the cities, 1950 - Act No 41, Group Areas Act:

....forced separation between races through the creation of residential areas designated for certain races.

It had become apparent that the need for manual labour was a permanent issue. The workers, therefore, had to be housed locally despite the laws that did not allow them to do so such as 1951-Act No 27, Bantu Building Workers Act:

.... prevented black Africans from performing skilled work in any areas except those designated for black occupation.

2.4 Conclusion

South Africa has a liberal constitution that protects all basic political freedoms. However, there have been a number of incidents of political repression as well as threats of future repression in violation of this constitution leading some analysts and civil society organisations to conclude that there is or could be a new climate of political repression or a decline in political tolerance.

Many of South Africa's laws have been enacted while keeping in mind the social and legal injustices associated with apartheid, and its anti-apartheid message has been hailed as an exemplary face of a Subsaharan nation.

CHAPTER THREE

3.0 PRESERVATION OF HISTORY / HERITAGE OF LAMONTVILLE CITIZENS

3.1 Introduction

The people of Lamontville have a very rich history. Over the years Lamontville has produced people who have played a very important role in making the location what it is today. The people of Lamontville have portrayed a spirit of no surrender in whatever they do, be it drama, music, sport or politics.

3.2 Identification of heroes and heroines of Lamontville

The researcher has identified the following heroes and heroines of Lamontville:

- Cothoza Junerose Nontsikelelo (1967-1988)
- Msizi Dube (1933-1983)
- Florence Mkhize (1934- 1999)
- George Msimang (1948 -2004)
- Dalton Jacob Skhumbuzo Sithole (1932-)
- Cynthia Shange (1949 -)

3.2.1 Cothoza Junerose Nontsikelelo (1967-1988)



One of the heroines of Lamontville is Cothoza, Junerose Nontsikelelo.

3.2.1.1 Demographic / Personal Information about Cothoza, Junerose Nontsikelelo

Zizile Cothoza, the mother of Nontsikelelo, says she had three girls. This is what Zizile Cothoza, (2012) had to say about Nontsikelelo:

She was my second child. My first child is Thandi and my last born is Dudu.

In terms of health the people of Lamontville were supported by King Edward Hospital as Zizile Cothoza, (2012) outlines that:

Nontsikelelo was born in June in 1967 at King Edward Hospital. That is why her second name was Junerose.

3.2.1.2 Geographic information about Cothoza, Junerose Nontsikelelo

Nontsikelelo's home is in eMoyeni section of KwaGijima in Lamontville. The researcher has visited Nontsikelelo's home and found two members of the Cothoza family, Zizile the mother of the late Nontsikelelo and Duduzile, Nontsikelelo's younger sister.

3.2.1.3 Scholastic / Psychographic information about Cothoza, Junerose Nontsikelelo

To find out about the scholastic view of Nontsikelelo, Cothoza Zizile, (2012) had to say:

She went to school here in Lamontville and was a brilliant child.

Zizile Cothoza does point out that Nontsikelelo fought for better conditions at school. Zizile Cothoza, (2013) says:

Ntsiki went to school at Lamontville High. This was in 1983 when students all over the country

were making demands for better education. Among other things, they wanted the South African Defence Force out of the townships and out of their schools. They also wanted Student Representative Councils so that they could have a say in the running of the schools. In all they wanted schools to be better places to learn. Lamontville High was one of the first schools to be occupied by the army. The army would throw teargas and would sjambok students each time they tried to meet to discuss their problems.

Zizile Cothoza, (2013) continues to remember the hardship her daughter had to go through during the times of apartheid:

When Ntsiki was doing standard 8, I received a letter from her school. The teacher was complaining about Ntsiki, saying that she is among students who are causing problems at school. I asked Ntsiki about the matter. She said all they want is for the school to be a better learning place. She said the school building was too old and they wanted to have it repaired. She added that there were not enough teachers. She also found it very difficult to learn in the presence of the police and the South African Defence Force.

Zizile Cothoza, (2013) repeatedly mentions that the situation in Lamontville high School was very bad. She remembers an incident where Nontsikelelo and some of her classmates were chased out of the classrooms by police. Zizile Cothoza, (2013) says:

They were forced to jump through the windows from a high building. Ntsiki was lucky not to be hurt but one of her friends was badly injured and will never walk again.

Zizile Cothoza, (2013) also mentions Nontsikelelo's complaints about the teacher / pupil ratio. She states that:

Ntsiki complained about the good teachers who were transferred to other schools and that there were many students and only a few teachers. Students took up the matter and the teachers were brought back.

Zizile supported her daughter by all means and she says she could see that the students were right in wanting changes. Then the Lamontville Education Crisis Committee was formed by parents and students to deal with problems at schools. Zizile Cothoza, (2013) says:

I remember the principal of Ntsiki's school coming to me one day. He said "your daughter is very brilliant. I don't know why she is so wild". I said to him "I don't think she is wild. She tells me that they want better education. I think you people should listen to what the students are complaining about."

Zizile Cothoza, (2013) mentions that it was a very difficult year for everyone but Nontsikelelo miraculously managed to pass Standard 8.

3.2.1.4 Behavioural information about Cothoza, Junerose Nontsikelelo

3.2.1.4.1 Lunga, Nontsikelelo's Son

The researcher does establish that Nontsikelelo had fallen pregnant when she was doing Standard 9. Zizile Cothoza, (2013) says:

Ntsiki was doing Standard 9 when she fell pregnant. She continued at school until she had the baby. I had to accept the situation and let her go back to school. She had to come back from school and breastfeed her baby. She loved him very much.

3.2.1.4.2 Nontsikelelo becomes unhappy

Zizile cothoza, (2013) says her daughter was becoming very unhappy in the country of her birth. She remembers her saying:

I do not think I am going to stay in South Africa under these conditions. There is no proper learning at school. We run away from police all the time. No one listens to our demands. I don't think I'm going to stay here.

Zizile Cothoza, (2013) admits that she did not take her daughter seriously. Cothoza believed that there was no way Nontsikelelo could leave her son, Lunga, behind. She loved him very much. According to Cothoza, Nontsikelelo spoke of a new South Africa she dreamt of and she spoke of her frustration in this country. She also spoke of the need to fight in order to change things in this country.

Cothoza Zizile, (2013) says:

I feared for her life but she taught me to be brave. She said: ‘Ma, whose child do you expect to die for the struggles of this country? Be brave and expect that your child will, one day, die’

3.2.1.4.3 Nontsikelelo gets detained

Zizile Cothoza remembers Nontsikelelo being harassed by police. Zizile Cothoza, (2013) says:

She hid from police, taking her 9 month old boy Lunga with her on her back. She and the baby were found and were detained for 3 weeks.

3.2.1.4.4 Nontsikelelo leaves the country

It is hard not to notice the pain in Zizile Cothoza’s eyes when she speaks about Nontsikelelo’s sudden departure. Cothoza, (2013) says:

A few months later, Ntsiki disappeared from home. One night the police came looking for her. I really had no idea where she was.

3.2.1.4.5 Nontsikelelo’s death

The researcher points out that Nontsikelelo’s death remains a huge mystery. Zizile Cothoza believes that former Vlakplaas commander Eugene De Kok has everything to do with Nontsikelelo’s death. Duduzile Cothoza, Nontsikelelo’s younger sister (2013) says:

We all know that De Kok killed my sister. It is an open secret.

This is what the Independent On Line, IoL, (1999) had to say about Nontsikelelo's death:

Durban - A former security branch policeman has disclosed how four KwaZulu Natal anti-apartheid activists were killed on the borders of Swaziland in the late 1980's.

Aggrieved families who have waited for 11 years for the truth to be told about the deaths of their loved ones gathered at the Durban Christian Centre for the TRC amnesty hearings.

Former Vlakplaas commander Eugene De Kok was first to testify and he told of the operations that resulted in the murder of cadres of the the ANC Military wing, Umkhonto Wesizwe, in Swaziland in the 1980's. De Kok said he was asked by the Piet Retief Security Police to assist in containing the activities of the MK soldiers who crossed into the country.

The police had infiltrated MK and a 'reliable female informer' collaborated with the police in the capture of the guerrillas. Surendra 'Lenny' Naidoo, Nontsikelelo Cothoza, Makhosi Nyoka and Lindiwe Mthembu were killed in one onslaught, and a fifth person, Charles Ndaba, was murdered later in Swaziland. Askaris, members of the ANC who turned to be police informers, who had themselves become policemen were used to lure the victims to their deaths.

The researcher does establish that there could be lies and deceit surrounding the murder of Nontsikelelo Cothoza's death.

According to an online report by Paddy Harper (1999):

The lies and deceit surrounding the murder of Nontsikelelo Cothoza and her fellow MK soldiers began unravelling 11 years after brutal killing took place. This happened at the TRC hearing in Durban at the Durban Christian Centre in 1999.

3.2.1.4.6 Swaziland – Assassinations / Raids / Bombs / Poison

According to the Independent On Line, IoL, (1999), there are a number of killings that took place in and around the Swaziland/ South African border. Nontsikelelo Cothoza was killed in June 1988 together with three other heroes of the struggle, Lennie Naidoo, Makhosi Nyoka and Charity Mthembu (also known as Lindiwe Nyembezi). Their names have been highlighted in the list below:

1.	Majola	Ambush	00/00/79
2.	Tallman		00/00/00
3.	Tladi	Disappeared	00/00/00
4.	Zandi	Kidnapped/shot	00/00/89
5.	Abithur, Albie M.		00/00/87
6.	<u>Cothoza, June Rose Nontsikelelo</u>		<u>00/06/88</u>
7.	Dikeledi, Paul	Assassination	00/07/87
8.	Dladla, Mzala		00/00/87
9.	Dlodlo, Theophilus		00/00/00
10.	Hlongwane, Nelson		00/00/86
11.	Khutho, Ngwane M.E	Shot	11/06/86
12.	Luxomo, Mthunzi W.	Shootout	00/00/84
13.	MacFadden, Keith	Raid	00/00/83
14.	Magagula, Mqgibelo Frans		22/12/89
15.	Majola, Busi		11/06/96
16.	Majola, John	Abducted/killed	00/00/78
17.	Makau, Patrick M.		00/00/82
18.	Make, Cassius	Assassination	00/07/87
19.	Maphumula, Shadrack	Assassination	16/12/86
20.	Mashobane, Derrick		00/00/89
21.	Masilela, Grace		00/00/80
22.	Masina, Leslie		00/00/00
23.	Masupha, Rocky *	Disappeared	00/00/84
24.	Matlala, George	Shootout	00/00/84
25.	Mazenzo, Sipho		00/00/87
26.	Mazibuko, Mandla		00/00/78
27.	Mkondo, Polly		00/00/00
28.	Mohale, Thabo		00/00/89
29.	Molefe, Popo D.	Shootout	00/00/84
30.	Moropa, Sydney		00/00/84
31.	Motau, Peter Sello		09/07/87

32.	Msibi, Mandla	Poison	00/00/82
33.	<u>Mthembu, Charity (Lindiwe Nyembezi)</u>		<u>00/06/88</u>
34.	Mthembu, Joseph Boxer		00/06/88
35.	Mvembe, Jimmy (Janus Khoza)		00/00/00
36.	<u>Naidoo, Lennie</u>		<u>00/06/88</u>
37.	Nangu, Billy	Ambush	00/00/81
38.	Ndabe, Solly K.		02/066/85
39.	Ndlovu, George	Ambush	00/00/82
40.	Ndlovu, Thrush	Shootout	00/00/82
41.	Ngcobo, Solly	Shot	00/00/84
42.	Ngema, Siphon	Shot	13/01/88
43.	Nkutha, Khehla	Ambush	00/00/77
44.	Nqco		00/00/84
45.	Nxumalo, Sifiso Howard		00/06/88
46.	Nyanda, Zwelakhe	Raid	00/00/83
47.	<u>Nyoka, Makhosi</u>		<u>00/06/88</u>
48.	Nyoni, Willie	Abducted/killed	00/00/78
49.	Nzima, Jabu Nyawose	Car bomb	04/06/82
50.	Nzima, Patrick Boy	Car bomb	04/06/82
51.	Pharasi, Israel		00/06/88
52.	Ramusi, Selaelo	Ill in prison	11/11/79
53.	Shabangu, Portia		00/00/89
54.	Siband, Gert Richard	Ill	21/01/87
55.	Sibisi, Jabulani Joseph (Jojo)		00/06/88
56.	Sishi, Jabulani		00/00/00
57.	Sithole, Ambrose		00/00/00
58.	Thabane, Jacob		09/07/87
59.	Thabethe, Charles	Shot	11/06/86
60.	Thenjekwayo, Nkosinathi		00/06/88
61.	Mildred, Msomi		00/00/87

3.2.1.4.7 Nontsikelelo's heroism

Nontsikelelo Junerose Cothoza fought tirelessly for the betterment of the lives of people of Lamontville. She sacrificed her life, leaving behind her family and her only child, Lunga, so that the people could enjoy the fruits of freedom they do today. Sadly, Ntsiki lost her life without realising her dream. In his speech on the occasion of the

celebration of Women's day on the 9th of August 2001, the late KwaZulu Natal MEC for Housing, Dumisani Makhaye concurs with this:

..... Lindiwe Mthembu and Nontsikelelo Cothoza who were massacred by the De Kock assassination squad in Piet Retief are but a testimony of the spirit of no surrender of our heroines.

3.2.2 Msizi Harrison Dube (1933-1983)



One of the heroes of Lamontville is Msizi Dube. This revered township hero kept the spirit of the youth of Lamontville alive. It was Msizi Dube who encouraged the youth to fight the minority apartheid government during very tough times when the anti-apartheid organisations were silenced.

3.2.2.1 Demographic / Personal Information on Msizi Dube

3.2.2.1.1 A hero is born

It is believed that the Dube family originally came from Swaziland and ended up settling in the northern part of Natal. According to Mshengu, T (1992):

Absolom Mahlenga Dube, Msizi's great grandfather on his father's side, was married to Jane Tshabalala. Both Mahlenga and Jane originally came from Swaziland.

Msizi was born in 1933 to Agnes Thembekile Mjijakho and Edmund Dube. He had three siblings. He was a third child and his parents named him Cyril Msizi Harrison Dube. Little did they know that one of the names they gave him was a prophecy. Msizi literally means ‘the one who helps.’ Mshengu, T (1992: 3) states:

Edmund and Agnes had four children. All the Dube children were born at home because the hospital was far away.

It came as no surprise that Msizi became a hero of his people. He had a Zulu royal blood. Mshengu, T (1992: 1) does state that:

Msizi’s mother, Agnes Thembekile Mjijakho, was born in Glencoe in the same year as Edmund. The Mjijakho family was related to the Zulu Royal family: Msizi’s grandmother Roselyn Zulu, was a princess, a sister of a king Cetshwayo kaMpande.

3.2.2.2 Geographic information on Msizi Dube

3.2.2.2.1 Early days in Lamontville

Msizi Dube’s father, Edmund, was working in Durban and had left his family in Northern Natal. Edmund used to stay in the house of an Indian friend in Claire Estate which was racially mixed and the children used to visit him often. Mshengu, T (1992:6) quotes Daphney Dube, Msizi’s sister:

We would visit my father for holidays and it helped us that he was boarding in Claire Estate, which was racially mixed in those days. We used to mix with the white children and the Indians. And when we went to church, it was a multi- racial church. In this way we learnt to speak English.

Eventually, Edmund was allocated a house in Lamontville and that changed the life of Msizi Dube forever. Mshengu, T (1992: 7) says:

The house the Dube family moved into was one of the first houses built in Lamontville. It was a tiny, three-roomed house in Ntombela Road.

This is supported by Elliot Pawa, (2013):

The Dube family house was next door to ours. Our house is number 328 Ntombela Road and theirs was 330 Ntombela Road. There is a lot I remember about bhuti Msizi, as he was fondly known.

3.2.2.3 Scholastic / Psychographic information on Msizi Dube

Msizi Dube was a brilliant boy who attended a number of schools.

3.2.2.3.1 Msizi goes to school

Msizi first went to school in Glencoe and later went to a primary in Lamontville. After that, he went to Lourem Secondary School which was in the Durban city centre. After Lourem, he went to Inkamana, a Catholic school near Vryheid. He did not study long at Inkamana. Mshengu, (1992: 13) states:

The report said that he passed with good marks but he had too many questions. He would not stop asking questions if he was not satisfied. So the nuns decided that he should not return the following year.....he is not a Roman Catholic.

3.2.2.3.2 Msizi goes to Adams College

After his expulsion from Inkamana, Msizi went to Adams, a United Congregational Church School near Amanzimtoti. Mshengu, T (1992: 15) says:

.....his father went to Adams College in Amanzimtoti to apply for his admission there. To his joy, Msizi was accepted.

The researcher gathered that Msizi liked it very much at Adams comparatively speaking. Adams gave its students some kind of freedom Msizi did not experience at Inkamana. Mshengu, (1992: 16) further states:

If you asked a question, it was a pleasure for the teacher.

Msizi Dube passed his matric in 1952 at Adams College. He did so well that he was offered a bursary by the government department to study medicine. Msizi saw this offer as some kind of containment. Mshengu, T. (1992: 16) says:

.....a close friend recalls, he turned this down because he did not want to be 'bought by the government'

3.2.2.4 Behavioural information on Msizi Dube

3.2.2.4.1 Msizi joins the African National Congress

It is believed that the questions that the teachers could not answer were political. Mshengu, T. (1992: 13) points out that:

Msizi's sister, Daphney, says he had already joined the African National Congress (ANC) while he was at high school.

3.2.2.4.2 Msizi, the Defiance Campaign and JORAC

Urban Social Movements arise as a response to exploitation in terms of the social wage. They fight for the rights of people at the level of the living place. They aim not merely to improve the situation but they also aim to change the distribution of resources.

Msizi Dube was very defiant and could not accept white supremacy. This is supported by Mshengu, T. (1992: 19):

The Defiance Campaign began in June 1952. When he left school, Msizi straight away joined the defiers..... volunteers boarded 'whites only' buses and trains. They sat on 'whites only' benches and defied the curfew which said all Africans should be off the streets by ten o'clock at night. In this way, they challenged the police to arrest them.

The Lamontville community was also discontent about the lack of proper local consultation, and accused the board for failing to adequately maintain the township. In

1983 Lamontville became the scene of serious urban violence. Thabo Mazibuko, (2013) states that:

By 1982 The Port Natal Administration Board announced an increase of rents by 63 percent. The township communities mobilized against the increases and this led to the formation of Joint Rent Action Committee (JORAC).

According to Wheeler, J. (1984:16):

This can be seen in JORAC's desire for the townships to be under the administration of the Durban City Council - in this way they believe they are more likely to get their share of the social wage - they do not accept the current mode of revenue generation in the townships. It is also on the basis of this argument that they are fighting the government's desire to incorporate Lamontville and Hambanathi into KwaZulu.

Wheeler, J. (1984:16) further states that:

The Lamontville Rent Action Committee was also formed in March 1983. The Lamontville residents had realised the ineffectiveness of the community council system. They worked together with Malayo - youth organisation - on a petition seeking Dr Koornhof's intervention and stopping of the rent increases.

The rejection of rent hikes led to a slogan "Asinamali" (we have no money) in response to the exorbitant transport and rent increase. A bus boycott was planned for one day on the 1 December 1982 but it lasted for months in Lamontville. Bernard Phungula, (2013) states that:

The other aspect which perpetuated violence was the government's announcement of the incorporation of Lamontville into KwaZulu. JORAC and the majority of residents were opposed to the move fearing the loss of Section 10 rights.

JORAC organised several mass meetings where there was a big turnout. After the killing of Mr Dube in April violence erupted in the townships there was some questionable police action. Wheeler, J. (1984:17) states that:

Eventually in May, after several telexes from JORAC and much pressure from various bodies, Dr. Koornhof came to Durban. After talks with JORAC Dr Koornhof postponed the rent increases until August 1. He also agreed to make money immediately available for housing maintenance.

JORAC affiliated to United Democratic Front (UDF) and Inkatha clashed as JORAC and the youth opposed the incorporation. Tension and clashes continued through the 1980s and early 1990s.

3.2.2.4.3 Msizi's death

Msizi Dube died a very mysterious death. His death enraged the people of Lamontville. Bhekumuzi Jonga, (2013) states that:

It was in the early hours of the morning of the 26th of April 1983 that the news of the death of Msizi Dube spread. The whole township was up in arms, wanting to know who had killed Msizi.

On the 25 April 1983, Dube was murdered and violence broke out in Lamontville. This is supported by Mshengu, T. (1992: 57):

On the night of 25 April 1983, Msizi came from a JORAC (Joint Rent Action Committee) meeting in Durban..... Msizi's mother, Agnes, also heard the shots and rushed outside..... They found Msizi bleeding to death on the path in his garden. He died almost immediately.

3.2.3 Florence Mkhize (1934-1999)



3.2.3.1 Demographic / Personal Information on Florence Mkhize

Mama Flo, as she was affectionately known, was born in 1934 in Umzumbe, a rural area on the South Coast. Bhekuyise Jonga, (2013) states that:

She was born at uMzumbe in 1934 and died in 1999.

She moved to Durban and married Amos Mswane in the 1950s. Bhekuyise Jonga, (2013) states that:

The couple had four children, two boys, Mandla and Thulani; and two girls Khosi and Buhle. Two boys, Mandla and Thulani have since passed on. All the children were her husband's from his first marriage. They were Mam Flo's stepchildren but she raised them as her own. She never had children of her own but was a mother to all the children in the neighbourhood.

3.2.3.2 Geographic information on Florence Mkhize Mswane

The researcher has interviewed one of the daughters, Khosi, in Mama Flo's modest Lamontville home. The home is situated in Msane Place. Khosi Mswane, (2012) who works in Johannesburg, remembers that their house was used as:

A hive of activity.

3.2.3.3 Scholastic / Psychographic information on Florence Mkhize

She became politically aware at 16 while attending a Roman Catholic school on the South Coast.

Bhekuyise Jonga, (2013) states that:

As a young woman at the time with Gladys Manzi and Tryphina ‘Mam’ Mboxela’ Njokweni were led by the late titan of the struggle Dorothy Nyembe who guided them throughout the Defiance Campaign and inspired their political development.

3.2.3.4 Behavioural information on Florence Mkhize

Florence Mkhize was a young, concerned African woman who experienced oppression and suffering brought about by colonialism and apartheid. Thabo Mazibuko, (2013) states that:

Florence Mkhize took a conscious decision. She decided to be part of the solution of South Africa’s problems than to fold arms. Being part of the solution, she was to be in the forefront of the struggle as a disciplined cadre of the movement.

3.2.3.4.1 Florence Mkhize, a political activist

From humble beginnings, Florence Mkhize emerged as one of the giants of the liberation struggle. In recognition of her enormous contribution, her name graces the Florence Mkhize Building, the city centre municipal offices formerly called the Martin West building. On leaving school she threw herself into politics. Comrades fleeing the apartheid security forces were often put up at Florence’s house. According to Khosi Mswane, (2012):

The former National Commissioner of Police and once KwaZulu-Natal MEC for Transport, Safety and Community Liaison, Bheki Cele, was one of the hundreds of comrades who sought refuge at our house time and again.

She says her father, although not politically inclined, never interfered with his wife's activities. Khosi Mswane, (2012) adds that:

He allowed her to travel the length and breadth of the country and even overseas.

3.2.3.4.2 Florence Mkhize and the Defiance Campaign

Mama Flo, as she was fondly known, was one of the organisers of the 1950 Defiance Campaign in the then Natal and the legendary women's anti-pass march on the Union Building in Pretoria, on 9 August 1956. She organised legal representation for hundreds of young people arrested by the police for political activities. Thabo Mazibuko, (2013) states that:

During the Defiance Campaign under the leadership of the late president of the African National Congress chief Albert Luthuli, she worked together with the likes of the late Masabalala B Yengwa, Moses Mabhida, Steven Dlamini, Dorothy Nomzansi 'Mam D' Nyembe, Fatima Meer, Dr Goolan and Phyllis Naidoo.

3.2.3.4.3 Florence Mkhize and the Freedom Charter

Florence Mkhize became so politically mature that she participated in major political processes. This is confirmed by Bhekuyise Jonga, (2013) when he states that:

It is this maturity that as a volunteer she was assigned to ensure that maximum participation of all the people in the process of the formulation of the Freedom Charter.

Florence Mkhize was non-racist. She wanted all people of all races to be equally involved in the formation of the new South Africa. Thabo Mazibuko, (2013) states that:

Florence wanted both black and white South Africans to take part in the formulation of the Freedom Charter and how they wanted South Africa to be governed.

3.2.3.4.4 Florence Mkhize and the Police

Florence Mkhize's spirit of no surrender was evident in 1955 when she travelled to Kliptown for the adoption of the Freedom Charter. This is supported by Thabo Mazibuko, (2013) when he states that:

People were eager to go to the adoption of the Freedom Charter in Kliptown on the 26th of June 1955. Mam Flo was unable to reach Kliptown as their buses were stopped by the police in the Free State and were forced to return to Natal.

The apartheid regime, on many occasions, would try to prevent Mam Flo from participating in mass gatherings which she had helped to organise. Bhekuyise Jonga, (2013) further states that:

Again, in 1956, when women were marching to the Union Building in Pretoria against Pass Laws, the bus from Natal was stopped by the police and forced to return home. Mam Flo was one of the commuters.

3.2.3.4.5 Florence Mkhize Leads Boycotts

Florence Mkhize continued tirelessly to fight the apartheid regime. In 1959, she was one of the leaders of the Potato boycott and the United Tobacco Company boycott. This is supported by Bhekuyise Jonga, (2013) states that:

In 1959, Mam Flo led the Potato boycott and the United Tobacco Company (UTC) boycott against the sale of Ons Land (Our Land) cigars. It is during this time that she was in and out of detention and served banning orders.

When the ANC was banned in 1960, Florence Mkhize had to choose whether to 'submit or fight' and Mam Flo had no choice but to fight. Florence Mkhize was an SACP member and always had the interest of the working class at heart. Bhekuyise Jonga, (2013) further states that:

Mam Flo participated in the formation of the South African Congress of Trade Unions (SACTU) under the leadership of the late Steven Dlamini.

The struggle for emancipation of women was close to her heart. She visualised a non-sexist South Africa. This is supported by Thabo Mazibuko, (2013) when he states that:

Florence, together with MaMboxela, Dorothy Nyembe and others worked underground together with Helen Joseph to form the Federation of South African Women (FEDSAW).

3.2.3.4.6 Florence Mkhize becomes a Councillor

In a long and illustrious political career, she rubbed shoulders with some of the country's liberation greats, including the Mxenges, Shushas, Dorothy Nyembe, Msizi Dube, Cyril Zulu and Albertina Sisulu. Khosi Mswane, (2012) says that:

She became a councillor for ward 75 in Lamontville after the 1994 elections, a position she held until her death on 7 July 1999.

3.2.3.4.7 Florence Mkhize, a Community Builder

The researcher does point out that Florence Mkhize was an active member of the Lamontville community. She took special interest in education and health matters. This is evident in her involvement in the establishment of Phambili High School in Durban and an HIV facility in Lamontville.

Khosi Mswane, (2012) supports this by saying:

In the 1980s Mama Flo and other comrades flew to Amsterdam to raise funds to establish a school for children who were refused admission to township schools because their parents were politically active. Phambili High School was founded after this trip. She fought to have an HIV/Aids facility built in Lamontville, a dream that was realised only after she had died. The formerly Martin West

Building has been renamed Florence Mkhize building after this heroine.

3.2.4 George Msimang (1948 -2004)



3.2.4.1 Demographic / Personal Information on George Msimang

George Msimang was born on 26 October 1948 in Durban. According to History on Line, there are reporters who state that George Msimang was born in 1951. However, Bhekumuzi Jonga, (2012) states that:

George Msimang was born in 1948. He died in 2004.

3.2.4.2 Geographic Information on George Msimang

Bhekumuzi Jonga, (2012) further states that:

George Msimang resided in Lamontville all his life.

George resided in an area that is referred to as 'New Look' (eNyuluka).

3.2.4.3 Scholastic / Psychographic Information George Msimang

George Msimang's love of art began to show when he was in high school. This is supported by Buyisiwe Phili, (2012) when she states that:

Msimang's interest in art began at school although art was not offered as a subject. He left Lamontville High School in 1968 after completing Standard 7. Msimang came to the African Art Centre in Durban and was encouraged by Jo Thorpe to study at Rorke's Drift. This he did for a year, beginning in 1969.

Bhekumuzi Jonga, (2012) further states that:

In 1971 and 1972, through the support of the NSA and the Italian Consulate in Durban, he attended the Academia di Belle Arti in Rome. He returned there in the years 1973 to 1975 and 1985 to 1986.

3.2.4.4 Behavioural Information on George Msimang

Msimang is considered to be one of KwaZulu-Natal's best loved artists. Msimang became known for recording township scenes and addressing political and social issues in a distinctive, cartoon-like style since the late 1960's. His paintings, although often created under difficult conditions, give the impression of joyful exuberance.

During his lifetime, Msimang exhibited extensively and his work is represented in numerous corporate collections including the Durban Art Gallery, University of Fort Hare and the Killie Campbell Museum.

Msimang made his livelihood from the sale of his artwork. He has exhibited a number of times at the University of Zululand Festival of African Art.

3.2.4.4.1 Exhibitions

According to Sack, S. (1988), George Msimang has exhibited the following work:

1970: Gallery Elysia. Johannesburg (Africa Art Project - group).

1970: Alliance Francaise Johannesburg (solo)

1970: NSA, Durban (solo)

1971: Washington, DC, USA (Black Artists from Africa)

1973: DAM (Art SA Today)

1973: Art SA Today, Durban Art Gallery

1975: Gallery Nimba, Seattle, Washington, USA (solo)

1983-4: Indingilize Gallery, Mbabane, Swaziland

1987: African Art Centre, Durban (two-person exhibition with Saint Mokoena)

1989: *Vulamehlo*, Durban Art Gallery/Alliance Francaise

2000: *Makabongwe Ophezulu*, African Art Centre, Durban

3.2.4.4.2 Awards

1970: UCLA African Art Magazine prize.

1971: Black Artists from Africa exhibition prize.

Since the late sixties he has been recording township scenes and addressing political and social issues in his characteristic, cartoon-like style. He has gained considerable public acclaim for his work and in 1971 he was awarded a three-year scholarship to study at the Academie des Belles Artes in Rome. He is represented in major local and international collections.

Msimang's exhibitions record his endless fascination for the people of the province of KwaZulu-Natal.

3.2.4.4.3 Collections

According to Sack, (1988) George Msimang has the following collections to his name:

- KwaZulu-Natal, Durban
- The Neglected Tradition, Johannesburg
- Durban Art Gallery

- Killie Campbell Collections
- University of Beers Centenary Art Gallery
- University of Fort Hare, Alice

3.2.4.4 Some of George Msimang's art

With his evocative images of township scenes, Msimang captured urban township life in all its humour and valour.

Umkhumbane



Waiting for lover



The researcher has again established that Msimang's art modelled the realities of township everyday events, often containing a moral message.

The expectant



The wit of his work is evidenced in the animated technique he used to treat his subjects and compositions.

Untold Tales of Magic: Abelumbi



Untold Tales of Magic: Abelumbi held in Durban in 2001. It tells the Zulu legend of the rider who rides a baboon at night, facing backwards to avoid being identified by his enemies to whom the evil deeds are directed.

Msimang's work challenged the negative social issues caused by the imbalances in the system. Another theme central to his career was music.

The Rehearsal



The Saxophone player



The Bus Rank



The researcher has established that Msimang's drawings often seem to contain forms that are clustered together with areas of white around them, as in the case of this particular work above.

3.2.4.4.5 Training

1969: Evangelical Lutheran Art and Craft Centre, Rorke's Drift, KwaZulu-Natal.

1971-1975: Accademia di Belle Arti, Rome.

1986: Accademia di Belle Arti, Perugia.

The Jo Thorpe Collection, Durban.

The researcher concludes that Msimang's art cannot be overlooked and he is an artist who will be remembered.

3.2.4.4.6 George Msimang's death

In the years before his death in 2004 Msimang became prolific, sometimes staging as many as three solo exhibitions annually. He died in Durban in 2004.

3.2.5 Dalton Skhumbuzo Sithole (1932-)



3.2.5.1 Demographic / Personal Information on Dalton Jacob Sikhumbuzo Sithole

Dalton Sithole was born on the 23rd of June 1932 to Abner and Eldah Sithole. He was born in Blaauwbosch, Newcastle. Dalton Sithole, (2013) states that:

I am the second born child of six children, 4 boys and 2 girls, of the late Mr Sithole and the late MaMthanti Sithole. The first child is Elkin Thamsanqa. I come after bhuti Thami. Then comes a girl, Thokozile Rejoice. Then comes Bongani Godfrey and lastly the twins, Lucky Vensley and Nonhlanhla Daphney.

His father was a shoemaker on the mines in the Eastern Transvaal at the time, a very strict but loving and supportive man who worked hard to put all the Sithole children through school.

3.2.5.2 Geographic information on Dalton Jacob Sikhumbuzo Sithole

The first four children of the Sithole family, including Dalton, were born in Blaaubosch except the twins Lucky and Nonhlanhla who were born in Waalmanstahl near Pretoria. Dalton Sithole, (2013) states that:

We moved to Waalmanstahl, near Pretoria, for a few years and moved back to Blaaubosch after a while.

Dalton Sithole arrived in Lamontville in 1963 from Ingwemabala School in Port Shepstone. Dalton Sithole, (2013) states that:

I arrived in Lamontville Secondary School in 1963 to fill in Mr MMB Zulu's post who had gone to Pietermaritzburg. I came in as a carpentry teacher.

3.2.5.3 Scholastic / Psychographic Information on Dalton Jacob Sikhumbuzo Sithole

Dalton Sithole started schooling at Blaaubosch near Newcastle. In 1944, the family moved to Edendale in Pietermaritzburg. Dalton Sithole, (2013) states that:

Mr Daniel Mahlobo instilled the love of music in me. He was my standard three teachers in 1944.

Dalton Sithole then moved to St Francis College in Mariannhill. Dalton Sithole, (2013) states that:

I obtained a teachers' certificate from St Francis College in 1952.

After completing a Teachers' Certificate in Mariannhill, Dalton Sithole proceeded to Adams College where he received a diploma in carpentry. Dalton Sithole then moved on to the University of Zululand. Dalton Sithole, (2013) further states that:

I started studying towards the Bachelor of Arts degree at the University of Zululand in 1974 but could not finish in record time because of the 1976 uprisings.

In 1984, Dalton Sithole pursued a Master's degree at Harvard University in the United States of America. It was easy for him to reside in the USA because his elder brother, Prof Elkin Thamsanqa Sithole had been a citizen as early as the 1960s. Dalton Sithole, (2013) states that:

I received a Master's degree in Ethnomusicology from Harvard University in the USA.

3.2.5.4 Behavioural Information on Dalton Jacob Sikhumbuzo Sithole

3.2.5.4.1 Dalton Sithole, the musician

Dalton Sithole became a very active choir conductor of the Lamontville Secondary School choir in the 1960s. His first National win with Lamontville Secondary School was in 1966. Dalton Sithole, (2013) states that:

The first national win was in 1966 , singing a song composed by Mr B.B. Myataza entitled ' uPoni' in Port Elizabeth in the National Eisteddford in New Brighton Centenary Hall in 1966.

The climax of the competition was when the composer could not contain himself and ran to Dalton to congratulate him when he descended from the stage. Dalton Sithole, (2013) states that:

Myataza came straight to congratulate us. The competition was still on.

Again, in 1971, Lamontville Secondary School, under the leadership of Dalton Sithole, won all categories. Dalton Sithole (2013), states that:

The competition was held at the Durban YMCA and we won all categories.

The choir went on to compete in Pietermaritzburg at Imbali Hall. Dalton Sithole, (2013) states that:

Lights went off while we were on stage. The choir continued singing as if nothing was wrong. That was our best performance ever.

3.2.5.4.2 Dalton Sithole, a hero

UJobe wayehamba yedwa emculweni wamakhwaya

YIZE ebulala ngensini uMnuz Dalton Sithole, abamazi kusuka ngaleya minyaka bathi wayengalivezi izinyo uma esecija amaphimbo emculweni wamakhwaya. UGUY VEZI naye uyamazi lo mbhemu

NOMA yikuphi lapho ufika khona kukhulunywa ngezingwazi kwezomculo we-ngewenga, ikakhulukazi abashayeli bamakhwaya bakudala, akuvamisile ukuthi lingathinteki igama likaMnuz Dalton Jacob Skhumbuzo Sithole odume ngelikaJobe, oshise izikhotha ngamakhwaya aseLamontville Secondary School ngeminyaka yawo-1960 no-1970.

Belivele liphezulu izinga lomculo wamakhwaya ezikole ngale minyaka, kukhalwa ngeSibonelo Kwa-Mashu, iSweilibe neMakhumbuzo eMlazi, Chesterville, iNgwemabala eBethany ePort Shepstone, Cambridge. St. Augustine nayo imanothini, silishaye iculo lize lingene egazini kube yima silinonga bese kuqala izinkinga ezenza indlela cya emncintiswaneni ibe wumqansa,” kusho uJobe onamancoko angakuxabanisa nabantu ngoba uwasho engableki sengathi uxoxa indaba ebucayi kanti uzokushiya ugingqika.

USolwazi Oty Nxumalo uthi: “Uma uhlangani noDalton kufanele ukhiphe iduku lokwesula izinyembezi ngoba uzokushiya ukhala ngamahlaya.

“Ngimazi eyisitshudeni kuleli naphesheya eHarvard University, e-wuthisha, umhloli wezikole, umuntu othanda ubunye nonesibe, onesipho sokulalela noyimbithisi-sayo into ngaphambi kokuphawu-



NGU-1966 lona emva kokuthi uMnuz Dalton Sithole nekhwaya yaseLamontville Secondary ewine u“Poni”, amabombo esebheke eNew Brighton ePort Elizabeth. Okwesokunxele kwabathethe uMnuz Sithole, usengumfuzi Mfuzi Mthethwa waseBlaaubosch

Dalton Sithole is, indeed, one of the heroes of Lamontville who uplifted the community in more ways than one. He is a living legend who pioneered in making music in South Africa what it is today. This is supported and summed up by IZIBONGO ZIKADALTON SKHUMBUZO JACOB SITHOLE, written by Khumalo, (2012):

Kuwe Skhumbuzo kaMqiniseni
 KaMgwayiza kaMzilikazi
 Jobe, Mondise, Mthembu waseGubazi
 Maphitha!

Umkhos’uhlathshwe uSigulukudu,
 UNcukumane kwabakaSomash’eMgungundlovu
 Wathi WeMwelase! WeMwelase!
 Isitebele sikaJobe sivuthw’eSayidi!

Shibhesha mashibhesha,
 Ushibhesh’uLamonti noCaluza,
 Washibhesh’uNgwemabala noLamonti,

Gunpowder!
Baphel'abantu! Zaphel'izizwe!
Ugibel'iponi likaBB "Best Blend" Myathaza
Kwash'iziziba kwadabuk'iBhayi lengane.

Ushanel'inkundla yeBhayi weMacingwane:
W. W. I. Wazond'umthakathi
Indab'ibiyenziwe yisandulela kuMfumfunyane,
Ngoba yenziw'uGubhel'ebhul'amazolo:
Aphakam'amakhethini wawumb'umgodi
Zalala zingalel'izinsizw'enhla nasezansi:
Nant'iTheku libhilitile!
Selidlondlobele laqonga!
Yakhehl'inkehli esigodlweni,
Udiliza lonk'iJerusalem'umuz'omkhulu,
Ucwenge wacweng'igolid'ehlonzini
Wavunul'uNanda ngesikhuphe seqanda:
Golden Jubilee!

Undonde ngezindondo zegolide,
Wahloba ngezimendlela zegolide,
Kwahlabek'ulova!
Uhlab'umxhwele weMatshana
Ngob'uwuhlaba ngoShaka kaShayeki kuSigayi,
Assegai! Mkhont'ozinqindi kaMashobana!
Terrible Twins!

YiLenge neNgonyama!
Siyakugiya kanjani ngesihlangu somnewethu?
Uwele ngezimpambosi mfo kaMwelase,
Imbiz'imbelw'ayibil'iyahlilha!
Khon'kwesezingqongqo ezimhlophe!
Umumo waw'amaqili awahlangani:
Igorha lakithi liwadol'az'amabili;
Udl'iMamelodi neNaspoti kwelamanqamu.
Ngish'amaMelikan'asamangele,
Kumangel'u – Armstrong noColin,
Ukuba bangaze bakumemez'ubacobelela!
Umfo kaLouw kwabamhloph'emsakazweni
Umpampe wampamp'ethungath'uMista DJ
Wafika wamudla nge - arozi
Abafana besthede bakin'eSimonti!
Fay'nda! Faynda! Silwane sophuthu
Nans'incabhayi weShenge,
Vuk'uzakhe!

West Street! Mgwaq'omkhulu kwaMasipala,
Ushaye ngoWest Street wehlis'umuz'omkhulu
Khona kwaPort Natal eMdubane,
Yagob'impigog'e320 kwamahl'amabhilidi,

Yalihosh'umoya kumahlolamvul'enqulwini,
Ugovuz'imbiz'izwiwa ngothi ngobulawu,
Ngob'uyigovuze ngezimbiza zamasoka
Kwaze kwathi cosololo ngish'emanonini
Ugovuz'ubulawu bukacaluzwa kwasuk'usinga,
Wagovuz'imbiza kaTyamzashe kwasuk'usikisiki,
Ugovuz'ubulawu bukaMohapeloe kwasuk'amadlingozi,
Wagovuz'imbiza kaMashobane kwaqubuk'uhlevane,
Ugovuz'ubulawu bukaMseleku kwaqubuk'umbhejazane,
Wagovuz'imbiza kaMothuba kwaqubuk'ilukuluku.

3.2.6 Cynthia Shange (1949-)



The researcher has identified Cynthia Shange as one of the heroines of Lamontville. She is the first Black beauty queen to represent South Africa at Miss World pageant, veteran actress and model.

3.2.6.1 Demographic/ Personal information on Cynthia Shange

Cynthia Shange was born in 1949 in Lamontville, Durban, in KwaZulu - Natal.

According to Cyprian Shange, (2013):

Cynthia Shange has four children: Sihle, Archie, Banele and daughter Nonhle Thema, who has become an international brand.

Following is a picture of Cynthia Shange with her daughter, Nonhle.



3.2.6.2 Geographic information on Cynthia Shange

According to Cynthia's brother, Cyprian Shange, (2013):

Cynthia Shange was born in Lamontville. She has since moved to Johannesburg because of her acting career.

3.2.6.3 Scholastic information on Cynthia Shange

Cynthia did her primary and secondary schooling in Lamontville.

3.2.6.4 Behavioural information on Cynthia Shange

Cynthia Shange is world class beauty queen and a multi-talented actress who rose above the very ill circumstances of the apartheid era. According to Cynthia's brother, Cyprian Shange, (2013):

Cynthia was a very quiet girl but when she was given a chance to speak, one could not ignore her natural talent in imitating other people and in speech in general.

3.2.6.4.1 Cynthia, a world class beauty queen

Cynthia Shange is a world class beauty queen. According to Cynthia's brother, Cyprian Shange, (2013):

Cynthia started modelling in 1970 and went on to win several titles. In 1972 she won the title Miss Natal, which qualified her to enter the Miss South Africa competition for Black beauty queens. Cynthia won the Miss Black South Africa title and that made her the first Black beauty queen to win a Miss South Africa title.



Cynthia Shange is a woman of distinct but beautiful features. She is a true beauty and has, by all means, put Lamontville on world map.

3.2.6.4.2 Cynthia, a multi-talented actress



Shange is not simply a beauty queen but proved to be a household name in South Africa when she became a recognised actress. She has been a member of cast in various works of distinguished quality. However, winning the Miss South Africa title did open doors and put her in the limelight.

3.2.6.4.3 Cynthia in a film 'UDeliwe'



According to Cyprian Shange, (2013):

In 1974, Simon Mabhunu Sabela's *UDeliwe* was the first locally produced film directed by a black person. It starred Sabela himself and also featured a very slim and young Joe Mafela. Sabela died in 1999. The film '**How Long?**' made in 1975 was the 2nd feature to be directed by a black male - playwright Gibson Kente - but he reportedly got arrested on the last day of filming and the film was never released.

Her victory entitled her to represent South Africa at The Miss World competition in 1972. This opened many doors for Shange, resulting in her role in SA's first black feature film, UDeIwe, alongside co-star Joe Mafela. UDeIwe tells the story of a country girl from KwaZulu-Natal to the City of Gold, Johannesburg. She enters the world of fashion and wins a beauty queen title. The fairytale takes a turn for the worse when UDeIwe is involved in a car accident that scars her for life.

3.2.6.4.4 Cynthia in 'Shaka Zulu'

Cynthia Shange played in the film edition of Shaka Zulu. According to Cyprian Shange, (2013):

In 1986 Shange was cast as "Mkabi" in the five part mini-series Shaka Zulu. She co-starred alongside the late Henry Cele. Shaka Zulu was well received in the USA.



According to History on Line, iNgonyama uSenzangakhona kaJama married at least 16 wives, including Mkabi kaSodubo Nzuzi. Mkabi was uNdlunkulu of iNgonyama uSenzangakhona. Here is a list of iNgonyama uSenzangakhona's wives:

1. Mkabi kaSodubo Nzuzi
2. UMfudukazi
3. Nandi kaBhebhe eLangeni

4. Langazana Gubeshe Sibiya
5. OkaSondaba Buthelezi
6. Mpikase kaMlilela Ngobese
7. ???
8. Bhibhi kaSompisi Ntuli
9. Songiya kaNgotsha Hlabisa
10. Ncaka Qwabe
11. Magulana Nene,
12. Mzondwase,
13. Zishungu kaMudli,
14. Mehлана kaNtopho Ntshangase

The cast of Shaka Zulu included South Africa's finest actors and actresses. They are the following:

Edward Fox
Lt. Francis Farewell

Robert Powell
Dr. Henry Fynn

Trevor Howard
Lord Charles Somerset

Fiona Fullerton
Elizabeth Farewell

Christopher Lee
Lord Bathurst

Henry Cele
Shaka

Dudu Mkhize
Nandi

Roy Dotrice
George IV

Gordon Jackson
Prof. Bramston

Kenneth Griffith
Zacharias Abrahams

Conrad Magwaza
Senzangakhona

Patrick Ndlovu
Mudli

Roland Mqwebu
Ngomane

Gugu Nxumalo
Mkabayi

Tu Nokwe
Phampatha

Vuyisile Bojana
Mgobhozi

Bingo Bentley
Bhuza

Simon Sabela
Dingiswayo

Sam Williams
Jama

Alex Heyns
Vegte

Graham Armitage
Wilkins

Geoff Albert
Thomson

Sonke Buthelezi
Nqoboka

John Carson
Lord Kimberley

Dabula Chiliza
Gubhela

Bill Curry
Popham

Terence Dlamini
Gazi

Thembinkosi Dlamini

Mevana
Glen Gabela
Shaka

King Beaters
Musi

Winston Gama
Mzilikazi

P.W.M. Gardner
Aithison

Keith Grenville
Shepstone

Ziphathe Gumede
Nkalakata

Daphney Hlomuka
Queen Ntombazi

Eugene Hlomuka
Dilikana

James Irwin
Gen. Chelmsford

Ian Jali
Sigujana

Kerry Jordan
Rev. Bellow

Benedict Khambula
Witchdoctor

Charles Kinsman
Cane

Sokesimbone Kubheka
Cetshwayo

Bruno Luthuli
Phungashe

Khulekani Magubane
Zwide

Victor Majavu

King Makhedama
Phillip Majola
Ngwadi

Humphrey Makhoba
Dingane

Obed Makubane
Messenger

Africa Manqele
Ngazana

Sonto Mazibuko
Bibi

Grissel Mboni
Mfunda

Peter Mgaga
Nzobo

Eric Mcanyana
Godongwana

Dingeni Mhlongo
Nomcoba

Precious Mkhize
Njani

Raymond Mkhize
Soshangane

Amos Mkhonza
King Khondlo

Louis Mtetwa
Ufasimba

Sally Mthembu
Majola

Lucky Mtshali
Nondumo

Sabelo Ndebele
Ngwadi

Daniel Ndlovu

Dlaba
Isabelle Ndlovu
Noliwa

Michael Nene
Mbopha

Shadrack Ngema
Joko

Elliot Ngubane
Mphepha

Peter Nkwanyana
Ufasimba

Alfred D. Nokwe
Kuta

Emily Nompumelelo
Mahlana

Adalbero Ntsele
Luthuli

Samuel Ntsini
The Nameless One

Horatius Ntuli
Njani's Father

Artwell Nyembe
Ufasimba Leader

Aletta Rabotapi
Maidservant

Michael Richard
Mordechai Abrahams

Erica Rogers
Queen Victoria

Hugh Rouse
Worthing

Cynthia Shange
Mkabi

Sibusiso Shange

Phakathwayo
David Sherwood
Captain Blair

Yule Simone
Gendeyana

Leonard Sithole
Mbuya

Washington Sixolo
Bhebhe
Ron Smerczak
Ogle

Sibongile Sokhulu
Nomcoba

Daniel Stewart
Tonino

Oliver Stole
Mbengi

Sean Taylor
The Prince of Wales

Reginald Tsokolibane
The Lion Man

Sean Weir
Hockley

Robert Whitehead
Simpson

Nomsa Xaba
Sithayi

Ganze Zama
Mtonga

Vincent Zulu
Phakathwayo

V.E.M. Zulu
King Sodubo

Patrick Zungu
Igazi

Arletta Rabotapi
Maidservant

David Hasselhoff
Prentice Mungo

3.2.6.4.5 Cynthia in ‘Muvhango’

Cynthia Shange is currently in the SABC 2 TshiVenda soap opera entitled *Muvhango*, where she plays the mother to the Nomthandazo, a popular character who is also referred to as Thandaza. The creator of *Muvhango* is Duma Ndlovu. A popular family drama, *Muvhango* is a story about two branches of the same family fighting over heritage, power, money and everything else. The story begins when Mashudu Mukwevho, originally from rural Venda, dies in Johannesburg in the arms of his wife, Catherine. But it transpires that Mashudu has a traditional wife in Venda. The two wives become involved in a tug of war over their husband’s body. The soapie symbolises the conflict between modern and traditional values.

Cyprian Shange, (2012) states that:

In its almost 17-year run, *Muvhango* has grown from a mere 13-part series to holding the enviable spot of South Africa’s second leading soap.

Cyprian Shange, (2012) further states that:

Muvhango is a South African TV series with 3.5 million viewers. The first episode was aired on 7 April 1997. It was the first Venda language TV drama, but later became multilingual for commercial reasons. In 2006 the series was nominated for the South African Film and Television Award for best soap opera.

The Cast of Muvhango

- Gabriel Temudzani—Azwindini
- Sindi Dlathu—Nomthandazo
- Themba Nofemele—Ranthumeng
- Maumela Mahuwa—Susan
- Mcdonald Ndou-KK
- Millicent Makhado—Agnes

- Azwi Malaka—Pfuluwani
- Ndivhuho Mutsila—Albert
- Ntakuseni—David Matamela
- Sydney Ramakuwela—Mulalo
- Sam Moeti—Mushasha
- Dinga Mokebe—James
- MaNkosi - **Cynthia Shange**

Below are picture of some of the cast members of Muvhango with the creator, Duma Ndlovu, in the middle.



3.2.6.5 Conclusion

The researcher has gathered that a group of recently trained ANC guerrillas under a senior MK official were set to infiltrate into Natal from Swaziland. The group had been penetrated by a double agent run by Piet Retief Security Branch member. The Security Branch member had arranged that the first party of infiltrators be driven across the border on 12 June 1988 in a minibus. The vehicle at a pre-arranged spot and jumped out of the van while four passengers, Mr Surendra Makhosi Nyoka, Ms Lindiwe Mthembu,

Mr Lenny Naidoo and **Nontsikelelo Junerose Cothoza** were shot dead. The operation was kept out of the press in order to ensure that the second infiltration went ahead.

Msizi Dube, a Lamontville based activist and anti-poverty campaigner.....He played a key role in the Durban potato campaign, which encouraged people to boycott potatoes, and was part of a team that fought the introduction of the Bantu Education curriculum to Lamontville schools.

In 1998 the ANC Women's League awarded **Florence Mkhize** their bravery medal. In 1999, former President Nelson Mandela awarded her the South African Military Gold Medal. Durban's city centre Municipal offices were renamed in her honour.

George Msimang was a painter who possessed a unique ability to capture urban life with humour and courage. His delicate portrayal of political and social issues while recording township scenes, as well as his versatile style, endeared him to audiences.

Dalton Sithole is a choir conductor of note and a scholar in African music and culture. He earned his Masters degree in 1976 at the University of Harvard in the United States of America.

Born in 1949 in Lamontville, Durban, **Cynthia Shange** started modeling in 1970 and went on to win several titles. Winning the Miss Natal title qualified her to enter the Miss Africa South competition for black beauty queens. She was the first black beauty queen to represent South Africa in the Miss World competition in 1972. Going on to pursue a career in films she is remembered for her leading role in the film *UDeliwe*, and for her role in the much acclaimed film 'Shaka Zulu'. She is currently starring in the SABC2 TV series called 'Muvhango'.

Nontsikelelo Junerose Cothoza, Msizi Dube, George Msimang, Dalton Sithole and Cynthia Shange have remained unsung heroes to this day. It is difficult to imagine that anyone in Durban's recent history better deserves a statue or roads named after them than these heroes of Lamontville.

CHAPTER FOUR

4.0 EVOLUTION, GROWTH AND DEVELOPMENT OF LAMONTVILLE INTO A TOWNSHIP

4.1 Introduction

During the Apartheid Era, black people were evicted from properties that were in areas designated as "white only" and forced to move into segregated townships. Separate townships were established for each of the three designated non-white race groups (black people, coloureds and Indians). Legislation that enabled the Apartheid government to do this included the Group Areas Act. Schools, sports and recreation also played a pivotal role in making sure that any township took its shape.

4.2 What is a township?

In South Africa, the term township and location usually refers to the (often underdeveloped) urban living areas that, from the late 19th century until the end of Apartheid, were reserved for non-whites (black Africans, Coloureds and Indians). Townships were usually built on the periphery of towns and cities. According to Wikipedia:

Townships for non-whites were also called locations or lokasies in Afrikaans, and are often still referred to by that name in smaller towns. The slang term "Kasie", a popular short version of "Lokasie" is also used sometimes to refer to townships.

Townships sometimes have large informal settlements nearby. Most South African towns and cities would have at least one township associated with them. Some old townships have seen rapid development since 1994, with, for instance, wealthy, and middle-income areas growing up in parts of Soweto, Chatsworth, Umlazi, Lamontville and other areas. Durban is surrounded by a number of townships. This was evident when residents of Mkhumbane were forcefully removed from their homes.

According to Dlamini, (1998:26):

Mkhumbane residents were not only relocated to KwaMashu, but also to all of the newly established townships such as Clermont, Chesterville, Lamontville and the old Baumannville township had existed alongside Mkhumbane. Other townships such as KwaMashu, Umlazi, KwaMakhutha, Magabheni, Klaarwater, Ndengezi and Mpumalanga had been established during and after the demise of Mkhumbane. All of these townships, to a greater or lesser extent, inherited some of the shantytown's displaced families. As a result, township residents came to be comprised of individuals with diverse social and cultural backgrounds.

4.2.1 Houses

The researcher has established that Lamontville was not built at one go but it was built in stages over a very long period of time. Mshengu, (1992:7) concurs:

As the people of Lamontville know, the township was built bit by bit, in stages over about forty years.

4.2.1.1 The first houses of Lamontville

The researcher has established that in 1931 The Durban City Council acquired Woods Estate (later renamed Mobeni) for industrial purposes setting aside 425 acres of land which were unsuitable for industry for the establishment of Lamontville Township. This development occurred in four phases, in 1932-34 the old location, 1937-39 'new look' cottages, 1948-53 flatted houses and flats, 1955-61 houses in letting-selling schemes of Gijima , Nylon and Ezigwilini. Although the first one hundred residential houses were bungalows, subsequent to that, houses had a permanent character.

According to Dlamini E, (1992:42):

This place is presently under the wing of the Port Natal Administration Board with the actual authority called Ningizimu Community Council.



According to kwaMuhle interpretative boards, (2012):

Lamontville is one of the earliest, oldest townships that were erected in 1935 by the Durban City Council for accommodating married people with their families.

Mshengu, (1992:7) says:

There was elokishini elidala (old location).

Those were three-roomed houses consisting of a single bedroom, a small kitchen and an even smaller lounge. Dlamini, (1992:44) further states that:

Here there is gross overcrowding with an average of 8 persons living in a two-bedroomed house.



4.2.1.2 Expansion of Lamontville

In the late 1930s, more people moved to the cities to look for work. As people flooded to towns and cities, they needed residing areas. For Lamontville, this meant that a new area was to be built to accommodate the ‘new’ inhabitants.

This According to Mshengu, (1992:7):

Residents called it ‘New Look’ because the houses were different from those in the ‘Elokoshini Elidala’.



The area in which these houses were built is still referred to as ‘eNyuluka’, a borrowed noun from ‘New Look’. According to kwaMuhle interpretative boards, (2012):

Then came the flatted homes at Lamontville in 1948/9 (kwaMuhle Museum).

The flatted homes are referred to as Izitezi (stairs). Mshengu, (1992) says:

They were double storey blocks each with four flats.

The flatted homes were four- roomed houses, consisting of two bedrooms, a kitchen and a lounge.



Later on, a house ownership scheme was introduced. The houses built under this scheme were referred to as ‘Nylon’ because of their very poor quality. Mshengu, (1992:8) says:

People know the houses built under this scheme as ‘nylons’ because they say the walls are so thin that you can see right through them. People were not keen to buy these houses.

Much later on, in the late 1980s and early 1990s, a new section known as LTA came into being. This section was built by a company known as LTA GRINAKER, hence its

name. In this section, modern houses of different shapes and sizes are found. Families residing in this section are considered as 'well off', comparatively speaking.

Bernard Phungula, (2012) further states that:

'Ezinkawini', meaning 'monkeys' which implied that the occupants of the double-storey blocks were regarded as tree-climbers.'Izitezi' (stairs)referred to the few flats that were erected at the same time. The area known as Gijima (to run) was part of the extension scheme in the spatial expansion of the township and as it was remote from transport facilities the occupants had to work in the mornings. 'The last phase of development in the 1950s was called 'Nylon', nicknamed 'Ezigwilini', (place of the rich).

Compared to the other three phases, this area appeared somewhat eloquent in that its houses were more colourfully-painted and the occupants qualified for a home ownership scheme. The mockery in the name refers to the inference that the ownership scheme, based only on leasehold rights, was as transparent as Nylon material, which was new to Durban at that time. Other residents from the township also ridiculed 'Nylon' occupants in that they owned only the bricks of the houses and not the actual land. Dlamini, (1992:44) further states that:

The low standards and value of the housing units and dilapidated state thereof, merely serve to exacerbate the poor housing conditions.

4.3 Sports and recreation

Sports, be it soccer, boxing, tennis, netball, had always been the centre of people's lives. It has always been, to a large extent, some form of recreation rather than a career as we see it nowadays.

4.3.1 The Lamontville Golden Arrows



The above are the two logos that are displayed by the club for both publicity and glamour.

4.3.1.1 The Lamontville Golden Arrows is founded

According to Pinky Madlala, (2012):

Lamontville Golden Arrows was founded in 1943.

Originally it was founded in 1943 in the dusty streets of Lamontville, a township in Durban. The club played in the defunct National Professional Soccer League in the 1970s.

4.3.1.2 The Lamontville Golden Arrows is disbanded

Pinky Madlala, (2012) further states that:

The Golden Arrows were relegated and disbanded in 1976.

4.3.1.3 The Lamontville Golden Arrows is resuscitated

According to Pinky Madlala (2013), the club was reformed in 1996.

The team was formed again in 1996 when the Madlalas bought the Second Division franchise of Ntokozo FC and changed its name to Lamontville Golden Arrows.

Pinky Madlala, (2012) says it was in the year 2000 that Lamontville Golden Arrows were promoted to the Premier Soccer League.

In 2000 they won promotion to the PSL by winning the National First Division Coastal Stream.

4.3.1.4 The Lamontville Golden Arrows becomes MTN 8 Champions

According to Pinky Madlala, (2012) it was during this championship that Lamontville Golden Arrows displayed the finest quality of football.

Arrows claimed their first piece of major silverware when they won the MTN 8 in 2009. They won against Ajax Cape Town 6–0 in the final played at Orlando Stadium.

4.3.1.5 Honours

1999/2000 - National First Division Coastal Stream Champions

2009 – MTN 8 Champions

4.3.1.6 Club records

Most starts: Siyabonga Sangweni 173

Most goals:  Mabhuti Khanyeza 43

Most capped player:  Joseph Musonda

Most starts in a season:  Leslie Langa,  Bheka Phakathi (both 2000/01) and  Francis Chansa (2001/02) all 34

Most goals in a season:  Richard Henyekane 22 (2008/09)

Record victory: 6–0 vs Platinum Stars (18/3/09, PSL)

Record defeat: 1–5 vs Supersport United (4/2/01, PSL); 0–4 vs Mamelodi Sundowns (1/10/05, Coca-Cola Cup)

4.3.1.7 Premier Soccer League Record

According to Pinky Madlala, (2013) the Premier Soccer League record has been impressive. She states that the results have been as follows:

2011/2012 – 13th
2010/2011 – 11th
2009/2010 – 12th
2008/2009 – 5th
2007/2008 – 9th
2006/2007 – 12th
2005/2006 – 6th
2004/2005 – 9th
2003/2004 – 9th
2002/2003 – 5th
2001/2002 – 13th
2000/2001 – 9th

4.3.1.8 Club officials/Technical team

Chairwoman: Manto Madlala

General Manager:  James Dlamini

Team Manager:  Nonceba Madlala

Coach:  Mark Harrison










Assistant coaches:  Shaun Bartlett and  Bheka Phakathi



Goalkeeper coach:  Markus Gaupp

Fitness Coach: Elsa Storm

4.3.1.9 First team squad 2013-14

As of 5 September 2013 Note: Flags indicate national team as has been defined under FIFA eligibility rules. Players may hold more than one non-FIFA nationality.


No.	Position	Player	No.	Position	Player
1	 GK	Siya Mngoma	22	 MF	Kgotso Polelo
2	 DF	Mzuvukile Tom	23	 FW	Peter Wadabwa
4	 DF	Joseph Musonda	24	 FW	Sakhile Kubheka
5	 MF	Thanduyise Khuboni(Captain)	25	 MF	Jabulani Nene
			26	 FW	Welcome Qalanto


6	 MF	Emmanuel Mdunge	27	 FW	Bongi Ntuli
7	 MF	Nkanyiso Mlotshwa	29	 MF	Litha Ngxabi
8	 FW	Lucky Nguzana	32	 GK	Nkosingiphile Gumede
9	 FW	Norman Smith	33	 GK	Ricardo Goss
11	 MF	Dumisani Zwane	34	 MF	Masonwabe Bovu
12	 MF	Siphelele Hleleni	35	 DF	Gift Sithole
14	 MF	Nzuzo Luthuli	36	 DF	Thembele Sikhakhane
15	 MF	Philani Shange	38	 MF	Lindokuhle Holideyi
16	 MF	Nkanyiso Cele	39	 DF	Trevor Mthiyane
17	 MF	Nhlanhla Zothwane	46	 DF	Asiphi Nkonzo
18	 DF	Siyanda Zwane	47	 DF	Vuyisile Ntombayithethi
19	 MF	Nkanyiso Madonsela	48	 MF	Rudolf Bester(on loan)
21	 DF	Nkanyiso Mngwengwe			

4.3.1.10 Foreigners

In the South African PSL, only five non-South African nationals can be registered. Foreign players who have acquired permanent residency can be registered as locals. Namibians born before 1990 can be registered as South Africans.

 Peter Wadabwa

 Rudolf Bester (permanent residency)


 Joseph Musonda (permanent residency)


4.3.1.11 Shirt sponsor & kit manufacturer


Shirt Sponsor: MTN


Kit Manufacturer: Mille


4.3.1.12 Notable former coaches


 Jan Simulambo (2001)


 Khabo Zondo (Feb 2005–Jan 2007)

 Manqoba Mngqithi (Jan 2007–June 2010)

 Zoran Filipović (July 2010–March 2011)

 Ernst Middendorp (March 2011–Sept 2011)

 Muhsin Ertugral (Oct 2011–Oct 2012)

 Manqoba Mngqithi (Oct 2012–October 2013)

4.3.1.13 Problems faced by the Golden Arrows

According to Kick Off Magazine, Golden Arrows could start the new season without a main sponsor after their contract with MTN expired at the end of last season and has not been renewed yet. Kick Off Magazine, (19 July 2013) states that:

Arrows could join Moroka Swallows without main sponsor after Volkswagen announced yesterday that they would not be extending their contract with the Dube Birds. Vodacom has been linked as a potential sponsor for Abafana Besithende. Arrows spokesperson Vusimuzi Vilakazi confirms that their contract with MTN has expired but adds that team boss Manto Madlala is still negotiating with the mobile phone company in a bid to extend their contract.

Pinky Madlala, (2013) states that:

I know our contract with MTN has expired but I believe Mato is still negotiating with them to extend their contract with the team.

4.4 Schools in Lamontville

Education has always been the backbone of every community. In the 1800s, missionaries from overseas came to the shore and enlightened our people. This gave birth to missions like Inanda, Imfume, Umzumbe, Groutville and Adams to name a few.

The mentioned missions are of the American Board thus one finds the United Congregational Church (UCC) dominant in these societies.

4.4.1 The first school in Lamontville

According to Bernard Phungula, (2013):

The first school in Lamontville was at the community hall. There was no specific name for the school. It was just referred to as 'ehholo'.

Bernard Phungula, (2013) further states that:

As time went on, a proper school was built. This school was called Bantuvukani, suggesting that the community must 'wake up' and see the importance of sending children to school.

4.4.2 More schools in Lamontville emerge

The township grew. More houses were built. An increasing number of children were sent to school and that meant that the only school in the developing township was overcrowded. More schools had to be built. That gave birth to schools like Ekukhuleni Primary School, Lamontville Secondary, Entuthukweni Primary School, Gijima Primary School, Bhekaphambili Primary School and A.J. Mwelase Secondary.

The researcher cannot ignore the fact that the names of most of these schools suggest growth and development in the community. It was only in recent years that a fourth primary school called Msizi Dube Primary School was built. That school was named after Msizi Harrison Dube, a man who mobilised Lamontville township community in the struggle against apartheid and corrupt local government structures. A.J. Mwelase Secondary School was named after the former Principal of Lamontville Secondary School. Buyisiwe Phili, (2013) states that:

A.J Mwelase came to Lamontville in 1960. He was from eDumbe. He was a BA graduate from the University of Hare.

Buyisiwe Phili, (2013) further states that:

Dalton Sithole was a Principal of A.J Mwelase in the late 1970s and early 1980s.

Dalton Sithole attests that he was the first Principal of A.J Mwelase Secondary School. Dalton Sithole states that:

A.J Mwelase Secondary was established in 1979. We started with four standard six classes.

4.4.3 The transport system in Lamontville

The lack of essential facilities such as transport and trading stores added to the problems that confronted the first residents. With the proximity of nine miles from the central city the area was too remote from city and transport was scarce and expensive. Although there was a railway station, situated near the township, residents experienced difficulty in affording the train fare. Some had to use push bikes in order to save on transport. When trading stores were later established they inflated their prices because of the lack of competition. Bernard Phungula, (2012) adds that:

Women were also prohibited by the township regulations from trading. Many were prevented from engaging in informal sector activities such as washing and sewing to augment household incomes.

After the building of Lamontville many dilemmas were faced by the community. Different grievances were expressed to the authorities including, insufficient maintenance, and improvement of the social wage and the problem of expensive transport.

Bernard Phungula, (2012) states:

During the late 1940's, 2800 authorized people resided at Lamontville, yet only one private bus owner operated a bus to the township.

Tensions between Africans and the established Indian's bus operators grew with huge hostility developing after two African bus operator applications were turned down. Bernard Phungula, (2012) states:

Though not the cause, the continued tension manifested itself in 1949 riots. Indian buses became a target of the attack and many were damaged. The agitation against Indian transport enabled the city council to expand their transport operations to Lamontville.

That enabled the city council to penetrate Lamontville's transport system. Getrude Ngubane, (2013) states that:

In 1953, the Durban Transport Management Board (DTMB) was established and planned to expand services to African townships. In 1955 the DTMB obtained a certificate to operate in Lamontville and other areas and its first operation began in 1957.

Immediately after DTMB began its operations, the fares were increased. In 1959 unrest in Durban resulted in serious financial losses to the DTMB's transport with nine municipal buses being destroyed. The unrest spread to Lamontville, Cato Manor and Umlazi.

4.5 Administration in Lamontville

4.5.1 Community Structures in Early Lamontville

The first officially recognized structure was Native Administrative Board (NAB). Bernard Phungula, (2012) attests that:

The Lamontville NAB was inaugurated in June 1936. Since membership was not elected but appointed from the petty African bourgeoisie class, there was a conflict of interests between the Native Administrative Board members.

Lamontville was administered by the Native Administrative Board. The Board representatives and the residents ensued from the early stages of the township.

Getrude Ngubane, (2012) states that:

The underlying reason for the establishment of the Native Administrative Board was to fracture an

alliance between a section of the Durban's African 'elite, permanent town dweller bourgeoisie, migrant workers and marginalized elements of the African population.

Bernard Phungula, (2012) affirms this by stating that:

The aspirations of the petty bourgeoisie were articulated through the Native Administrative Boards and activities of traders and other petty entrepreneurs.

The white reformers hoped that differential treatment in access to the township and by the NAB would serve to co-opt those members of this class who perceived themselves as separate from the ranks of the African workers.

There was indeed evidence of this intention when in the 1930s members of the working class expressed increased resentment to the Native Administrative Board as the representative's demonstrated contamination and personal interests. Members of the Lamontville Native Administrative Board were particularly concerned with securing trading rights for themselves or members of their class. Getrude Ngubane, (2012) further states that:

Tensions between the residents and the Native Administrative Board members resulted in the formation of two opposing groups; **Isikhumba** and **Imbokodo Ebomvu** parties in the 1940s.

These parties represented narrow interests of the Native Administrative Board members and the Native Administrative Board failed to address the grievances of the residents as it was split into the support of both parties. A new class consciousness emerged from a different dimension as it manifested itself within the African community. **Isikhumba** on the one hand was regarded as the party of the educated while on the other hand **Imbokodo** was perceived as the party of the illiterate.

Conflict between the two rival parties in Lamontville was centred on the competition to monopolise trading rights within the township. Bernard Phungula, (2012) states that:

In the 1950s, Isikhumba enjoyed the monopoly of these rights and resisted the efforts of Imbokodo against sharing the same opportunities. When trading store belonging to one Mr Ntuli, in the Gijima area suffered a continuous shortage in stock, Ntuli, an Isikhumba member struck a deal with the Indian traders who provided the residents' needs on an informal sector basis and in whose pay he was. In his ploy Ntuli prevented Imbokodo from taking over the trading rights.

The tensions between Isikhumba and Imbokodo were exacerbated by the interferences of the Superintendents, *izinduna* and the security corps in the political affairs.

4.6 Conclusion

Like any other developing place, Lamontville had its fair share of problems, especially administration related. These included trading rights within the township. The year 1983 was definitely a year of unrest in Lamontville and surrounding areas. Wheeler, J (1984:3) concurs with this by giving the following chronological account of events:

1982

October 1

All Township and Hostel residents under the jurisdiction of the Port Natal Administration Board (P.N.A.B.) were informed that the monthly rental would be increased, and would be spread over a period of three years by means of six-monthly increases.

December 1

The Durban Transport Management Board (D.T.M.B.) announced an increase in bus fares of 20%. A bus boycott was instituted almost immediately and continues though it is dying off.

1983

March 16

Although Dr Koornhof had received several petitions from the P.N.A.B. townships he announced that the rent increases would take effect from May, 1 1983.

April 19

The Chairman of the recently formed Joint Rent Action Committee (JORAC), Mr Richard Gumede, said that lawyers were working on an interdict to stop the P.N.A.B imposing rent increases (Daily News 19/4/83).

April 25

Mr Msizi Harrison Dube (a leading member of JORAC), an Ningizuma Community Councillor and the man informally referred to as the "Mayor of Lamontville" was assassinated at his home (Rand Daily Mail, 27/4/83).

April 26

A mob attacked the home of Mr Moonlight Gasa, official Mayor of Lamontville - 1 person was killed and another seriously injured. Early in the evening a bus was stoned and an attempt was made to burn it. Mobs of people who were angered by Mr Dube's killing surged through Lamontville. They set up roadblocks in the township and cars trying to get through were either stoned or turned back (Daily Despatch 27/4/83).

April 27

The P.N.A.B. held a press conference at which they explained that the rent hikes were necessary to pay for the increased cost of services for residents.

If these Costs were not passed on to residents the P.N.A.B. would go bankrupt. The board said that comprehensive discussions were held with the community councils and advisory boards concerned. JORAC, however, claims that any discussions about rents were merely to inform community councillors about what was happening - no negotiation took place (Natal Mercury, 27/4/83).

May 3

Mr Gumede said that JORAC would send telexes to Dr. Koornhof, Dr Morrison, the P.N.A.B. and opposition M.P.'s calling for a moratorium

May 4

It was reported that three P.F.P. MP's from the Durban area - Mr Gastrow, Mr Swart and Mr Pitman would be discussing the Lamontville crisis and rent increase with Dr Morrison for the third time (R.D.M., 5/5/83).

June 16

There was violence in the townships. A bus driver was killed. The police used teargas. One man claims he was shot by police (Natal Mercury 17/6/83).

June 17

The Lamontville post office was fired by youths in a day of unrest. Several people were seriously injured (Natal Mercury, 18/6/83).

June 19

The Sunday Tribune reported allegations that 2 babies had been asphyxiated by teargas. Lamontville was quiet again (Natal Mercury 20/6/83).

June 22

Several P.N.A.B. buildings (including the Ningizuma Community Council Chamber) and a pick-up truck were seriously damaged by fire. The damage was estimated at R200 000 (Star 23/6/83 and Natal Mercury 24/6/83).

June 23

Mr Gasa and 3 other men pleaded guilty to murdering Mr Dube. That night a stone throwing mob of youths tried to set fire to P.N.A.B. offices in Chesterville. It was suggested that this was linked to Mr Gasa's court appearance (Star, 24/6/83)

CHAPTER FIVE

5.0 HEALTH AND WELFARE FACILITIES

5.1 Themba lethu Care Centre

Themba lethu Care Centre is the initiative of Mrs Florence Madlala who has the welfare of the people of Lamontville at heart. She is a retired Senior Nursing Sister who was in charge of the Psychiatry Section at the King Edward Hospital VIII Hospital – Durban. As the name suggests, the purpose of the centre is to give hope to the hopeless.

5.1.1 The Official Opening

The centre is headed by Mrs Florence Madlala who is a retired Nursing Matron. She is a resident of Lamontville and now a Director of Themba lethu Care Centre. Florence Madlala, (2012) states that:

Lamontville Themba lethu Care centre was officially opened on the 25th of May 2007.



The above commemorative plaque is pinned up on the walls of Lamontville Themba lethu Care Centre. EThekwini Municipality has played a major role in making sure that the centre functions to its fullest capacity. The centre's survival is also dependent on independent donors who now and again visit the centre to check on its wellbeing. In the picture below, Ruthann Hall and Florence Madlala inspect the building that is to become the Lamontville Themba lethu Care Centre.

5.1.2 The location of the centre

Themba lethu Care Centre is situated in the old Lamontville clinic building at Mhlongo Road. The building has been renovated with the help of the EThekweni Municipality and overseas sponsors drawn in by Mrs Florence Madlala.



Above are the pictures of the Lamontville Themba lethu Care Centre before and after renovations.

5.1.3 The internal layout of the centre

The centre is now a decent place for both the caregivers and recipients.

5.1.3.1 The kitchen

A simple kitchen at the Lamontville Themba lethu Care Centre.



5.1.3.2 The caregivers' station

Caregivers are usually unemployed youth from the townships, who give their services to the centre. Caregivers make themselves available every weekday from eight o'clock in the morning to four o'clock in the afternoon.



Reflection of beds in mirror of caregivers' station at Lamontville Thembaletu Care Centre

5.1.4 Functions and Festivities

Patients are not only given physical healing but they also receive spiritual healing through sermons and prayers. The staff of the Centre and home-based care-givers usually render musical items to lift the spirits of the patients. Families and friends of those who are ill are also encouraged to attend such functions.

5.1.4.1 Prayer service



From time to time, prayer services are held at the centre to pray for those who are ill and their families. Above is a picture of patients and families during a prayer service at Lamontville Thembaletu Care Centre.

5.1.4.2 Home based care volunteers



This is a group of home-based care volunteers singing during reception at the Lamontville Thembaletu Care Centre. These volunteers are mostly youth from Lamontville who give home based care to those who are too frail to come to the centre.

5.1.4.3 Candlelight service



On the 1st of December, township residents hold a candlelight service to remember all those who died from AIDS related illnesses and those who are infected and affected by the disease.

5.1.4.4 Dedication service

People with heads bowed in prayer during the dedication service at Lamontville Themba lethu Care Centre.



5.1.5 The Centre's vegetable garden



It is generally accepted that consuming fresh fruit and vegetables form part of a healthy human diet. Starchy grains or legumes such as rice, wheat and beans do not contain all the nutrients and vitamins the body needs, so vegetables form an essential part of any human being's diet. Vegetable gardening, especially organic gardening, provides all those benefits but also allow people to enjoy a healthy activity, fresh herbs, salads and

vegetables. The centre encourages its patients to plant and consume fresh fruit and vegetables as much as possible.

5.1.6 Hand and Craftwork

5.1.6.1 Handwork banner in process

Community members derive many important benefits from the opportunity of working with arts and crafts projects, making creative activities worthwhile. Participating in both arts and crafts enhances creativity and imagination and strong mental stimulation.



Clients, staff and volunteers help with the handwork in creating a banner for the Lamontville Themba lethu Care Centre.

5.1.6.2 Handicrafts

Handicrafts on display at the Lamontville Themba lethu Care Centre



5.1.7 Social Responsibility

The individual social responsibility includes the engagement of each person towards the community where he lives, which can be expressed as an interest towards what's happening in the community, as well as in the active participation in the solving of some of the local problems. Each community lives its own life that undergoes a process of development all the time. And every one of us could take part in that development in different ways, for example by taking part in cleaning of the street on which he lives, by taking part in organization of an event, connected with the history of the town or the village or by rendering social services to children without parents or elderly people. Thembalihle Care Centre does play a pivotal role in taking care of various needs of the people of Lamontville.

5.1.7.1 School supplies



Children proudly display school supplies provided by the Lamontville Thembaletu Care Centre.



Children also receive some food before heading off for school.

5.1.8 The Centre and its sponsors

Project sponsorship needs to be taken seriously. The success or failure of a project is a direct reflection on the sponsor as the keeper of the organisational vision. Thembaletu Care Centre is the light in the lives of the people of Lamontville. To keep the light burning, sponsorship is needed. Florence Madlala, (2012) points out that:

The centre mainly relies on overseas sponsors for funding. Ethekewini Municipality also does help from time to time.



The Director of the Thembaletu Centre, Florence Madlala and Ruthann Hall in front of the newly constructed Lamontville Thembaletu Care Centre.



5.2 Issy Geshen Lamontville Home for the Aged

The Issy Geshen Lamont Home exists for the provision of frail-care and nursing-care to elderly people who receive a government pension. The Home is situated in Lamontville, 15kms south of Durban in KwaZulu-Natal, South Africa. The **Issy Geshen** Lamontville Home for the Aged is located at 2342 Ndlwana Road Lamontville.

5.2.1

Who is Issy Geshen?



Bernard Phungula, (2012), who is a resident of the home, states that:

The home was named after Mr Issy Geshen who was a social worker by profession.

The researcher has gathered that Mr Geshen was a local business man as well. Bernard Phungula, (2012) further states:

Mr Issy Geshen, a local businessman, was distressed when he noticed an elderly black man looking for food at a rubbish dump. This incident resulted in him initiating discussions with the relevant authorities, in order to establish a Home to care for the needs of elderly black pensioners.

The researcher has gathered that Geshen was of Jewish origin and that he used his financial muscle to persuade other businessmen to assist in the day to day running of the home. Phungula, (2012) states:

It was Mr Geshen, too, who arranged donations to fund the Home. The Jewish Community played a

crucial role in financing the Home at a time of great need.

5.2.2 The Home is established

It was , therefore, Mr Geshen's social work instincts that made him see the need to assist elderly black people who were in need. Bernard Phungula, (2012) states that:

During the late 1950s, it was mandatory that when a registered occupant of a house passed away, his widow was not permitted to occupy or take transfer of the house as she was considered a minor. Consequently, the house was transferred to the eldest son, or failing that, was simply reallocated and the occupants lost tenure. This resulted in many destitute elderly people.

Sifiso Ngidi, (2012) states:

The Home provides invaluable nursing care to 68 frail, indigent elderly residents whose only form of income is their government pension; and also offers specialised care for those residents who suffer from dementia. Our principal objective is to provide care and promote the physical, emotional and social wellbeing of our residents. The average age of the residents is 72 years.

5.2.3 The Apartheid government intervenes

The Apartheid government was not happy with the existence of the home. They wanted it closed. Bernard Phungula, (2011) further states:

The Durban Bantu Refuge Home was established in 1960, against the will of the Native Administrative Board who proposed converting the Home into a hostel for black women. Mr Geshen fought this proposal and won, resulting in the Home continuing to provide vital shelter and care for the aged.

5.2.4 The Home becomes a Nursing Care Facility

The Home was initially providing shelter and care for the aged. Sifiso Ngidi, the Home Administrator, states, (2013):

During 1996, the Home began offering frail care facilities to cater for frail residents. The nursing staff has since expanded to support the additional responsibilities.

5.2.5 Name Change

The researcher has established that the home was initially known as Lamontville Home for the Aged. It was much later that the home was renamed after its founder. Sifiso Ngidi (2012) states:

Following Mr Geshen's death in 1979, the committee of the Home resolved to rename the Home in honour of the man who inspired its creation and worked so diligently for its support.

5.2.6 The Home is registered

The home is a registered facility. Sifiso Ngidi, (2013) attests:

In 1980, the Home was registered as an old age facility, in order to qualify for a government subsidy and free medication, and to acquire the services of a State doctor.

Sifiso Ngidi (2012), further states:

The Home is registered as a Non-Profit Organisation (NPO) and has been approved as a Public Benefit Organisation (PBO) with the South African Revenue Services. The Home is funded principally through a Government subsidy.

The Home's Attorneys: J H Nicolson, Stiller & Geshen

The Home's Auditors: Harold Levin & Associates Inc.

Registration No: 002-277NPO

PBO No: 18/11/13/325

VAT Registration No: 4010175745

5.2.7 The Staff of Issy Geshen Lamontville Home for the Aged

Mr Sifiso Ngidi is the Administrator of the Home. He is a committed leader who runs the day to day activities of the home. Ngidi, (2012) states:

The Home is endorsed by the Department of Social Development and is widely acknowledged as one of the finest old age facilities of its type in the Province of KwaZulu-Natal. In addition, the Home draws from a pool of volunteers comprising residents from the local communities, churches and youth organisations.



5.2.8 The Facilities of Issy Geshen Lamontville Home for the Aged

Below is a bird's eye view of Issy Geshen Lamontville Home for The Aged. The home is situated between houses. The house is not isolated and the residents of the home feel very much part of the community.



5.2.8.1 The Central Building

The Central Building consists of 27 bedrooms, ample frail care-friendly toilets, bathrooms and showers, a central kitchen and dining room, a TV/recreational lounge, a frail care ward, Nurses' station, Matron's office, the occupational Therapist's office and the Administrator's office. In addition, there is a laundry and a separate tuck shop.





Above is Bernard Phungula, one of the sources of this document, outside the tuckshop. He is one of the oldest residents of the Home and one of the earliest people that came to stay in Lamontville.

5.2.8.2 The Home Health Clinic

The Home has a health clinic for the State Doctor who visits us on a weekly basis.



5.2.9 The Home Transport System

The Home owns a Toyota Quantum (2008 Model) which is used to transport residents to and from hospitals and clinics and for general outings. An Opel Corsa Bakkie (2005 Model), which is utilised for the purchase of food and groceries, is also owned by the Home.

5.2.10 Food and Nutrition

Nutritious meals, based on a frequently updated dietary plan are served in a large dining room where residents can share and enjoy mealtimes together.



A resident enjoying a nutritional snack. A nursing sister looks on.

5.2.11 Relaxation and entertainment

The garden is equipped with comfortable chairs allowing the residents the ability to relax in peaceful surroundings. DVDs are screened, once a week in the TV lounge for residents to enjoy.





5.2.12 The Home's Security System

The home is very secure. It employs a 24 hour security company to meet all the security needs of the home. All incoming and outgoing visitors and vehicles are thoroughly checked.



5.3.13 The home's residents



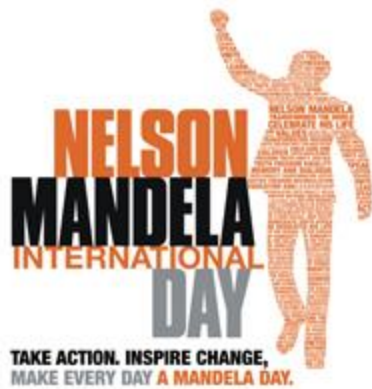
Sibongile Mbele, who is a Matron at the home, has utmost respect for the aged. She believes that the senior citizens have contributed enormously to the economy and wellbeing of our country. Sibongile Mbele, (2013) states that:

They also ensure that values are upheld from generation to generation. We are very proud of them, and our staff members are committed to caring for them with the dignity and respect that they deserve.

Sibongile Mbele, (2013) further states that:

At the Issy Geshen Lamont Home, we believe that the rights of the aged should be safeguarded. Each of our residents is entitled to the best comprehensive medical nursing service, and we are proud of the high standard of care that we offer. In adopting a holistic approach, we recognise that each individual has unique hopes, needs and frailties. Our Home is community based and is easily accessible.

5.2.14 Activities and Functions



ANC WARD 69 - Tea with Senior Citizens at ISSY GESHEN OLD AGE HOME

The ANC ward Councillors visited the home on the 18th of July 2011 to celebrate former President Nelson Mandela's 95th birthday. The residents of the home were treated to high tea. The Councillors spent their 67 minutes with the residents of the home.



5.2.15 Challenges Facing the Home

Unfortunately, the Home faces major challenges. The subsidy the centre receives from the government does not sustain them. According to Sifiso Ngidi, (2013):

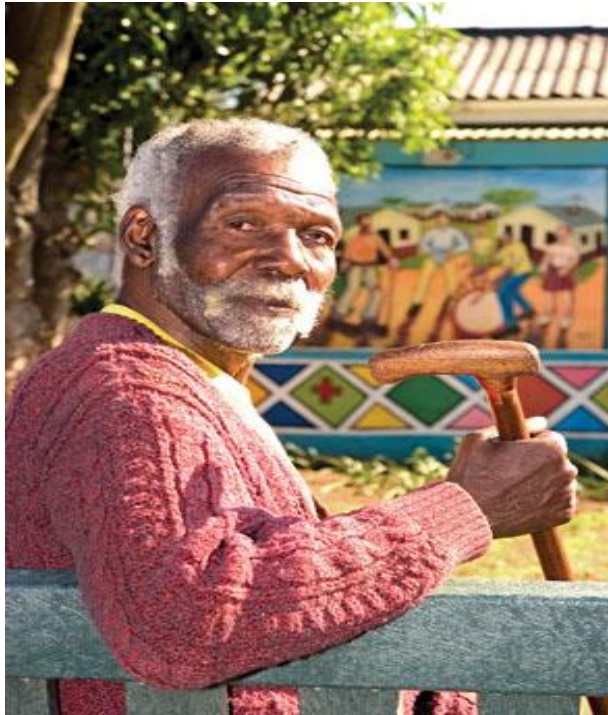
The Government subsidy increases annually by 5%, expenses, particularly food and utilities, have increased in excess of 10% per annum. In order to meet this challenge, the Management Committee resolved that a strategic turnaround funding policy be instituted. A consultative community engagement process was held in July 2013 which involved all stakeholders from the local community structures, government, business and corporate sectors.

Following the successful community engagement process, a Working Committee has been established, whose main function will be to prioritize the issues raised and to maintain on-going communication with the local community and all stakeholders.

Sifiso Ngidi is very hopeful about the future of the centre. Sifiso Ngidi, (2013) says:

In addition to this initiative, a professional fundraiser has been appointed whose sole purpose will be to raise funds specifically to offset the recurring shortfall. Primarily, the fundraiser will be targeting major corporates situated in the Durban South Basin, as the Home falls under this jurisdiction.

Our commitment for the future remains to ensure that we continually strive to improve our facilities and standard of care at the Home, thereby providing maximum comfort for our residents in their twilight years.



In conclusion, Sifiso Ngidi, (2013) further states that:

Since inception, our objective has been and will continue to be – to establish the Issy Geshen Lamont Home as the best old age Home, in a previously disadvantaged area, in the country, and one which will serve as a role model in the care for the aged in South Africa.

5.2.16 Conclusion

Social welfare exists as an indispensable aspect of modern society because of the nature of man himself. Man is a social being whose very survival as an individual and a species depends upon the co-operation and help of other human beings. This is true for all people, including those who live in the relatively simple relationships of a tribal or village subsistence society. The processes of development extend the range and multiply the variety of these situations of mutual dependency. In the earlier society, tradition and custom may have assured a pattern of family, neighbourhood and tribal co-operation adequate to the needs and expectations of the time. The rapid changes and growing complexity of relationships in the new society require more institutionalized

devices to facilitate, regulate, support, and supplement this earlier pattern of co-operation.

Both Issy Geshen Lamontville Home and Thembaletu Care Centre have been support structures for the aged and the ill residents respectively.

CHAPTER SIX

6.0 ANALYSIS OF DATA

6.1 Street Names

The new dispensation has come up with new street names in Durban and surrounding areas. Now sporting names to honour heroes of the liberation struggle, the likes of North Coast Road and Old Main Road are a thing of the past.

6.1.1 Objections to new street names

There has been rejection of the changing of some street names in Durban. The argument put forward has been to replace the new names with the old ones. The general feeling has been that there was failure to conduct proper consultations in line with legislation in the naming of the streets. According to Independent On Line, IOL:

The feeling was that Margaret Mncadi should revert to Victoria Embankment, Stalwart Simelane Street should become Stanger Street again, Masabalala Yengwa Avenue becomes NMR Avenue, Mahatma Gandhi Road reverts to Point Road, Johannes Nkosi Street to Alice Street, Dr Yusuf Dadoo Street to Grey Street and Broad Street, Dr AB Xuma Street to Commercial Road and Ruth First freeway will once more be the M4 northern freeway.

The organisations who were opposing the street names change were under the impression that the ANC had rammed the process through to favour its cadres, ignoring objections from communities and other interested parties. However, KwaZulu-Natal's new Durban street names are in full swing.

6.2 The old and new street names in the EThekweni Municipality

Old Name	New Name
Abrey Road+	Moses Kotane Road
Sparks Road	
Adams Road	Khotha Mkhunya Road
Albert Street	Ingcunce Road
Alice Street	Johannes Nkosi Street
Aliwal Street	Samore Machel Street
Argyle Road	Sandile Thusi Road
Baber Street	J N Singh Street
Beatrice Street	Charlotte Maxeke Street
Bellair Road	Vusi Mzimele Road
Bellevue Road	Amilcar Cabral Road
Berea Road (North)	King Dinuzulu Road (North)
Berea Road (South)	King Dinuzulu Road (South)
Bideford Road	Zinto Cele Road
Bikaner Road +	Krishna Rabilal Road
Dharwar Road	
Blair Atholl Road	Rodger Sishi Road
Booth Road + Spine Road	Harry Gwala Road
Brickfield Road	Felix Dlamini Road
Brickhill Road	Sylvester Ntuli Road
Broadway	Swapo Road
Broad Street +	Dr Yusuf Dadoo Street
Grey Street	
Canal Road	Richard Walne Road
Cato Manor Road	Mary Thiphe Street
+ Portion of Francois Road to Bellair	
Centenary Road	M L Sultan Road
Chatsworth Circle	R K Khan Circle
Chelmsford Road	J B Marks Road
Commercial Road	Dr AB Xuma Street
Cowey Road +	Problem Mkhize Road
Edith Benson Road	
Dartnel Crescent +	Gladys Manzi Road
Mitchell Road	

Devenport Road	Helen Joseph Road
Dharwar Road +	
Bikaner Road	Krishna Rabilal Road
Dores Lane	Sanele Nxumalo Lane
Duranta Road	Basil February Road
Edwin Swales VC Drive	Solomon Mahlangu Drive
Essenwood Road	Stephen Dlamini Road
Edith Benson Road +	Problem Mkhize Road
Cowey Road	
Field Street	Joe Slovo Street
First Avenue +	Mathews Meyiwa Road
Stamfordhill Road	
Fischer Road - Hillcrest	Blessing Ninela Road
Fisher Street	Masobiya Mdluli Street
Francois Road	Rick Turner Road
Frere Road	Esther Roberts Road
Gale Street	Magwaza Maphalala Street
Gardiner Street	Dorothy Nyembe Street
Goble Road	Smiso Nkwanyana Road
Gray Park Road	Dr Hoosen Haffajee Road
Grey Street +	Dr Yusuf Dadoo Street
Broad Street	
Jan Smuts Highway	King Cetshwayo Highway + Whole of M13
Kensington Drive	Adelaide Tambo Drive
King George V Avenue + South Ridge Road	Mazisi Kunene Road
Kingsway	Andrew Zondo Road
KwaMashu Highway	Curnick Ndlovu Highway
Lamontville Main Road (Hull Road)	Msizi Dube Road
Leopold Street	David Webster Street
Lorne Street	Ismail C Meer Street
M27	Jabu Ngcobo Drive
M35 (Sipho Mkhize Drive)	Sbu Magwanyane Drive
Main Road - Tongaat	Gopalall Hurbans Road
MR 385 to	Mthoko Mkhize Drive
Mpumalanga T/Ship	Lena Ahrens Road

Manning Road	
Mansfield Road	Steve Biko Road
Marine Parade	O R Tambo Parade
Marriot Road	Gladys Mazibuko Road
Masonic Grove	Dullar Omar Grove
McDonald Road	Alan Paton Road
Mitchell Road +	Gladys Manzi Road
Dartnel Crescent	
Moore Road	Che Guevara Road
Moss Street	George Sewpersadh Street
MR577	Dumisani Makhaye Drive
Newlands East Drive	Musa Dladla Drive
Nicholson Road	Z K Matthews Road
NMR Avenue	Masabalala Yengwa Avenue
North Coast Road	Chris Hani Road
North Ridge Road	Peter Mokaba Road
Northern Drive -	A G Champion Drive
Phoenix	
Northway	Kenneth Kaunda Road
Northern Freeway	Ruth First Freeway
Old Dutch Road	Chris Ntuli Road
Old Fort Place	Archie Gumede Place
Old Fort Road	K E Masinga Road
Old Main Road - Isipingo	Phila Ndwandwe Road Isipingo
Old Main Road - Pinetown	Josiah Gumede Road
Old Main Road - South Road	Wanda Cele Road
Ordinance Road	Bram Fischer Road
Pelican Drive	Lenny Naidu Drive
Pine Street	Monty Naicker Road
Point Road	Mahatma Gandhi Road
Prince Alfred Street	Florence Nzama Street
Prince Edward Street	Dr Goonam Street
Queen Street	Denis Hurley Street
R603	Sbu Mkhize Drive
Queen Mary Avenue	Sphiwe Zuma Avenue
Richmond Road	Henry Pennington Road
Ridge Road	Peter Mokaba Ridge

Russell Street	Joseph Nduli Street
Shepstone Road	Qashana Khuzwayo Road
Smith Street	Anton Lembede Street
Sparks Road +	Moses Kotane Road
Abrey Road	
Spinal Road at Umlazi	Griffiths Mxenge Highway(Mangosuthu Highway)
St George's Street	Maud Mfusi Street
Stanley Copley Drive	R D Naidu Drive
Sydenham Road	John Zikhali
Stanger Street	Stalwart Simelane Street
South Ridge Road +	Mazisi Kunene Road
King George V Avenue	
Victoria Street	Bertha Mkhize Street
Victoria Embankment	Margaret Mncadi Avenue
Walter Gilbert Road	Isaiah Ntshangase Road
Warwick Avenue	Julius Nyerere Avenue
Watson Highway	Ushukela Drive
West Street	Dr Pixley KaSeme Street
Williams Road	Khuzimpi Shezi Road
Willowvale Road	Albert Dlomo Road
Winder Street	Dr Langalibalele Dube Street
Windermere Road	Lillian Ngoyi Road

EThekweni new street names have been in the headlines recently but little has been written about the men and women behind them. It is important to know who they were and how they contributed to the liberation struggle. South African History on Line has profiled the faces behind EThekweni new street names as follows:

Alan Paton (1903 – 1988)

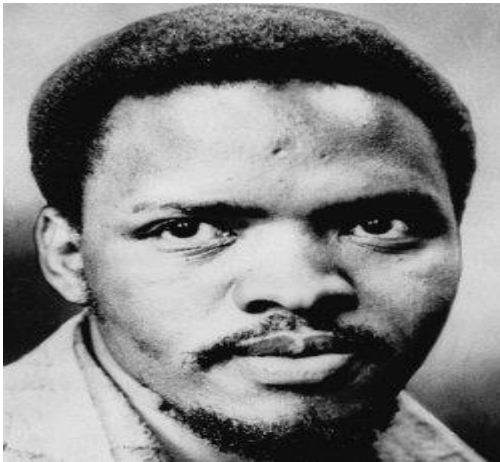


Alan Paton Road - Formerly McDonald Road

NOVELIST and liberal politician Alan Paton is perhaps best remembered for his work, *Cry The Beloved Country* (1948). By the time he died, in 1998, the book had sold 15 million copies and had been made into two films. Paton was the president and founder of the South African Liberal Party, which from 1953 opposed the National Party's introduction of apartheid legislation. The Liberal Party, which offered a non-racial alternative to the government's white supremacist policies, ceased to exist in 1968, with the introduction of the Prohibition of Political Interference Bill, which banned it. Paton came in for flak from a number of quarters. The government of the day harassed him, while some activists on the left considered the writer's gentle, Christian-liberal solution to South Africa's problems to be hopelessly inadequate. His opposition to international sanctions also drew criticism. Paton, who was born in Pietermaritzburg in 1903, found the magic of literature at an early age, reading Walter Scott, Charles Dickens and Rupert Brooke. He also read the Bible – his parents' Christian faith and the Old Testament deeply influenced his writings. From his early childhood Paton witnessed the increase of white power at the expense of the black majority. After completing a science degree at the University of Natal, Paton worked as a teacher at Ixopo High, a whites-only school, and then at another high school in Pietermaritzburg. In Ixopo, Paton fell in love with Dorrie Francis Lusted, who was married. After her husband died,

Paton and Lusted were married in 1928. She died in 1967 of emphysema. In 1969 Paton married his secretary, Anne Hopkins. Paton died on April 12, 1988, in his home, near Durban.

Stephen Bantu Biko (1946-1977)



Stephen Bantu Biko - Formerly Mansfield Road

STEPHEN Bantu Biko was born in King William's Town, the son of a government clerk. Biko had just entered Lovedale College, in Alice, in 1963, when his brother was arrested and jailed on suspicion of outlawed Poqo activities. It was a time of severe repression in the Eastern Cape, and Biko was also interrogated by the police and subsequently expelled from the college. Thus began his resentment of white authority. At the then Natal University's medical school for blacks in Wentworth, he was elected to the students representative council. In 1967 he attended a conference of the student union, Nusas, at Rhodes University. The host university prohibited mixed accommodation and eating facilities for the conference, prompting Biko to slate the artificial integration of student politics and rejected liberalism as the empty gestures of people who really wished to retain the status quo. Biko was an exponent of the Black Consciousness philosophy which sprang from an increasingly literate African population in the major urban centres during the 1960s. In the wake of the urban revolt of 1976, and with the prospects of national revolution increasingly likely, security police detained Biko in August. He was taken to Port Elizabeth and on 11 September, 1977, moved to Pretoria. On 12 September he died in detention, the 20th person to have suffered this fate in just 18 months. He was just 30. Several newspapers did

investigations and learned that Biko had died from brain injuries. It was also revealed that Biko had been assaulted before he was transported to Pretoria without any medical attention. Biko's contribution to the liberation struggle has been commemorated with the unveiling of a number of statues in his honour, and the naming of streets both in South African and abroad. He has also been the subject of books and films.

Ismail C Meer (1918-2000)

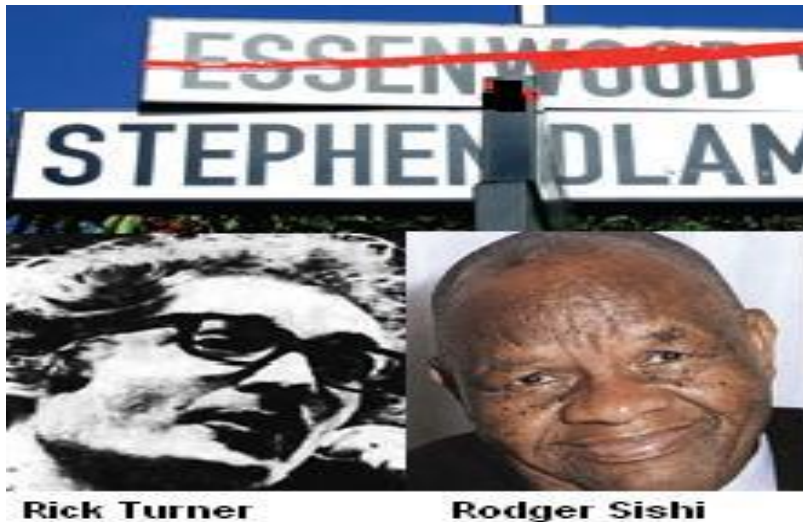


Ismail C Meer Street - Formerly Lorne Street

MEER was born in 1918 and grew up in the small town of Waschbank, where his father was a trader. Forced to go to work when his father's business collapsed in 1930, Meer later continued his education at Sastri College, in Durban, and at the then University of Natal. In 1946 he completed a law degree at the University of the Witwatersrand. As a student, he helped to found the Natal Teacher's Union and became involved in radical politics, eventually joining the South African Communist Party. While at Wits, where he was a contemporary and friend of Nelson Mandela, he became a supporter of Yusuf Dadoo, and when Dadoo became the leader of the Transvaal Indian Congress in 1945, Meer was elected the body's secretary. During the Indian passive resistance campaign of 1946, he edited the weekly *Passive Resister* in Johannesburg and spent a month in prison for his participation in the campaign in Natal. A strong believer in closer African-Indian cooperation in the campaign, Meer helped in negotiations leading to the "Doctors' Pact" of 1947 between Dadoo, GM Naicker, and A B Xuma. In spite of government bans on him and his wife Fatima, Meer established a successful law practice in Verulam. He was a participant in the 1952 Defiance Campaign, a vice

president of the Natal Indian Congress in the mid-1950's, as well as Natal President of the South African Congress of Trade Unions. He was among the Congress leaders arrested for treason in December 1956, but charges against him were dropped in early 1958. Meer died in 2000.

Rick Turner



Rick Turner Road - Formerly Francois Road

DR RICHARD Turner, known as Rick to his friends and peers, was a visionary academic who inspired a generation of young activists and helped the labour movement's resurgence before his assassination in 1978. Born in 1941, he taught at the then University of Natal, a passionate lecturer pioneering the teaching of radical political philosophy and an advisor to the National Union of South African Students (Nusas). With the help of Harriet Bolton and others, he encouraged white students to get involved in the organisation of black workers. Turner was banned with seven Nusas leaders, making it illegal for him to teach, publish or be quoted. He continued informally to advise unions and remained in contact with the student leaders. Two months before his ban was to expire, in January 1978, Turner was gunned down. He died in the arms of his 13-year-old daughter.

Rodger D. Sishi

Rodger Sishi Road - Formerly Blair Atholl Road

RODGER Dinga “RD” Sishi was a teacher, businessman, soccer administrator, Durban councillor, and mayor of Mpumalanga township. Born in Hammarsdale in 1928, he qualified as a teacher and taught for many years in KwaZulu-Natal and the former Transvaal Provinces. From 1960 to 1972 he served as the chief administration clerk of the Alexandra township health department. Sishi was closely associated with soccer. He played the game as a young man and served on the executive committee of the Alexandra and the Transvaal Football Association. From 1972 to 1976, he was the general manager of the National Professional Soccer League and later became the vice chairman and then chairman of the Professional Soccer League. He was subsequently elected deputy president of the Southern KwaZulu-Natal Football Association, a post he held until his death in 2001. As a founder member of the Mpumalanga Residents’ Association and mayor of Mpumalanga Township, Sishi was dedicated to helping people, particularly the less fortunate. A prominent ANC member, Sishi was elected as a Durban Metro councillor after 1994.

Stephen Dlamini

Stephen Dlamini Road - Formerly Essenwood Road

BORN in 1913, Stephen Dlamini was a leading trade unionist and member of the ANC in Natal. A factory worker, Dlamini rose through trade union ranks to become chairman of the African Textile Worker’s Union in the 1950s. He was an accused in the Treason Trail until charges against him were withdrawn in late 1958. In 1960 he went into hiding and helped to organise demonstrations against the detention of Congress leaders. In 1961 he was an organiser for the May stay-at-home, called by Nelson Mandela. In 1963 he was imprisoned on Robben Island, and was elected honorary president of the SA Congress of Trade Unions in 1967. After his release from prison he was banished to a rural reserve.

Lillian Masediba Ngoyi

Lillian Masediba Ngoyi Road - Formely Francois Road

Lillian Masediba Ngoyi was born in Pretoria in 1911 to a family of six children. She attended primary school at Kilnerton and later enrolled for a nurse's course, but eventually took a job as a machinist in a clothing factory, where she worked from 1945 to 1956. During this time she joined the Solly Sachs led Garment Workers Union, and later became one of its leading figures. Impressed by the spirit of the ANC volunteers, Ngoyi joined the party during the 1950 Defiance Campaign and was arrested for trying to use post office facilities reserved for whites.

Her energy and talent as a public speaker won her rapid recognition, and within a year of joining the ANC, she was elected president of its Women's League. In 1955, Ngoyi travelled to Europe as a delegate to the conference called by the Women's International Democratic Federation and was invited by the socialist delegates to tour Russia, China and other Eastern bloc countries.

She served on the executive of the Transvaal ANC from 1955, and in December 1956 became the first woman to be elected to the party's National Executive Committee. On 9 August she led the women's anti-pass march on the Union Buildings in Pretoria, one of the largest demonstrations in South African history.

In December 1956 Ngoyi was arrested for high treason along with 156 others. She stood trial until 1961 in the four-year-long trial. While the trial was still on and she was out on bail, Ngoyi was imprisoned for five months under the 1960 state of emergency. She spent much of this time in solitary confinement. She was issued banning orders in October 1962. These confined her to Orlando township and forbade her from attending any gatherings. In the mid 1960s she was jailed under the 90-day Detention Act and spent 71 days in solitary confinement. Her banning orders lapsed in 1972, but were renewed for a five-year period in 1975. Ngoyi, suffered heart trouble and died on 13 March 1980 at the age of 68.

Bram Fischer

Bram Fischer Road - Formerly known as Ordinance Road

ABRAM, or Bram, Fischer was born into a prominent Afrikaans family on 23 April 1908, in the Orange Free State. His father was a judge president of the Orange Free State Supreme Court. His grandfather was a prime minister of the Orange River Colony. After studying law, Fischer spent 1931 to 1934 at Oxford as a Rhodes Scholar. He later joined the Communist Party of South Africa (CPSA), and openly participated in its activities. This did not harm his career as a corporate lawyer and he was widely admired for his brilliance. During the 1940s Fischer served on the Johannesburg District Committee and the Central Committee of the CPSA.

In 1943 he helped AB Xuma revive the ANC. He was also a member of the Congress Of Democrats and was part of the defence team for the treason trialists of 1956 to 1961. He also defended the accused in the Rivonia treason trial, in 1964. In September of that year, Fischer was arrested and charged with being a member of Communist Party, an illegal organisation. He was granted bail and in January 1965 went underground, but was captured in November. In 1966 he was found guilty of violating the Suppression of Communism Act and conspiring to commit sabotage, and was jailed. In 1974 Fischer was ill with cancer and liberal newspapers and political leaders mounted a campaign for his release. They were successful and he was moved to his brother's home weeks before his death.

Chris Hani (1942-1993)



Chris Hani Road - Formerly North Coast Road

Chris Hani was born on 28 June 1942 into a family in Cofimvaba, in the former Transkei, the fifth of six children. At the age of eight he was an altar boy in the Roman Catholic Church and was quite devout. He wanted to become a priest, but his father discouraged him. In 1959, Hani enrolled at the University of Fort Hare, where he became involved in the struggle and was exposed to Marxist ideas. His Catholic background attracted him to the study of Latin and English Literature. In his autobiography of 1991, he wrote: “My studies of literature further strengthened my hatred of all forms of oppression, persecution and obscurantism.”

The treason trial of 1956 prompted him to enter the struggle. And in 1957, at the age of 15, he joined the ANC Youth League. In 1961 Hani joined the underground South African Communist Party (SACP), and the following year, he became a member of Umkhonto we Sizwe (MK), the military wing of the ANC. Three abortive assassination attempts were made on his life. In 1967, Hani fought with the Zapr forces in the then Rhodesia. He returned to South Africa in 1974 to build the underground structures. He again left South Africa for Lesotho, where he worked to reinforce and expand MK’s underground activities.

In 1983, he fought against Jonas Savimbi’s Unita, helping to oust Unita from the Angolan province of Malanje. By 1987 Hani had become chief of staff of MK, which was intensifying its struggle against the South African government. He returned to the country in 1990 and was later elected secretary general of the SACP. He was assassinated in the driveway of his Boksburg home on 10 April 1993.

Yusuf Mohamed Dadoo (1909-1983)



Dr Yusuf Mohamed Dadoo Street - Formerly Grey and Broad Streets

Dr Yusuf Dadoo was born on 5 September 1909, in Krugersdorp, the son of a businessman who had arrived in South Africa as a teen from the city of Surat, in India. As a six-year-old, Dadoo Jnr had to travel some distance daily by train to Fordsburg to attend school with other Indian children. In 1929, he left for London to study medicine, subsequently moving to the Royal College of Physicians of Edinburgh. There, he read Marxist literature which shaped his understanding of the nature of colonialism and capitalism. He also took part in political activities there. After his return to South Africa in 1936 he became involved in the Indian National Congress and the South African Communist Party, and immersed himself in passive resistance and anti-pass law politics. In 1947 he was a co-signatory of the historic Xuma-Naicker-Dadoo pact, marking a significant development in the co-operation between the African and Indian people.

The “Doctors’ Pact”, as it was known, demanded full franchise and the removal of discriminatory legislation. In 1950, Dadoo was elected president of the South African Indian Congress in recognition of his contribution to the struggle. In many ways, he was a symbol of internationalism, and of the oppressed. In his political life he was able to draw wide sections of oppressed blacks and democratic whites into the struggle. He died on 19 September 1983.

Gen. Joseph Nduli (1940-1995)

Gen. Joseph Nduli Street - (Formerly Russell Street)

Joseph “Mpsi” Nduli, activist, political analyst, ANC organiser and UMKhonto WeSizwe (MK) commander, was born on 1 January 1940 in Mayakhulu, near Stanger. Nduli’s shy persona belied his bravery; an unselfish cadre, he dedicated his life to the cause of liberation.

He joined the ANC’s armed wing in 1961, and received training in Egypt, the former Soviet Union and Algeria. “We didn’t spend a lot of time with him as a family in

exile,” said Nduli’s wife Sylvia. “However, we understood the situation and found innovative ways to spend quality time.

He was a great father and family man, who always put other people’s interests before his own.” A member of MK’s Luthuli Detachment, Nduli fought in Zimbabwe, before crossing the Limpopo into South Africa in 1967 during the Wankie/Sipolilo Campaign against combined Rhodesian and South African forces. The ANC later deployed him to Swaziland to recruit and train cadres for infiltration into South Africa.

In 1975 he was kidnapped by security forces on the Swaziland-South African border and sentenced to 15 years on Robben Island. “That was the most painful and difficult era of our life. I couldn’t attend his trial as I was a political refugee then. “My first visit to him in Robben Island was in 1989,” Sylvia said. The family returned to South Africa from Swaziland in 1991, a year after Nduli was released from Robben Island.

He was appointed Southern Natal Regional Organiser and the first chairman of the ANC Durban Central branch. He was later appointed organiser of the ANC Durban North region. Sylvia, also a renowned underground organiser, believes the past should not be forgotten. “We commend our Council for ensuring our beloved ones, who played a part in our liberation, no matter how small or big, are not forgotten. “We hope that someday those who still oppose this noble initiative will comprehend that a nation that respects and honours its past is a nation that prospers.” Nduli was assassinated in 1995, and his body dumped near his home in Avoca.

Curnick Ndlovu Highway (1932-2002)

Curnick Ndlovu Highway - (Formerly KwaMashu Highway)

Curnick Ndlovu was born in Matatiele in 1932. His parents moved to Durban’s uMkhumbane settlement in 1941. It was the squalid conditions there that prompted him to become involved in politics at the age of 20, in 1953, at the height of the Defiance Campaign.

A unifier, leader and nonracist, he fought for better living conditions in prison. He played a pivotal role in uniting political prisoners on Robben Island. He also recruited

comrades from the Black Consciousness Movement, some of whom are prominent leaders in the ANC and government today. He worked with other prominent ANC leaders like Chief Albert Luthuli, Dr Monty Naicker, Dr Yusuf Dadoo, Moses Kotane, Govan Mbeki and Ruth First. Ndlovu died in 2002.

Masabalala Yengwa (1923-1987)



Masabalala Yengwa - Formerly NMR Avenue

Masabalala Yengwa was born on 6 December 1923 at kwamaQumbi, in kwaMaphumulo, and completed his matric in 1943. Later he took over as a trade union organiser from Hubert Sishi, who was to become one of the pioneering broadcasters at the then Radio Bantu.

Yengwa changed the outlook of the trade union movement, shifting its focus to shopfloor issues. His role as a trade unionist prepared him for his future career in politics. After joining the ANC, he worked closely with Stalwart Simelane, JG Champion, Chief Albert Luthuli and Dr WZ Chonco, who was president of the ANC in Natal at the time. His organising skills came in handy when he helped the women leaders in Natal organise a successful women's defiance campaign.

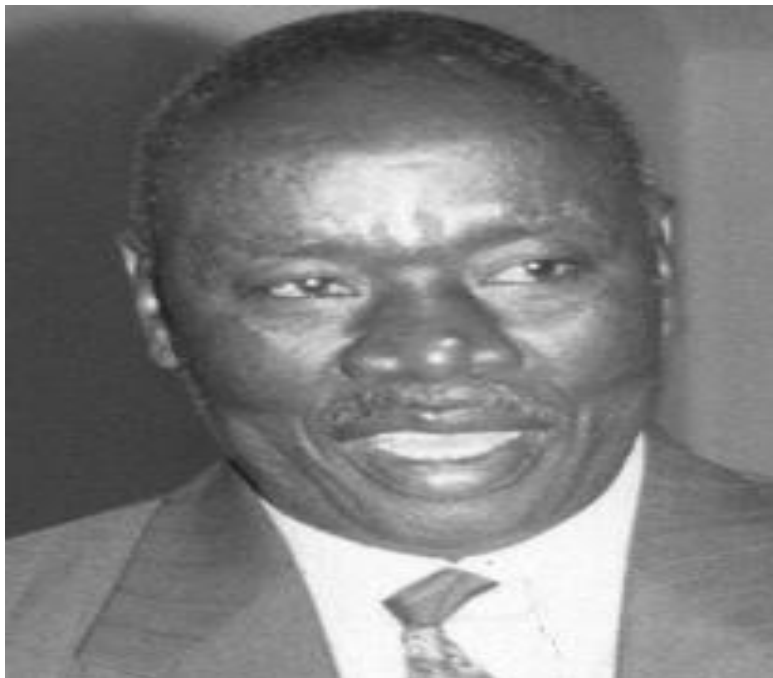
Yengwa soon attracted the attention of the apartheid security forces and in 1952 he was arrested for being a member of a banned organisation. He was arrested again in 1956. In 1957 Yengwa married Edith, nee Sibisi, a schoolteacher. Their wedding was

graced by a number of ANC heavyweights, including Luthuli and Dorothy Nyembe. In the same year, Yengwa was the best man at ANC leader Oliver Tambo's wedding. Also in that year, he was acquitted with the other 156 treason trialists, but the state continued to harass him and he was constantly under house arrest.

The couple had four children, Njabulo, Zipho (who still lives in London), Mphiwa (a business person in Durban), and Mbonisi (who lives in Johannesburg). In 1964, Yengwa was charged under the Terrorism Act. He was released the following year but placed.

In 1966 Yengwa escaped South Africa on foot, going into exile through Golela, Swaziland, where he practised law. He moved from Swaziland to London in 1970. In 1972 he represented the ANC at the United Nations. In the same year, his family joined him in London. He suffered a stroke, and although he recovered somewhat, and was elected chairman of the ANC in London, his activities and movements were severely curtailed. He died on 21 July 1987.

Sylvester Ntuli (1934-2003)



Sylvester Ntuli Road - Formerly Brickhill Road

Liberation movement stalwart Sylvester Mthembeni Ntuli was born at Mbongolwane, Eshowe, in 1934. During the “One Pound a Day” strike in 1961, Ntuli was at the forefront, organising and encouraging workers to join the protest. He was staying with his family at Lamontville at the time, after relocating from uMkhumbane in 1958. In the same year, he married Antonia Shezi and had four children, three boys and a girl. Two of his children are still alive, Chris, an ANC member of parliament, and Nhlanhla, who works in New Germany. During one of his running battles with the police, Ntuli was shot twice in the lower abdomen, and residents who saw what had happened were too scared to let him into their homes to help him. His eldest son Chris still remembers his father’s coat riddled with bullets during one of his confrontations with the apartheid police. Ntuli gained a reputation as a fearless trade unionist in his days at Consolidated Textiles, known to many workers at the time as KwaBlanket. After the first democratic elections in 1994, Ntuli and other activists formed the Umlazi Reconstruction and Development Committee to monitor development and service delivery in the area. He was elected chairman of the committee in 1995. He worked with Willis Mchunu, now KwaZulu-Natal MEC for Local Government, and the late Masobiya Mdluli. He was instrumental in the formation of taverns in Umlazi and was later elected Chairman of the KZN Taverners Association. Ntuli was elected an eThekweni councillor for the ANC in 1996. In his personal capacity, he contributed to the education of several poor children in Umlazi. He died in 2003.

Lenny Naidu (1964-1988)

Lenny Naidu Drive - Formerly Pelican Drive (Chatsworth)

It’s been almost 21 years since Lenny Naidu, a dedicated member of the ANC’s military wing, Umkhonto weSizwe, was killed along with eight women by apartheid security forces at the South Africa-Swaziland border. He was just 24. He had gone into exile in 1986 and was returning home after receiving military training. Naidu’s vigour and resolve continue to inspire those he left behind, especially in his community.

Jurie Denver, of the Lenny Naidu Institute, said: “Young as he was, he left such a significant legacy. His unwavering contribution to the liberation struggle truly deserved recognition. It’s part of our rich history and we are proud of him.” The institute,

established in 2006, focuses on youth development. It recently held a ceremony to mark the renaming of Pelican Drive after Naidu. Naidu's sister, Amsha Naidu, described him as, "a very gentle, loving and humble young man who constantly wore a smile on his face, but was very strict with his siblings". She said the family had never known him as an activist, "yet he was so clued up on the politics of the day and wanted justice, peace and development for his people". She described him as a great all-rounder.

"He excelled in sports, especially soccer, and won several trophies at school, including book prizes. He never gave us any serious indication that he'd leave. He was convinced of his beliefs." She said he had told his family once that he was prepared to die for his beliefs. "For us, renaming Pelican Drive as Lenny Naidu Drive is true recognition of the sterling contribution Lenny made towards the emancipation of the oppressed. We are very proud of our brother and others who went through this tough and rough journey," she said. "Lenny walked this road to and from school for many years. Now his spirit will live on forever." Naidu was born on 12 April 1964 and died on 8 June 1988.

Solomon Mahlangu (1960-1979)



Solomon Mahlangu Drive - Formerly Edwin Swales VC Drive

Solomon "Kalushi" Mahlangu, was hanged at the Pretoria Central Prison on April 6, 1979. He had been charged for the murder of two white civilians in Johannesburg two years earlier. Mahlangu had left the country in 1976 after the Soweto uprising, at the age of 19. He was sent to Angola, where he was chosen for training for an elite force to return to South Africa to carry out a mission commemorating

Siphiwe Nyanda, the former chief of the South African National Defence Force, describes Mahlangu as an “unassuming, disciplined young man who would, today, be a very integral part of the national defence force, protecting the country”. An April 1999 Mail & Guardian article said the mission was aimed at “joining the thousands of school kids who were definitely going to remember June 16, 1976, with protests all over the country”. Mahlangu was reportedly joined by cadres from Duduza, among them Monty Motlounge, a sniper, and George “Lucky” Mahlangu. The three made it as far as Johannesburg, but while walking in Goch Street they were confronted by police.

A gun battle ensued, and two people were killed. Mahlangu faced a murder charge, but Motlounge, who had fired fatal shots, was declared mentally unfit to stand trial after police and onlookers had assaulted him. Mahlangu was hanged despite calls from local and international organisations for him to be pardoned.

Florence Mkhize (1934-1999)



Florence Mkhize Building - Formerly Martin West Building

From humble beginnings, Florence Mkhize emerged as one of the giants of the liberation struggle. In recognition of her enormous contribution, her name graces the Florence Mkhize Building, the city centre municipal offices formerly called the Martin West building. Mama Flo, as she was affectionately known, was born in 1934 in Umzinto, a rural area on the South Coast. She became politically aware at 16 while attending a Roman Catholic school on the South Coast. On leaving school she threw

herself into politics. She moved to Durban and married Amos Mswane in the 1950s and the couple had four children. Two boys, Mandla and Thulani have since died.

But the eZasegasini Metro interviewed one of the daughters, Khosi, in Mama Flo's modest Lamontville home. Khosi, who works in Johannesburg, remembers that their house was a hive of activity. Comrades fleeing the apartheid security forces were often put up there. According to Khosi, KwaZulu-Natal MEC for Transport, Safety and Community Liaison, Bheki Cele, was one of the hundreds of comrades who sought refuge at Mama Flo's house time and again. She said her father, although not politically inclined, never interfered with his wife's activities. He allowed her to travel the length and breadth of the country and even overseas.

Mama Flo was one of the organisers of the 1950 Defiance Campaign in the then Natal and the legendary women's anti-pass march on the Union Building in Pretoria, on 9 August 1956.

In the 1980s Mama Flo and other comrades flew to Amsterdam to raise funds to establish a school for children who were refused admission to township schools because their parents were politically active. Phambili High School was founded after this trip.

In a long and illustrious political career, she rubbed shoulders with some of the country's liberation greats, including the Mxenges, Shushas, Dorothy Nyembe, Msizi Dube, Cyril Zulu and Albertina Sisulu. She became a councillor for ward 75 after the 1994 elections, a position she held until her death on 7 July 1999. She fought to have an HIV/Aids facility built in Lamontville, a dream that was realised, but only after she had died.

Matthews Makholeka Meyiwa



Matthews Meyiwa Road (1934-) - Formerly First Avenue and Stamford Hill Road

Trade unionist, ANC activist and Robben Island veteran, Matthews Makholeka Meyiwa played a prominent role in the civic life of Mpumalanga, in eThekweni's Outer West. Meyiwa was born on 24 August 1924, in Geordedale, near Hammarsdale.

His parents, George and Anne, were peasant farmers and this boy was the last of eight children born to the Meyiwa household. He attended Geordedale Primary School and Memorial Salvation School, and did his secondary level education at Mpolweni Mission, before progressing to Adams College. It was there that he met Inkosi Chief Albert Luthuli, a teacher at the college, who was later to become the great ANC leader and a recipient of the Nobel Peace Prize.

Rubbing shoulders with such a luminary, Meyiwa became involved in politics himself. He was unable to finish his junior certificate because of financial difficulties, so found work as a clerk at Alcan Aluminium, in Pietermaritzburg.

Meyiwa got involved in the trade union movement and this led to him joining the ANC in 1949 and later the South African Communist Party, along with leaders such as Moses Mabhida and Harry Gwala.

Meyiwa was politically active throughout the 1950s and in 1963 was arrested as an operative of the ANC's armed wing, Umkhonto weSizwe. He spent eight years in jail on Robben Island, with now President Jacob Zuma, and other struggle heroes. Meyiwa was released in 1972, and resumed his political activities, working to reactivate the ANC's underground structures and recruiting young men and women and ensuring their safe passage into exile.

He also became involved in social development projects in Mpumalanga Township and was elected president of the Mpumalanga Family and Child Welfare Society. A campaign against crime initiated by Meyiwa proved so successful that the area became free of crime.

In 1975 he was again arrested for his political activities and sentenced to life imprisonment. When the National Party started negotiations with the ANC, he and many political activists were released from Robben Island, in 1991. Meyiwa resumed his work for the ANC, this time wooing traditional leaders to join the progressive movement.

In 1996 he was elected deputy mayor of the Outer West and in 1999 became the mayor of the Outer West Local Council. When the local councils merged to form the Metro Council, he became a councillor. Meyiwa fell ill and died in 2002. He was survived by his wife Sylvia Meyiwa (MaZondi), who he had married in 1949, and their seven children – Goodwill, Barbara, Percy, Wiseman, Humphrey, Busisiwe and Nana, who were all trained teachers. Sylvia and the couple's eldest son died in 2005.

Che Guevara



Che Guevara Road (1928-1967) - Formerly Moore Road

Ernesto “Che” Guevara was born on 14 May, 1928 in the city of Rosario, Argentina, the eldest of four children. The nickname “Che”, meaning friend or mate in South America, was given to him by his peers while he was studying medicine at the University of Buenos Aires. Guevara completed his studies in 1953 and began work as a doctor. He became involved in politics at a time when Cuba was ruled by the dictator, Gen Fulgencio Batista.

Guevara joined forces with Cuban rebel Fidel Castro and 80 other men and women to overthrow Batista. Guevara’s group, the July 26, Movement, had planned to set up base in the Sierra Maestra Mountains, in Cuba, but were attacked on their way by government troops. By the time they reached the mountains there were only 16 men left and they had few weapons. But as the months passed, Guevara’s group grew stronger.

As the guerrilla's over-ran government held territory they distributed land among the peasants, bolstering support for Guevara and Castro’s rebels. Government officials hit back, torturing and executing innocent people, including children, to get information about the rebels. Some people were publicly hanged, which disgusted many Cubans, increasing support for the rebels.

Some 45 organisations signed an agreement committing themselves to the movement. Among them were national bodies representing doctors, architects and lawyers – support for the rebels now included not only the poor, but the middle class too. Batista sent more troops to capture Guevara but they were unsuccessful.

In March 1958 many Cubans showed their dissatisfaction against Batista by boycotting the elections, reinforcing Castro’s conviction that he enjoyed sufficient support to overcome Batista. Then, after talks with the US government, Batista fled Cuba. The people responded by striking and the military was forced to agree to the people’s terms. On 9 January, 1959, Castro became the new leader of Cuba. Under his rule, the government passed new laws cutting rent, redistributing land to peasants and abolishing separate amenities for blacks and whites.

Guevara married his first wife, Hilda Gadea, a Peruvian economist and leftist leader, in 1955. They had one daughter, who committed suicide. In 1959 he remarried, Aleida March. The couple had four children. In the following year he wrote two books, *Guerrilla Warfare* and *Reminiscences of the Cuban Revolutionary War*. Guevara served as Minister of Industries from 1961-65 before resigning to become a Guerrilla leader in the Congo and Bolivia. In 1967 he was captured by Bolivian troops while attempting to recruit miners, interrogated and executed.

Harry Gwala (1920-1996)



Harry Gwala Road - Formerly Booth and Spine Roads

Politician, teacher, father and to many a hero who refused to be intimidated by anybody, Harry Themba Gwala, also known as the “Lion of the Midlands”, played a crucial role in the fight for freedom. Gwala was born in 1920 at Swayimane, New Hanover, to Philemon and Bella Gwala, the eldest of four children. His father, Philemon, was a farm labourer, who toiled from sunrise to sunset, which Gwala Jr detested and regarded as slavery. He began his education at Swayimane Primary School before moving to Adams College and later qualifying as a teacher.

He attended political education classes secretly conducted by the college and this led to him becoming increasingly absorbed in politics. His first placement as a teacher was in Slangspruit, Pietermaritzburg, where he taught the legendary Moses Mabhida. In 1943, after resigning from teaching, Gwala joined the South African Communist Party. He signed up with the ANC in 1945. About this time he married Elda Mkwayi. The couple had four children, Mfana, Linda, Lindiwe and Lulu, who died in 1992.

In 1970 Gwala and his family moved to Engadini (now known as Hayfields) in Pietermaritzburg. They were later removed from Engadini under the Group Areas Act. The family was repeatedly harassed by the authorities because of Gwala's involvement in politics. But, this did not prevent him from striving to instill a sense of pride in his children and to encourage them to become articulate. They were only permitted to listen to Radio Freedom and he taught them about politics. Gwala was arrested in the 1960s and imprisoned on Robben Island for eight years.

Amidst all this turmoil, Elda, who worked at a laundromat, remained a pillar of strength to her family. Times were hard in the Gwala household, with the family living on handouts given to the dependents of detained politicians. After his release from prison he was re-arrested in 1975 and this time sentenced to life imprisonment, but was again released in 1988 because of ill-health. Both his hands and arms had become paralysed.

Nevertheless, he soldiered on, travelling the length and breadth of KwaZulu-Natal mobilising ANC supporters. In 1994 he was elected Chief Whip of the provincial legislature. His daughter, Lindiwe, describe him as a caring, loving father and a gifted leader who was quick to lend an ear. She dismisses claims that he was a "warlord". Gwala died of asthma on 20 July 1996 and was survived by his remaining three children. Bella died in 1985, 11 years before Gwala's death, while he was still on Robben Island. He was refused permission to attend her funeral.

Felix Dlamini (1940-)



Felix Dlamini Road - Formerly Brickfield Road

The first black city manager of eThekweni, Felix Dlamini was also a noted social worker, communicator, educator and unifier. Born on 21 September 1940 at Highflats in Ixopo, one of eight children, Dlamini attended Mhlabashana Primary School and later Mariannhill Junior Secondary. He enrolled at the University of Zululand where he studied to become a social worker. Dlamini immersed himself in the field, and went on to serve as the president of the South African Black Social Workers Association from 1982 and 1992.

In 1967 he married Nelly Dlamini. The couple had three daughters, Nolwazi, Khaliphile and Zamaswazi. A loyal ANC supporter, he was one of the key figures in recruiting members and reviving organisational structures in the greater Durban area and beyond after the unbanning of the party in 1990. In 1991 Dlamini was instrumental in establishing the Umlazi Peace Committee. In 1996 he was elected as the first chairman of the ANC's Durban South region. Highly regarded by his comrades, Dlamini was a humble and flexible man, but firm when it came to organisational matters and he implemented party programmes to the letter.

From 1998 he served on the ANC's provincial executive committee. An MPL from 1994 to 1999, Dlamini was regarded by many as an effective and efficient member of the KwaZulu-Natal Finance Portfolio Committee. He became the committee's chairman in 1999. In 1999 he was also made the first eThekweni Unicity manager, a position he held until his death on 21 January 2002. He had contracted malaria during a visit to the Kruger National Park. His wife Nelly described him as an "enthusiastic person who loved life and loved people". He is also survived by his daughters and grandchildren, Mpho and Dineo.

Joe Slovo (1926-1995)



Joe Slovo Street - Formerly Field Street

Yossel Mashel Slovo was born in Lithuania in 1926 to a Jewish family who immigrated to South Africa when he was eight. His father worked as a truck driver in Johannesburg. Slovo left school in 1941 and found work as a dispatch clerk. He joined the National Union of Distributive Workers and, as a shop steward, was involved in organising a strike.

In 1942 he joined the South African Communist Party (SACP). Inspired by the Red Army's battles against the Nazis on the Eastern Front in World War II, Slovo volunteered to fight in the war. On his return he joined the Springbok Legion, a multiracial radical ex-servicemen's organisation. He studied at Wits University from 1946 to 1950, graduating with a law degree. A student activist, he was in the same class as Nelson Mandela and Harry Schwarz.

In 1949 Slovo married Ruth First, another prominent Jewish anti-apartheid activist and the daughter of SACP treasurer Julius First. They had three daughters, Shawn, Gillian and Robyn. First and Slovo were listed as communists under the Suppression of Communism Act and could not be quoted or attend public gatherings. But this did not stop Slovo from becoming active in the Congress of Democrat (an ally of the ANC as part of the Congress Alliance). He was also a delegate at the Congress of the People in June 1955, in Kliptown near Johannesburg, where the Freedom Charter was drafted.

Slovo was arrested and detained for two months during the Treason Trial of 1956 but charges against him were dropped in 1958. He was later held for six months during the State of Emergency declared after the Sharpeville massacre of 1960. In 1961, Slovo and Abongz Mbede emerged as leaders of the ANC's armed wing, Umkhonto we Sizwe. In 1963 Slovo went into exile and lived in Britain, Angola, Mozambique and Zambia. He was elected general secretary of the SACP in 1984. He returned to South Africa in 1990 to participate in the early "talks about talks" between the government and the ANC. Ailing health forced him to step down as general secretary in 1991 and he was succeeded by Chris Hani.

In 1989 he wrote an influential document, "Has Socialism Failed?" which acknowledged the weaknesses of the socialist movement and the excesses of Stalinism, while at the same time rejecting attempts by the left to distance themselves from socialism. In 1992 Slovo proposed the breakthrough in the negotiations to end apartheid with the "sunset clause" for a coalition government for the five years following a democratic election, including guarantees and concessions to all sides. After the elections in 1994 he became Minister of Housing in Mandela's cabinet, until his death in 1995 from cancer.

Qashana Khuzwayo (1932-1988)



Qashana Khuzwayo Road - Formerly Shepstone Road (Pinetown)

Educator, businessman and community leader, Norman Qashana Emmanuel Khuzwayo resisted the formation of Bantustans during apartheid. Khuzwayo was born on 14 June 1932 in Clermont to Simon, a business pioneer in Clermont, and Yena Khuzwayo. He was one of two brothers and five sisters.

Khuzwayo attended St Chads High School before moving to Inkamana High School where he obtained his matric in 1953. The following year he joined St Francis College in Marianhill, where he studied for a teacher's diploma. His first teaching post was at Glencoe Secondary School where he specialised in teaching English and Social Studies. Later he moved to St Augustines, where he taught the brother of Dr Frank Mdlalose, the first Premier of KwaZulu-Natal. Wishing to work closer to his home, Khuzwayo was transferred to the newly opened Sibonelo High School in KwaMashu.

In 1959 Khuzwayo married Miriam Dikeledi Mothebe, from Orlando East, who was a trainee nurse at the time. The couple had four children, Ginger, Sibusiso, Dukuza and Vukile. Khuzwayo had a keen interest in promoting technical skills among black pupils and as a result was attached to the TV and video school in Marianhill as a volunteer headmaster. Khuzwayo's other interests were soccer and music. He was a prominent member of the Christianenburg Church Choir. His family described him as an

honourable man who always put them first. Khuzwayo was killed in 1988. He was survived by his wife, two sons and 13 grandchildren.

S'miso Nkwanyana (1972-2003)



Smiso Nkwanyana Road - Formerly Goble Road

S'miso Nkwanyana was a young lion of the South African Communist Party (SACP) and a leader of the party in KwaZulu-Natal. He was tipped for a bright future on the national stage when he died, aged 31.

Born in rural Melmoth in Northern KwaZulu-Natal in 1972, Nkwanyana grew up at a time when resistance to apartheid was intensifying and he later said that this left him with no choice but to join the struggle for freedom. After completing his education, Nkwanyana was elected provincial secretary of the South African Communist Party in KwaZulu-Natal in 1999 at a time when the party was in decline. He was just 27 and many within the party questioned whether he would be up to the task of rebuilding its fortunes.

As it turned out they needn't have worried, Nkwanyana was so successful that the KZN branch was soon one of the party's strongest. His peers described him as a dedicated cadre who followed in the footsteps of and built on the achievements of KZN communists such as Johannes Nkosi, Moses Mabhida, Stephen Dlamini, Harry Gwala and Mzala Nxumalo. Nkwanyana, they said, understood that to be a true communist

meant placing the interests of the people above personal interests and he had a reputation as a people's person who was dedicated to his work.

Nkwanyana was also known for his remarkable commitment to gender equality in both his political and personal lives. He constantly emphasised the need to ensure that the SACP did not simply pay lip service to gender equality. To this end he worked with the South African Democratic Teachers' Union in KwaZulu-Natal to ensure that a joint gender-political school was held in June and an agreement was reached with the union to make this an annual event. Nkwanyana strove to educate himself and was a voracious reader of Marxist classics and contemporary communist literature.

He hated opportunism and careerism and was forthright in expressing his views. He took every opportunity to provoke debate on issues confronting the SACP, the ANC-led alliance and the revolution. Respect these qualities soon earned him the respect of the alliance in the province. He helped build a party that was fiercely independent, but at the same time loyal to the alliance. He never saw a contradiction between an independent party and membership of the alliance. He was also devoted to his family and was known never to start any long meeting without having called his wife, Gcina, to find out how she and their two children were. She described him as a family man whose best playmate was their daughter Olwethu.

He died in an early morning car crash in August 2003. According to a news report, Nkwanyana had left an all-night meeting to prepare for the South African Municipal Workers' Union provincial congress, shortly before the accident.

Peter Mokaba (1959-2002)

Peter Mokaba Road - Formerly North Ridge and Ridge roads

Peter Mokaba, the outspoken former ANC Youth League President and Deputy Minister in Nelson Mandela's government, was born in Mankweng Township near Polokwane (Pietersburg at the time) on 7 January 1959. His parents, Albert Mogodi and Priscilla Mapitsi Mokaba, were poor migrant workers. Mokaba's childhood prepared him for a life of struggle, exposing him to the injustices and violence of the apartheid

system. His family had been forcibly removed to Mankweng, where they lived as squatters. While at Hwiti High School in Mankweng, Mokaba became a leader of the school boycotts in the north. He was inspired to early political action by activist Onkgopotse Tiro, the black consciousness poet, and more directly, by Winnie Kgwane, the Black People's Convention founding president.

He slept in the mountains to evade arrest but was eventually captured in November, 1977. The authorities banned him from attending school so he completed matric on his own in 1978. In 1980 he registered at the University of the North. His education was repeatedly interrupted by state harassment and arrest, but Mokaba maintained a lifelong passion for learning. He never stopped studying, completing a Masters degree in Development Management at the University of Witwatersrand. At the time of his death he was studying for a second Masters degree, this time in Economics at the University of Stellenbosch. By the 1980s he had got involved in the underground organisation and decided to leave the country for military training in Angola. Later, he returned to the country with the task of setting up bases, training new recruits and conducting economic sabotage.

He was arrested in 1982 and tried for membership of the ANC, possession of weapons, undergoing military training and recruiting for the ANC. Sentenced to six years' imprisonment, Mokaba was sent to Robben Island. However, one year later the Appeal Court set aside his conviction, and he was released. He was immediately rearrested on similar charges and tried. The court sentenced him to three years', suspended for five years. Once more Mokaba went to work among the youth. His energy, experience and fiery vision soon gave him a place in the leadership. When the Mankweng Youth Congress was formed in 1985, he was elected to its leadership. He then served as education officer for the Northern Transvaal UDF Regional Youth Co-ordinating Committee.

He also played a key role in opposing the planned independence of KwaNdebele in 1986. In March 1987, although threatened with arrest, he was elected South African Youth Congress (SAYCO) president at its secret launch. During the apartheid years more than a dozen attempts were made to kill Mokaba. Shots were fired at him, his home was fire-bombed, and a would-be assassin once confessed he had been ordered

by security police to kill him. After the unbanning of the ANC, SAYCO was dissolved and in December 1991 he was elected ANC Youth League president. He bowed out of the league on 14 January, 1992. Elected as a Member of Parliament in April 1994 and again in June 1999, Mokaba served as Deputy Minister of Environmental Affairs and Tourism in the government of former President Mandela. He died on 9 June 2002 after being admitted to hospital with respiratory problems. He is survived by his former wife and three children, daughters Nomzamo and Thandiwe and son, Siyabulela. The World Cup stadium in Polokwane has been named in his honour.

Julius Nyerere (1922-1999)

Julius Nyere Avenue - Formerly Warwick Avenue

JULIUS Kambarage Nyerere, the first president of Tanzania, and earlier Tanganyika, was a much-admired statesman and pan- Africanist, but history has been less kind in its judgement of his domestic policies and indigenous brand of socialism. Born on April 13, 1922 in Butiama, in what was then Tanganyika, Nyerere was the son of the chief of the small Zanaki tribe. He was 12 before he started his formal education. He attended the Tabora Government Secondary School. His intelligence was soon recognised by the Roman Catholic fathers who taught him. With their help, he trained as a teacher at Makerere University in Kampala (Uganda).

On gaining his diploma, Nyerere taught for three years before receiving a government scholarship which allowed him to study for a Master of Arts in history and political economy at the University of Edinburgh. He was the first Tanzanian to study at a British university and only the second to gain a degree outside Africa. In Edinburgh, partly as a result of his exposure to Fabian thinking, Nyerere began to develop his particular vision of connecting socialism with Africa communal living. On returning to Tanganyika, Nyerere was forced by the colonial authorities to choose between politics and teaching. He was reported as saying he was a schoolmaster by choice and a politician by accident. Working to bring a number of different nationalist factions into one grouping, he achieved this in 1954 with the formation of the Tanganyika African National Union.

He became President of the Union (a post he held until 1977) and entered the Legislative Council in 1958. He became Chief Minister in 1960. A year later Tanganyika was granted internal selfgovernment and Nyerere became Premier. Full independence came in December 1961 and he was elected President in 1962. Integrity Nyerere's integrity, ability as a political orator and organiser, and readiness to work with different groupings was a significant factor in independence being achieved without bloodshed. A committed pan-Africanist, Nyerere provided a home for a number of African liberation movements including the African National Congress and the Pan African Congress of South Africa, Frelimo when seeking to overthrow Portuguese rule in Mozambique, ZANU (and Robert Mugabe) in their struggle to unseat the white regime in Southern Rhodesia (now Zimbabwe).

He also opposed the brutal regime of Idi Amin in Uganda. After a border invasion by Amin in 1978, a 20 000-strong Tanzanian army along with rebel groups, invaded Uganda. It took the capital, Kampala, in 1979, restoring Uganda's first President, Milton Obote, to power. The battle against Amin was expensive and placed a strain on government finances. There was considerable criticism within Tanzania that he had overlooked domestic issues and had not paid proper attention to internal human rights abuses. Tanzania was a one party state – and while there was a strong democratic element in organisation and a concern for consensus, this did not stop Nyerere using the Preventive Detention Act to imprison opponents.

In part this may have been justified by the need to contain divisiveness, but there does appear to have been a disjuncture between his commitment to human rights on the world stage, and his actions at home. His collectivisation of the country's agricultural system caused output to plummet and only World Bank and IMF loans averted bankruptcy. In 1985 Nyerere gave up the presidency but remained as Chairman of the party – Chama Cha Mapinduzi (CCM). He gradually withdrew from politics, retiring to his farm in Butiama. In 1990 he relinquished his chairmanship of CCM but remained active on the world stage as chairman of the Intergovernmental South Centre. One of his last high-profile actions was as the chief mediator in the Burundi conflict (in 1996). He died in a London hospital of leukaemia on October 14, 1999.

K.E. Masinga (1904-1990)

K.E. Masinga Road - Formerly Old Fort

Broadcasting pioneer and tireless champion of local languages, history and traditions, King Edward (KE) Masinga was born in 1904 at Mzumbe on the KwaZulu- Natal South Coast. His father had run away from home to become a missionary and had settled in the area to teach and preach. When he was six, Masinga started looking after his father's cattle and goats. He would start his herd boy duties at 5am and then go to school at 3pm. His father died when he was 11 and the family moved to Inanda, where he went to school at the Ohlange Institute, started by ANC founder, Rev John Dube.

His mother worked as a domestic worker to pay for his schooling. After leaving the Ohlange Institute he went to Adams College, where he studied for his matric and a teaching certificate. He worked as a teacher until 1941, rising to the position of headmaster. At 37 he opted for a complete change in career. While walking along Samora Machel (then Aliwal) Street, he passed a building and asked the guards its name. They told him it was the SABC, but that no black person worked there except as cleaners or "tea boys". Undaunted, Masinga walked in and spoke to a director. That same night he made history when he read the 7pm news in isiZulu, for the first time.

He soon started making records of the songs he had sang while a herd boy and formed a choir. He made records of isiZulu children's songs and translated the English news into isiZulu. He translated nine of Shakespeare's plays, including Romeo and Juliet, into isiZulu, making these classics accessible to millions of South Africans. Just how widely respected Masinga was in his field became apparent in 1957, when the United States government invited him to America to study and to talk about Zulu music. When he was 67 he began to have problems with his sight and despite many operations nearly became blind. He married eight times and had five daughters. He retired when he was 65, but was re-employed by the SABC and eventually retired at 68. He died in 1990.

Charlotte Maxeke (1874-1939)

Charlotte Maxeke Street - Formerly Beatrice Street

Multi-Talented Charlotte Maxeke blazed a trail for women in academics, teaching and the clergy in the early years of the 20th Century, a time when white men dominated these professions. She was born Charlotte Manye on 7 April 1874 at Ramokgopa, Pietersburg. Her mother was a teacher and her father a roads foreman and Presbyterian lay preacher. She attended primary school in Uitenhage and high school in Port Elizabeth, excelling in mathematics, languages and music. Her dream from an early age was to be a teacher and helped tutor many classmates after school.

After her family moved to Kimberly in search of work, Maxeke, a gifted singer, earned a place in an overseas-bound choir thanks to a solo performance at the town hall. The choir left for Europe in 1896 and performed across the continent and the United States. But at the end of the US tour, the European organisers deserted without paying the choir, leaving them on the streets of New York City, penniless and without tickets home. Fortunately, a bishop of the US Methodist Church recognised her name in a newspaper report on their plight and offered her a scholarship to Wilberforce University in Ohio. In 1903 she became the first South African to earn a doctorate in arts and humanities. After her return to South Africa, she became the first African teacher in the Transvaal and married the Rev Marshall Maxeke.

In 1908 the Maxekes established the Wilberforce Institute for the African Methodist Episcopal Church (Amec) at Evaton in the then Transvaal and she played a pivotal role in the amalgamation of the church with the Ethiopian Church. In 1912 the couple accepted an offer by Chief Enock Mamba from Abathembu to establish and run a college on his farm. In 1918 Maxeke formed the Bantu Women's League, which later became the ANC Women's League, of which she was President for many years. In 1928 she returned to America as a delegate to the Amec Conference, an event she attended regularly over the years. She also earned a reputation as a journalist and was the first South African woman probation officer. She died in Johannesburg in 1939 at the age of 65.

Moses Kotane (1905-1978)

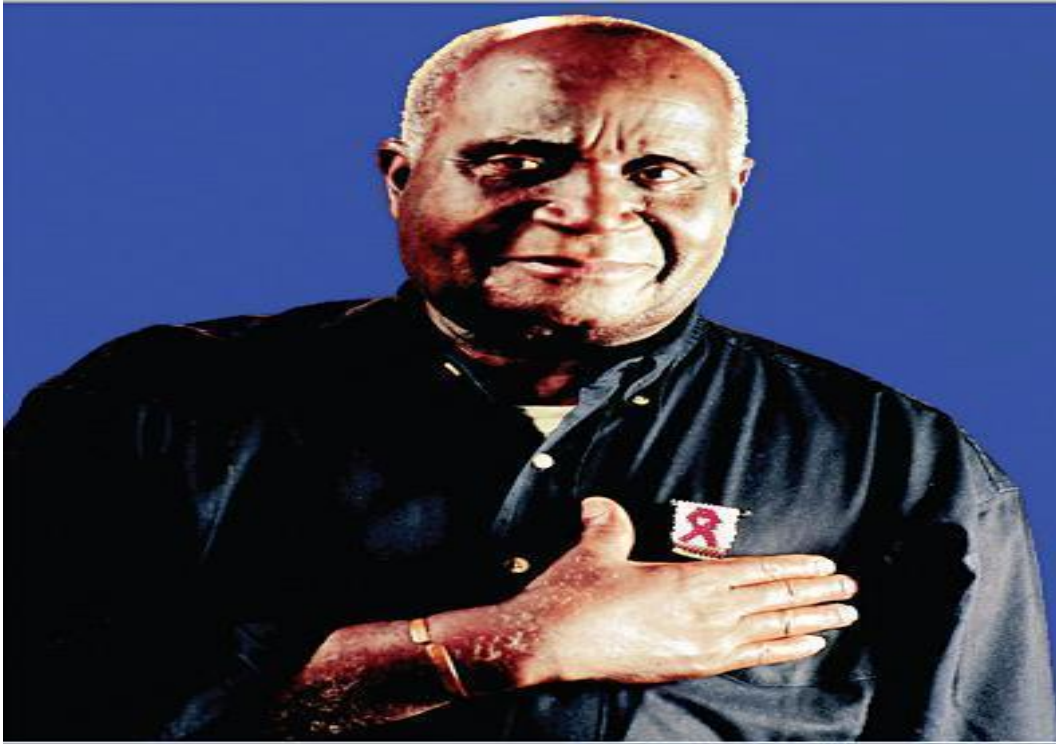
Moses Kotane Street - Formerly Sparks and Abrey roads

MOSES Mauane Kotane was born on 9 August 1905 in Tamposstad, now called Madikwe, in the North West Province, the eldest son of a family of nine boys and two girls. His father was Samuel Segogwane and his mother was Sipora Mmadira. Kotane spent his early years as a herd boy and began school at the the age of 15. At 17 he left school to seek work on the Witwatersrand. He worked as a photographer's assistant, domestic servant, miner and a bakery assistant. As a young worker he enrolled in the communistrun night school in Ferreirastown, Johannesburg, where he became known for his ability, to master the most abstruse political writings. In 1928 he joined the ANC and the African Bakers Union, an affiliate of the new federation of Non-European Trade Unions then being built up by the Communist Party. The Party sent him to Moscow in 1933 to further his studies.

Kotane played a vital role in building the ANC and was elected to its executive committee, a position he held until the 1950 banning of the Communist Party forced his nominal resignation. Next, Kotane opened a furniture business in Johannesburg's Alexandra Township. He was arrested in 1952 for his part in the defiance campaigns. In 1955 he attended the Bandung conference of Third World leaders as an observer and remained abroad for the better part of the year, travelling widely in Asia and Eastern Europe. In 1955 he was charged with treason but charges were dropped in 1958. In 1960 he was detained for four months and in late 1962 he was placed under 24-hour house arrest. In 1963 he left South Africa for Tanzania where he became the treasurer-general of the ANC in exile. In elections held in Tanzania in April 1969 he was returned to the ANC's National Executive Committee.

He later suffered a stroke and went to Moscow for treatment, where he remained until his death in 1978 at the age of 73. Kotane has been remembered in the naming of streets, public buildings and institutions, including the Moses Kotane Institute, which was established by the KwaZulu-Natal Department of Economic Development, in January last year to address poor school results in science, technology and mathematics. A district municipality, a primary school, a hospital and streets all bear his name.

Kenneth Kaunda (1924-)



Kenneth Kaunda Street - Formerly Northway

Kenneth David Kaunda, affectionately known as KK and the first president of Zambia, was born on 28 April 1924 at Lubwa Mission in Chinsali, in what was then Northern Rhodesia. He was the youngest of eight children. His father was a Minister and teacher who had left Malawi in 1904 and his mother was the first African woman to teach in colonial Zambia. Initially, the young Kaunda followed in his mother's footsteps, becoming boarding master and then headmaster at Lubwa Mission from 1943 to 1945. He worked at the Salisbury and Bindura mines and in 1948 became a teacher in Mufurila for the United Missions to the Copperbelt. But he soon began to show an active interest in politics. In 1949 he returned to Lubwa to become a part-time teacher, but resigned in 1951 and became Organising Secretary for Northern Rhodesia of the Northern Rhodesian African National Congress.

In 1953 he moved to Lusaka to take up the post of Secretary General. In 1958 Kaunda broke from the organisation and formed the Zambia Africa National Congress (ZANC). ZANC was banned in March 1959 and in June Kaunda was sentenced to nine months imprisonment, which he spent first in Lusaka then in Harare. Kaunda was

released in 1960 and elected president of the United National Independence Party, the successor to ZANC. He organised a civil disobedience campaign in Northern Province, the so called Cha-cha-cha campaign, which consisted of burning schools and blocking roads. In 1964 he was appointed Prime Minister and, later the same year, became the first President of independent Zambia. In 1966, the University of Zambia was opened in Lusaka and Kaunda was appointed Chancellor. During his early presidency he was an outspoken supporter of the antiapartheid movement.

He allowed several African liberation organisations, including ZAPU and ZANU of Rhodesia and the African National Congress, to set up headquarters in Zambia. Kaunda left office when he was defeated by Frederick Chiluba in multi-party elections in 1991. He retired from politics after he was accused of involvement in a failed 1997 coup attempt. He was awarded an Honourary Doctorate in Law from the universities of Fordham, Dublin, Wales, Windsor (Canada), Sussex, York and Chile and honorary degrees from Humboldt State University in California and the University of Zambia. Since retiring he has been involved in various charities with much of his energy going into the fight against the spread of HIV/Aids – Kaunda lost a son to the disease. Kaunda received the 2007 Ubuntu Award.

Dr AB Xuma Street (1893-1962)



Dr AB Xuma Street - Formerly Commercial Road

Alfred Buntini Xuma was born in 1893 into an aristocratic Xhosa family at Manzana Village, Engcobo, in the Transkei. His father was a lay Methodist preacher and his mother a traditional practitioner of medicine. Their seventh child, Alfred, rose from humble beginnings as a herd boy, house boy, horse trainer, teacher, shipping clerk and waiter, to qualify as a doctor and play a prominent role in the liberation movement.

He started school at the age of seven when he entered the Wesleyan Mission School at Manzana. He studied teaching at the Pietermaritzburg Training Institute and then taught at various schools in the Eastern Cape earning £14 a term, before leaving South Africa in 1913 to study medicine in the United States. He was a member of Alpha Phi Alpha, the first intercollegiate Greek letter fraternity established for African Americans. He became the first black graduate with a PhD from the London School of Tropical Medicine and worked in Europe as a gynaecologist.

He returned to South Africa in 1928 to open a surgery in Sophiatown, Johannesburg, and he soon became involved in political activities. In 1931 he married his first wife, Priscilla Mason, of Liberia who died three years later while giving birth to their second son. After that he married Maddie Hall of Cape Town in 1940. After being politically active throughout the 1930s, he was elected as ANC president in 1940 and served in this position until 1949. He signed a unity agreement with Dr Yusuf Dadoo of the Transvaal Indian Congress and worked hard to turn the ANC into a mass movement.

He introduced a new constitution in 1943 which afforded membership to people of all races, eliminated the House of Chiefs and gave women equal rights in the organisation. He acted as an unofficial delegate of the African people at the United Nations in 1946. He was also credited with bringing a generation of young people, like Nelson Mandela, Walter Sisulu and Oliver Tambo into the organisation. In 1949 he was judged not radical enough to satisfy the ANC's Youth League and ousted as president. He died at Baragwanath Hospital, Johannesburg in January 1962.

Anton Lembede (1914-1947)



Anton Lembede Street - Formerly Smith Street

Anton Muziwakhe Lembede was born on 21 March 1914 into a peasant family, on a farm at Eston, north-west of Durban. He was schooled at home until he completed his elementary education. In 1927 his family moved to Umbumbulu. One of the reasons for the relocation was that his parents wanted Lembede, then 13, to get a formal education. He attended the Catholic Inkanyezi School and excelled in class, so much so that his teacher soon had him teaching his fellow pupils. He was passionate about his studies and would be often found deep in his books while out herding the cattle.

After completing standard three, Lembede worked briefly in a kitchen to raise funds to buy books and pay school fees for the Umbumbulu government school. He passed standard four with outstanding results and the local school inspector, Hamilton Makhanya, was so impressed by Lembede's performance that he secured him a scholarship for Adams College near Amanzimtoti.

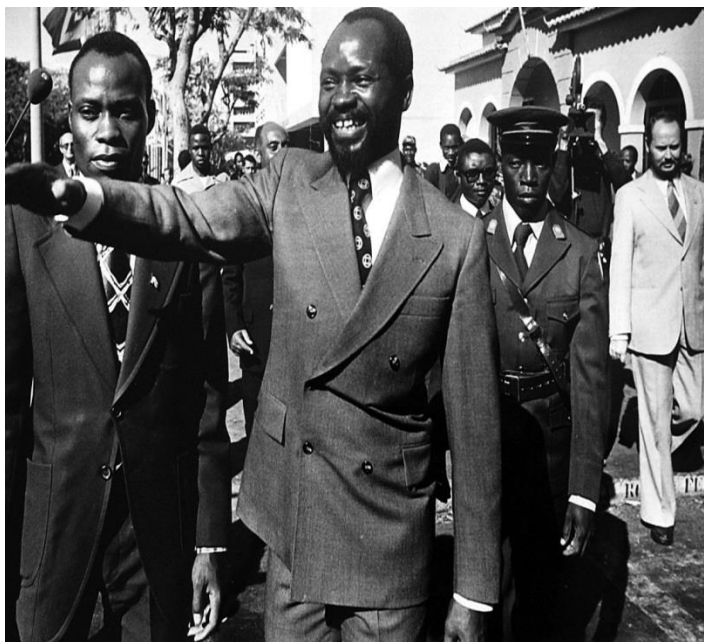
Lembede trained as a teacher from 1933 to 1935 under the guidance of various teachers, including Chief Albert Luthuli. After qualifying he started teaching in Natal before moving to the Free State. While teaching, he enrolled with the University of South Africa (Unisa) and obtained his BA and LLB degrees in six years. In 1943, Lembede left teaching to become a lawyer.

He moved to Johannesburg to serve articles under Dr Pixley kaSeme, an ANC leader. On arriving in Johannesburg, Lembede revived his friendship with his old friends

Jordan Ngubane and AP Mda, who introduced him to ANC politics. He became instrumental in the formation of the ANC Youth League in 1944. Lembede became part of a national provisional committee overseeing the formation of the Youth League. On 10 September, 1944, the League was officially formed. Lembede, its president, helped draft its manifesto.

Two years later, Lembede was seconded to the ANC National Executive Committee and National Working Committee, under Dr AB Xuma. In 1945, after submitting a thesis entitled “The Concept of God as Expounded by and as it Emerges from the Philosophers from Descartes to the Present Day”, Unisa conferred upon him a MA in Philosophy. In 1946 he qualified as an attorney and partnered with kaSeme. He led a Youth League campaign to destroy the Natives Representative Council and boycott elections under the Native Representatives Act of 1936. In 1947, aged just 33, Lembede died of an undisclosed illness – his doctors said he suffered from “intestinal malfunctioning”. At the time of his death he was studying towards a doctorate in law.

Samora Machel (1933-1986)



Samora Machel Street - Formerly Aliwal Street

Samora Moisés Machel was a Mozambican military commander, revolutionary socialist and eventual President of Mozambique. He led the country from independence in 1975

until 1986. He was born on 29 September 1933 into a farming family in the village of Madragoa, Gaza Province, of Mozambique, then called Portuguese East Africa. He attended a mission elementary school until the end of Grade 4 and, although he never completed his secondary education, he went on to study nursing, one of the few professions open to blacks, in the capital Lourenço Marques (now Maputo).

Shortly afterwards, one of his brothers was killed in a mining accident. Unable to complete formal training at the Miguel Bombarda Hospital in Lourenço Marques, he got a job working as an aide in the same hospital and earned enough to continue his education at night school. Machel was attracted to Marxist ideals and began his political activities after noticing that black nurses were paid less than whites doing the same job. He worked at the hospital until he left the country to join the Mozambican nationalist struggle in neighbouring Tanzania.

In 1962 Machel joined the Front for the Liberation of Mozambique (Frelimo) which was dedicated to creating an independent Mozambique. He left his first wife and four children behind. In 1963 he received military training outside Mozambique and returned in 1964 to lead Frelimo's first guerilla attack against the Portuguese in northern Mozambique. By 1969, Machel had become commander-in-chief of the Frelimo army which had already established itself among Mozambique's peasantry. His most important goal, he said, was to get the people, "To understand how to turn the armed struggle into a revolution," and to realise how essential it was, "to create a new mentality to build a new society".

Two months after the assassination of Frelimo's president, Eduardo Mondlane, in February 1969, a ruling triumvirate of Machel, Marcelino dos Santos and Frelimo's vicepresident Uria Simango assumed the leadership. Simango was expelled from the party in 1970, and Machel assumed the presidency. A coup took place in Portugal in 1974 and a leftwing military regime replaced the 48-year-old Portuguese dictatorship. The new government soon granted independence to the five territories administered by Portugal in Africa which, including Mozambique. When Machel's unelected revolutionary government took over, he became independent Mozambique's first president on June 25, 1975.

Machel quickly put his Marxist principles into practice by calling for the nationalisation of Portuguese plantations and property, and proposing the Frelimo government establish schools and clinics for the peasants. A land reform programme was imposed, gathering peasants in communal villages in accordance with the Soviet kolkhoz and sovkhoz model. As an internationalist, Machel allowed revolutionaries fighting white minority regimes in Rhodesia (now Zimbabwe) and South Africa to train and operate in Mozambique. Those regimes retaliated by forming a rebel group called Renamo in an attempt to destroy Mozambican infrastructure. The Mozambique economy suffered from these depredations, and began to depend on overseas aid. Nonetheless, Machel remained popular throughout his presidency and was awarded the Lenin Peace Prize in 1975-76.

On October 19, 1986, while Machel was flying back from an international meeting in Lusaka, Zambia, his plane crashed in the Lebombo Mountains, near Mbuzini, in South Africa. Machel was killed, along with 33 others, including ministers and officials of the Mozambique government. There has been much speculation over the years about the involvement of apartheid security forces in the crash, but nothing has ever been conclusively proven. His widow and third wife, Graca Machel, is now married to former South African President Nelson Mandela.

King Dinuzulu (1868-1913)



King Dinuzulu Road - Formerly Berea Road North and South

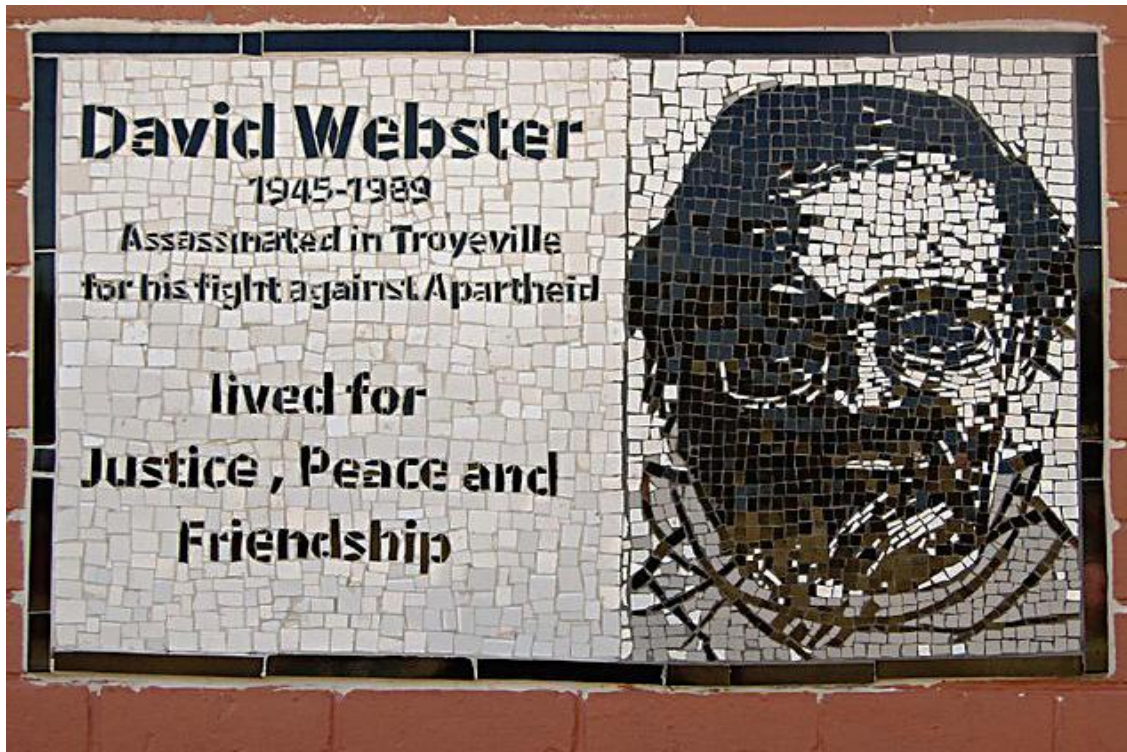
ZULU King Dinuzulu kaCetshwayo was born in 1868. He succeeded his father King Cetshwayo, who was the last king of the Zulus to be officially recognised as such by the British. He came to power at a time when the kingdom had been divided into 13 smaller chiefdoms. Dinuzulu's time on the throne was during a volatile period in his nation's history and in 1890 Dinuzulu was exiled to the island of St Helena for seven years for leading a Zulu army against the British from 1883 to 1884.

During his reign, King Dinuzulu was twice sent to jail by the forces of colonialism. In 1906 the Bambatha Rebellion broke out. After the rebellion had been put down, Dinuzulu was accused of giving orders to Bambatha to start the rebellion and was put on trial for treason. He allowed Bambatha to work among his people to mobilise them in opposition to the poll tax, because he was against it himself. This he did at great risk to his personal safety and wellbeing. For his support of the Bambatha Rebellion, Dinuzulu was sent to prison and exiled.

Although he steadfastly protested his innocence, he was found guilty and sentenced to four years imprisonment in March, 1908. He served only one year of his sentence because of the formation of the Union of South Africa in 1910. General Louis Botha released him from prison only to send him to exile on a farm in the Transvaal where he spent the last three years of his life.

He died on 18 October 1913. King Dinuzulu is an important figure in the South African struggle against colonialism and imperialism. He lived in two important historical periods of the struggle: when the last armed struggle or resistance was launched by indigenous people against the imperialist forces; and when the Zulus launched new forms of struggle in the country. He was succeeded by his son Solomon kaDinuzulu.

David Webster (1945-1989)



David Webser Street - Formerly Leopold Street

David Webster was born in 1945, and grew up in the copper belt of Northern Rhodesia where his father was a miner. His family later immigrated to South Africa, where Webster chose to pursue a career in anthropology. He became involved in the struggle and his first anti-apartheid act was a protest at Rhodes University, Grahamstown, in 1965. In 1970, Webster joined the University of the Witwatersrand (Wits) as a lecturer in anthropology.

Webster's doctoral thesis focused on the traditional anthropological topic of kinship. His fieldwork had taken him to southern Mozambique where his anthropological research methods of living with the people he studied exposed him to the exploitation of black workers by government and business. This led him to integrate his academic critique of government policies with anti-apartheid political activism. After lecturing at the University of Manchester, Britain, for two years, he returned to Wits in 1978, where he continued to be involved in the anti-apartheid struggle.

Webster worked with the Detainees' Parents' Support Committee (DPSC), a support group for relatives of political detainees and banished people. He would bring the families of detainees together to share information, obtain news about and track down political detainees held secretly in prisons by the state security apparatus. He was also involved in the End Conscription Campaign, the Five Freedoms Forum, and the Detainees' Education and Welfare Organisation. Webster and Bruce Fordyce, the famous Comrades Marathon runner, became involved with the Five Freedoms Forum. Together they arranged for sporting apparel such as tracksuits and running shoes to be delivered to political detainees.

On 1 May, 1989, South Africa's first official Workers' Day, Webster was shot dead outside his home in Troyeville, Johannesburg, which he shared with his partner. His assassin, Ferdi Barnard, was tried and found guilty in 1998. In 1992, the University of the Witwatersrand named a new Hall of Residence for students in Webster's honour. The David Webster Hall of Residence is now home to 217 Wits students. Webster is also remembered by the City of Johannesburg in the renaming of Bloemenhof Park in Troyeville in his honour on the 20th anniversary of his death. A plaque at the David Webster Park reads: "David Webster 1945-1989 Assassinated in Troyeville for his fight against apartheid lived for justice, peace and friendship".

Helen Joseph (1905- 1992)



Helen Joseph Road - Formerly Davenport Road

Tireless campaigner for women's rights and anti-apartheid stalwart Helen Joseph (née Fennell) was born in Sussex, England, on 8 April 1905. She grew up in London and graduated with a degree in English from the University of London in 1927. She taught in India for three years, then came to live in Durban in 1930 where she met and married dentist, Billie Joseph. Joseph served in the Women's Auxiliary Air Force during World War II as an information and welfare officer, which exposed her to some of the realities of South African life. After the war she took a job with the Garment Workers Union led by Solly Sachs.

She was a founder member of the Congress of Democrats. Appalled by the plight of black women, she played a pivotal role in the formation of the Federation of South African Women in the 1950s. She was one of the leaders who read out clauses of the Freedom Charter at the Congress of the People in Kliptown in 1955. She was one of the organisers of the Women's March on 9 August 1956 in which 20 000 women walked to the Union Buildings in Pretoria to protest against the pass laws. Today, 9 August is celebrated as Women's Day in South Africa. Joseph was arrested on a charge of high treason in December 1956 and banned in 1957.

In October 1962 Joseph became the first person to be placed under house arrest under the Sabotage Act, which had just been introduced by the apartheid government. She survived several assassination attempts, including bullets fired through her bedroom window and a bomb wired to her gate. She was diagnosed with cancer in 1971 and her banning orders were lifted for a short time.

Helen Joseph died on 25 December 1992 in Johannesburg aged 87. She was awarded the ANC's highest award, the Isitwalandwe/Seaparankoe Medal for her devotion to the liberation struggle.

Adelaide Tambo (1920-2007)



Adelaide Tambo Drive - Formerly Kensington Drive

Liberation struggle doyenne Adelaide Frances Tambo was born on 18 July 1929 at the Top Location, Vereeniging, in the Vaal Triangle. Her political life started at just 10, following a riot at the location while she was a primary school pupil at St Thomas Practising School in Johannesburg. Five years later, she started working for the ANC as a courier while studying at Orlando High. At 18, Adelaide joined the ANC Youth League and was elected to chair the George Goch branch.

Later, as a student nurse at Pretoria General Hospital, she started another branch with the help of people like Sheila Musi, Mildred Kuzwayo and Nonhle Zokwe. She met Oliver Tambo at a meeting of the Eastern township branch of the ANC and the two were married in December 1956, during the Treason Trial of 156 activists, including Nelson Mandela. The ANC asked the couple to leave the country in 1960 to carry on the work of the organisation outside South Africa and they remained in exile in London until the unbanning of all political parties. Adelaide became a founder member of the Afro-Asian Solidarity Movement and the Pan-African Women's Organisation.

In 1994 she was elected to represent the ANC in Parliament. Besides serving as national Treasurer of the ANC Women's League, Adelaide occupied herself with community work, caring especially for elderly people in old age homes. She launched the Adelaide Tambo Trust for the Elderly and was honorary life patron of the Cape

Town City Ballet. Her contribution to the liberation struggle and commitment to community projects earned her several awards, namely, the Noel Foundation Life Award for initiating the anti-apartheid movement in Britain; the first Oliver Tambo/Johnny Makatini freedom award in February 1995; the Order of Simon of Cyrene in July 1997, the highest order given by the Anglican Church for distinguished service by lay people and, in 2002, the Order of the Baobab in Gold. Ma Thambo, as she was affectionately known, died on 31 January 2007 at her Hyde Park home in Johannesburg at the age of 77. Thousands of people, including government ministers, diplomats and clergy, attended her funeral service, which was held at a stadium in Wattville. Ma Tambo was buried next to her husband in the Tamboville cemetery named in their honour. She is survived by her three children, Dali, Thembi, Tselane and several grandchildren.

John Beaver Marks (1903-1972)



JB Marks Road - Formerly Chelmsford Road

ACTIVIST and trade unionist John Beaver Marks was born on 21 March 1903 in Ventersdorp in the then Western Transvaal. His father was a railway worker and his mother a midwife. Marks attended a country school and then went to a training college where he received a diploma in teaching. In 1919 Marks participated in student strike to protest against poor conditions. As a result was banned from school. He joined the African National Congress in 1928 and soon became its Transvaal branch president. In 1942 he was elected to the presidency of the Transvaal Council of non-European trade unions, and in the same year became the president of the African Mine Workers Union.

One of the leaders of the Defiance Campaign, in 1952 Marks was banned under the Suppression of Communism Act. He served a prison sentence for breaking the banning order. Despite his banning, Marks continued to be active, and helped to form the South African Congress of Trade Unions. He left South Africa in 1963 at the request of the National Executive. Marks was struck down by a severe illness in 1971 while serving at the headquarters of the ANC External Mission in Tanzania. When he had recovered sufficiently to travel, he was sent to the Soviet Union. Thanks to intensive treatment and his own indomitable spirit, he rallied and seemed to be making good progress. He suffered a fatal heart attack and died on 1 August 1972.

Johannes Nkosi (1905-1930)



Johannes Nkosi Street - Formerly known as Alice Street

Described as a martyr for the Communist Party of South Africa (CPSA), Johannes Nkosi was born on 3 September 1905 in Natal. He grew up on the farm of Pixley KaSeme near Standerton and attended the St John's Mission School at Blood River until Standard 5. Nkosi worked as a farm labourer before moving to Johannesburg to become a domestic worker. He was soon involved with the 1919 anti-pass campaign of

the South African Native National Congress (SANNC) and became an organiser in the Industrial and Commercial Workers' Union (ICU).

He joined the CPSA in 1926, one of numerous Africans to be recruited to the party through communist night schools in Johannesburg. Nkosi also lectured at the night school. His other major activity was selling *Umsebenzi*, the mouthpiece of the CPSA. He impressed the party leadership with his intelligence and dynamic personality. The CPSA policy to encourage African leadership, as well as the more aggressive CPSA propaganda for an independent 'native republic', led to Nkosi's appointment as organiser in Durban in February 1929. Initially Nkosi and the CPSA kept a low profile and mainly organised public meetings for African dock workers. During the riots, the ICU of Natal was the strongest black organisation in Durban. Many Africans turned to the militant Nkosi, who in his speeches promoted the CPSA political programme which called for a "South African native republic" and the burning of passbooks.

By December 1930 Nkosi had become, by many accounts, the most influential African leader in Durban. However, his youth made him unacceptable to many of the older workers for whom age conferred a certain authority to political leadership. The growth of the Durban branch grew leaps and bounds. The CPSA started a country wide campaign to burn passbooks on 16 December 1930, the Afrikaaner proclaimed Day of the Covenant. It was only in Durban, though, that the campaign achieved anything approaching success. It was during the burning of pass books in Durban that there was a bloody clash between Africans and the Durban City Police, a mixed force of whites and Africans, armed with batons and revolvers, knobkerries and assegais. Nkosi and several other protestors were seriously injured. After an emergency operation, Nkosi died on 19 December 1930 of shock brain and stomach hemorrhages. According to rumours, he was struck down by a single bullet to the head, but an autopsy showed that his skull was fractured and that he had severe stab wounds over his body. His death is commemorated by the ANC and the SACP during their annual Heroes Day on 16 December.

The name change issue has been a bone of contention in Durban. Both the Democratic Alliance and the Inkatha Freedom Party were annoyed by the council's decision to rename the streets after struggle stalwarts. The appeal arose from the DA's and IFP's

rejection of the changing of names across the Municipality. The two parties brought an application against the entire street renaming process before the Durban High Court. The two parties claimed the African National Congress had rammed the process through to favour its cadres, ignoring objections from communities and other interested parties.

6.3 Street names of Lamontville

Cele Avenue

Duma Place

Gambushe Street

Gumede Place

Gwala Street

Kaula Road

Khweshube Road

Kulu Road

Lushozi Place

Luthuli Road

Makhathini Avenue

Malinga Place

Mfeka Place

Mhlongo Road

Mpanza Road

Msane Place

Msimang Place

Msizi Dube Road (formerly known as Hull Road)

Mthembu Place

Mthiyane Avenue

Ndlwana Place

Ngidi Place

Ntombela Road

Ntuli Street

Ntwasa Street

Shange Place

Shozi Way

Sihlahla Road

Yeni Road

Zikhungweni Place

The researcher has noted that old street names in the then Durban Municipality came from the names of people of European origin. On the contrary, Lamontville street names were names of people who believed in the betterment of African people, people who believed in the liberation struggle and who were always looking out for African people. These include Johannes Malinga who was a prominent resident of Lamontville and a professional builder, Africa Gumede who was the first person to own a shop in Lamontville, Joel Ndlwana who was also a prominent resident, ‘Hello There’ Msimang who was a member of the Durban Municipal Bantu Council, Johannes Malinga and Wilson Gambushe who were both members of the Lamontville Municipal Advisory Board. This proves that Lamontville citizens were much forward and had long been mentally liberated. They had always known what they wanted and what they believed in.

The researcher has also noted that Pelican Drive has been renamed Lenny Naidoo Drive, after one of the victims of the De Kok Swaziland border assassination. Nontsikelelo Cothoza died under the same circumstances. The researcher finds it very improper that Nontsikelelo Cothoza’s name does not appear in any of the Municipal renaming, be it street naming or any other infrastructure renaming.

6.4 Data Analysis – Houses

The researcher has concluded that the development occurred in four phases beginning with the completion of the first 100 cottages between 1932 and 1934 (the Old Location) followed by the other three sections, New Look (1937-1939) with 380 cottages, 1 500 (1948-53) flatted houses and flats and 900 houses in the letting-selling schemes of Gijima and Nylon. As the township expanded there was difficulty in explaining the layout of the township as no names or symbols were given the council to different areas which were also constructed with different structures. Then names for the areas were

thus created by the residents themselves and they were given according to popular interpretations. According to Bernard Phungula, (2012):

The original area, Old Location, became known as 'Ngxabano,' referring to dispute or quarrel a reference over the semi-detached gardens. The area, New Look became known as such simply because buildings differed in structure from those of Old Location. The flatted houses were built in the 1950 for high density accommodation.

6.5 Data Analysis – Schools

Very little has changed in terms of establishment of schools in Lamontville since the apartheid era. During apartheid there was Ekukhuleni Primary School, Lamontville Secondary, Entuthukweni Primary School, Gijima Primary School, Bhekaphambili Primary School and A.J. Mwelase Secondary. Despite overwhelming growth in population, only one school has been built to add to those that were in existence during apartheid. Msizi Dube Primary School is the only school is the only new school since then.

6.6 Conclusion

Post-apartheid South Africa had to be transformed. The previous social order was characterised by doctrines of racial superiority and separation, by privilege and deprivation, by gross inequalities, by institutional and personal racism and by a deep and pervading injustice. Change and reform were needed in order to eradicate the injustices of the past. Transformation became the watchword and the policy, affecting all aspects of life. Some place names were obviously high on the list of things to be changed. Airports named in the prime of apartheid after the likes of Malan, Strydom, Verwoerd and P.W. Botha very soon had new names linking them to the cities or towns where they were situated.

Names of places are only one rather small aspect of transformation. It soon became clear that the ANC majority wished to change some street names in and around

EThekweni Municipality in order to remember and honour those who had played a prominent part in the struggle for liberation.

Many of EThekweni street names were changed in 2009 to reflect a more inclusive and accurate historical representation of Durban and South Africa. The street name changes were highly controversial in Durban and came up against diverse and vocal opposition.

CHAPTER SEVEN

7.0 RESEARCH METHODOLOGY AND ANALYSIS

7.1 Introduction

This document, being a historical research, is based on interviews with present people of Lamontville. People who were present when the township was erected were found. The office of the Superintendent of this township and the Durban central offices of the municipal administration were visited with the hope of finding documentation that relates to the township. The KwaMuhle Museum, which the researcher has already visited, promises to have some considerable information about the way of life of the townships.

The researcher has already met some of the former employees of the administration section of the municipality and they are delighted to forward as much information as possible. These oral sources entered into an informed consent agreement with the researcher, signifying their willing participation and their ethical understanding that this is an educational research for which there shall be no monetary rewards.

A naturalistic approach of gathering information was used. Information was, therefore be gathered by means of interviews, questionnaires, photographic method and recordings.

7.2 Research Methodology

The main method of investigation of this study was done through fieldwork. Recordings by writing and audio were carried out by the researcher. A number of photographs were taken by the researcher and some were taken by Duma Pewa.

7.3 Interviewees/Sources

The researcher is particularly indebted to a number of people who were interviewed during the course of this study. Thabo Mazibuko assisted in terms of making it much easier for the researcher to reach that were interviewed.

7.3.1 Mr Bernard Phungula



The first person whom the researcher interviewed was Mr Bernard Phungula. Phungula is one of a very few people who were present when the township was erected in 1935. Bernard Phungula now resides at Issy Geshen Home for The Aged, in Lamontville.

7.3.2 Mr Sifiso Ngidi



The researcher has also consulted Mr Sifiso Ngidi, who is the Director of Issy Geshen Home for The Aged in Lamontville. Ngidi was of great help, giving information about the establishment of this old age home, its maintenance and the day to day running of the home.

7.3.3 Mrs Florence Madlala



Mrs Florence Madlala has been of great help as far as giving essential information about Thembaletu Care Centre. She is a retired Senior Nursing Sister who was in charge of the Psychiatry section at the King Edward Hospital VIII Hospital – Durban. She is a resident of Lamontville and now a Director of Thembaletu Care Centre.

7.3.4 Miss Pinky Madlala

The researcher also interviewed Miss Pinky Madlala who is a member of the Madlala family that owns Lamontville Golden Arrows football club. She assisted the researcher by providing vast information concerning the club. Pinky Madlala is a sister to Manto Madlala, the club's Chairperson.

7.3.5 Mr Dalton Sithole

Mr Dalton Sithole was also interviewed by the researcher. Mr Sithole came to Lamontville High School in 1963. He arrived from Ingwemabala High School in Port Shepstone to fill in the post of a carpentry teacher. Mr Sithole holds a Masters degree from Harvard University and is a retired inspector of schools.

7.3.6 Mrs Zizile Cothoza

The researcher has interviewed Mrs Zizile Cothoza who is the mother of Nontsikelelo Cothoza, a young activist who died in the hands of De Kok in the Mpumalanga / Swaziland border under false pretence that she was going to be infiltrated into country and fight the apartheid government from the inside. Mrs Cothoza is a revered political leader herself.

7.3.7 Ms Cynthia Shange



Ms Cynthia Shange, who was a beauty queen of note and an actress, was interviewed. She played the part of Mkabi in the film Shaka Zulu. She now plays a part of Thandaza's mother in a soapie called Muvhango on SABC 2.

7.3.8 Mr Cyprian Shange

Mr Cyprian Shange, a brother of Cynthia Shange was also interviewed. He has a clear picture of how life was in Lamontville and in their family when they were growing up.

7.3.9 Mr Mbongeni Ngema



Mr Mbongeni Ngema was also interviewed by the researcher. Ngema is a renowned playwright who came up with a production, ASINAMALI, structured around a real-life event in Lamontville during the mid-1980s. ASINIMALI was a programme of action objecting to the laws of apartheid. It became a pivotal part of a defiance campaign that urged the community of Lamontville not to pay for Municipal services provided by the then Apartheid government of the Republic of South Africa.

7.3.10 Bhekuyise Jonga

Bhekuyise Jonga was also interviewed by the researcher. He is a resident of Lamontville. His house is in Msane Place. Florence Mkhize and Jonga were neighbours.



7.3.11 Duduzile Cothoza

Duduzile Cothoza is the sister of the late Nontsikelelo Cothoza. Nontsikelelo Cothoza is believed to have been killed by Eugene De Kok in June 1988.



7.3.12 Thabo Mazibuko

Thabo Mazibuko was a next door neighbour of the late Florence Mkhize. He still resides in Msane Place, Lamontville.



7.3.13 Getrude Ngubane

Getrude Ngubane is one of the earliest people who arrived in Lamontville. She has just celebrated a hundred years birthday in October 2014.



7.3.14 KwaMuhle Museum



The researcher visited the KwaMuhle Museum which proved to have considerable information about the way of life of people in the Durban townships.

7.4 Literature Review

A number of books, journals and articles were consulted with the aim of getting a basis for the argument. Information from such literature study was collected and collated and used as evidence to some extent. It must be noted that there is very little literature available on the history of Lamontville.

7.5 Conclusion

In this chapter, the general research strategy that outlines the way in which this research project was undertaken is discussed. The researcher identifies the methods that were used in this research for collection of data. Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes.

In this study, data was collected in Lamontville. Personal interviews were conducted with relevant and informative people to create this document. A questionnaire was also used as an instrument of collecting data.

CHAPTER EIGHT

8.0 HYPOTHESIS TESTING, FINDINGS, RECOMMENDATIONS AND CONCLUSION

8.1 Introduction

The aim of this chapter is to explain, defend and justify the researcher's theory or concept. The researcher's findings and recommendations will be discussed. This chapter deals with the closing remarks on the question of properly documenting material that relates to both tangible and intangible heritage of Lamontville and proper linking of Lamontville to the KwaZulu-Natal liberation heritage route.

8.2 What is a hypothesis?

According to Wikipedia (1998):

A working hypothesis is a hypothesis that is provisionally accepted as a basis for further research in the hope that a tenable theory will be produced, even if the hypothesis ultimately fails. Like all hypotheses, a working hypothesis is constructed as a statement of expectations, which can be linked to the exploratory research purpose in empirical investigation and are often used as a conceptual framework in qualitative research.

A working assumption is one that is used as a pragmatic necessity or one which is used in construction of an argument. If one can use tight logical steps to get from an assumption to something that's clearly false, then that one has proved that the "working assumption" was false. On the other hand, if one starts something with an assumption that you believe is at least partially true and use that assumption as part of doing the work, the results can tell you that one used a good assumption or that your assumption needs to be modified or that your assumption was flat wrong, depending on the outcome as the work proceeds. Such a working assumption should be considered frequently and adjusted as needed.

The researcher has a working assumption that:

ASSUMPTION NUMBER 1

The feeling is that the contribution of all who were involved in the building of the new democratic South Africa should be acknowledged and that such contributions be recorded.

ASSUMPTION NUMBER 2

The researcher believes that Lamontville should, by all means, be properly linked to the KwaZulu-Natal liberation heritage route.

8.3 Lamontville fights apartheid laws

Resistance to the apartheid laws started as soon as they were introduced. It was clear that the struggle for freedom would not be an easy one. People would have to stand together. The people of Lamontville did as such. They believed that standing together would one day make them victorious over apartheid and its policies.

8.4 Findings and recommendations

The nature and effect of the Durban System reflects remarkable inconstancy with, particularly the social and economic aspirations of the Africans in respect of the advancements of their needs as both residents and workers in the city of Durban. It projects itself as the source and conduit of the African plight, suffering and frustration.

The people of Lamontville fought for better life and empowered themselves through education, music, drama, arts and sports. It should be noted that there were no proper facilities in black townships to promote sports and the arts. The residents of Lamontville have come a long way. They did strive for better life under very appalling conditions.

Under the system of apartheid, the government separated people according to their race. After World War Two, most of the world realised that human rights should be

protected. In South Africa, however, the opposite happened. The end of World War Two marked a turning point in South African history. The National Party government introduced the policy of apartheid which affected every aspect of people's lives. The government tried to crush all peaceful resistance. When the resistance movements adopted an armed struggle, the government imprisoned leaders.

The people of Lamontville have never been afraid to fight for what they believe in. They have never displayed any kind of inferiority but have seen themselves as equals to any other race. They had long been dissatisfied with some aspects in their lives. They were mainly dissatisfied with the transport system and rent. Being the organised people they have always been, the Lamontville residents formed a committee to protest against the bus fare hike. This committee was known as the Lamontville Commuters Committee (LCC). According to Mshengu, T (1992: 53):

And then the LCC began to involve people from Klaarwater and other areas which also suffered as a result of the increase. This was the first united action by different townships. Klaarwater, Clermont, St Wendolins, KwaDabeka and Kranskloof all joined in the protest.

The above citation clearly states that Lamontville has always been in the forefront when it comes to raising the people's concerns. They set the trend and all others followed suit. The township of Lamontville made a great contribution and had a significant influence into the current political, economic, and social changes in the whole of the urban areas surrounding Durban that were previously viewed as areas for Blacks only. Finally the pressure on the apartheid state was so great that in 1990 changes had to be made. In 1994, South Africa's first democratic election was held and a new democratic constitution was drawn up.

The researcher believes that the residents of Lamontville did play a pivotal role in the fight against the laws of oppression but they have not been properly recognised both provincially and nationally. The researcher believes that the people of Lamontville had played an important role in all the good that had happened. Therefore, Lamontville should, by all means, be properly linked to the KwaZulu-Natal liberation heritage route.

The researcher does applaud the ANC Women's League for rightfully recognising the efforts of Florence Mkhize in the struggle. Thabo Mazibuko, (2013) states that:

The ANC Women's League awarded Florence Mkhize the Bravery Award in 1998 at its 50th anniversary.

Florence Mkhize dedicated her whole life to the struggle. She was a freedom fighter and a veteran of Umkhonto Wesizwe. The People's Army did commend her for commitment and the spirit of no surrender. Thabo Mazibuko, (2013) further states that:

In 1999, at an MK Military Veterans Conference in Durban, Nelson Mandela bestowed on her a Military Gold Medal.

8.5 The benefits of documenting Heritage

This document serves as a reliable reservoir that looks into the lives and achievements of some of the earliest people that came to stay in Lamontville. Documenting of heritage should be a national concern so that so that later generations of a nation shall be able to make profound progress in the development of their lives.

There is no concise documentation or recording pertaining the lives and achievements of some of the very earliest people that came to stay in Lamontville. This could hinder growth and development of the township. History and heritage are important because future generations could learn a lot from them.

The researcher insists that the province of KwaZulu-Natal should be a starting point by properly linking Lamontville to its liberation heritage route.

8.6 Conclusion

KwaZulu-Natal is the birthplace of many notable figures in South Africa's history such as Albert Luthuli, the first African and the first person from outside Europe and the America to be awarded the Nobel Peace Prize in 1960. It is also the home of Pixley ka-Isaka Seme, the founder of the African National Congress (ANC) and South Africa's first black lawyer. John Langalibalele Dube, the ANC's founding president was also

born in this province. Mangosuthu Buthelezi who is the founder of the Inkatha Freedom Party, Anton Lembede who was the founding president of the ANC Youth League, Jacob Zuma who is the current President of the Republic of South Africa and Bhambatha, a 19th-century Zulu chief who became an anti-apartheid icon are all from the province of KwaZulu-Natal.

Lamontville was established in 1934 and named after Rev Lamont, Mayor of Durban from 1929 to 1931. Rev. Archibald Lamont held the mayoralty of Durban for three years in succession (1929-1931) and at the time of his death was the member of Greyville in the Natal Provincial Council. He was born in Bute, Scotland in 1894, graduated at Glasgow University with a Master of Arts and a Bachelor of Divinity. He studied at the Free Church of Scotland where he was sent to Singapore where in his seven years of service, he distinguished himself as cleric editor, educationist and social reformer.

Rev Lamont came to South Africa in 1912 after experiencing two family tragedies, the death of his wife in 1920 followed by that of his son in a railway smash. He was Mayor of Durban in 1929, 1930 and 1931. The above background of Rev. Lamont reveals a person of progressive character and as a Labour supporter and liberal, he seemed to have understood the challenges facing the Durban Council with regard to the management of African workers and the black 'elite', particularly at the most volatile period of the city's history. Untainted by the typical white paternalistic tendency on the administration of Africans, he appeared realistic in views on African leadership.

Lamontville is the oldest African township in Durban and was intended to contain and co-opt the African middle class. Initially the authorities objected to the creation of townships for African people in urban areas as this encouraged permanence. On the other hand, the liberal organizations like the Joint Council for Europeans and Natives pressured the Durban Local Authorities to establish a village for Africans.

Lamontville, which was established as Durban's model village became the space of resistance and struggle for liberation, where people attempted to resolve and change the conditions experienced on a daily basis. Even when political instability was at its

height, the people of Lamontville did not stop excelling in different activities such as politics, sport, arts and culture.

At the turn of the 20th century came about a new pattern of struggle by the defeated and newly urbanized African formations to resist and mobilize in pursuit of favourable social, political and economic conditions. The events also demonstrate various systematic suppressive and exploitative measures by the white ruling regime to curb any possible leverage of these African aspirations.

It is against the above background that the history of Lamontville emerges as a contributing catalyst of African resistance and mobilization against white domination and exploitation to secure socio-economic and political opportunities to secure a decent living in the modern dispensation. The history on the origin of the township helps highlight the efforts of Africans from various persuasions to unite and confront white minority domination, particularly in Durban.

The history of KwaZulu-Natal and that of EThekweni in particular is full of colourful characters, interesting facts and rich cultures. Pieced together these form the tapestry of delightful past, exposing both the imperfections and greatness of humanity.

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APPENDIX

QUESTIONNAIRE

A. PERSONAL / DEMOGRAPHIC INFORMATION

1. What is your gender?
 Male
 Female

2. What is your age group? (please specify)
 40-59
 60-79
 80 and above
 Other

3. Are you originally from Lamontville?
 Yes
 No

If not, where are you from?

4. When did you relocate to Lamontville?

B. SCHOLASTIC INFORMATION

1. Did you attend Primary school in Lamontville?
 Yes
 No

2. Did you attend Secondary/High schooling in Lamontville?
 Yes
 No

3. Were the learners in Lamontville Schools involved in politics?
 Yes
 No

4. Was there evidence of harassment of learners and their families found by the Police?

Yes

No

5. Were the teachers in favour of the learners' political activities?

Yes

No

6. When was the first school in Lamontville built?

7. Who were the first teachers you remember?

C. BEHAVIOURAL INFORMATION

1. Would you say the inhabitants of Lamontville took interest in the politics of the republic?

Yes

No

2. Did parents support their children who took part in the politics?

Yes

No

3. Do you know of any person/persons from Lamontville who were political prisoners?

Yes

No

4. Name persons who were political prisoners?

-
-
-
-
-

D. SOCIAL INFORMATION

1. Have the people of Lamontville shown any interest in sport?

Yes

No

2. If yes, what sports have they been interested in?

3. Do you know anything about a prominent soccer club in Lamontville?

- Yes
 No

4. If yes, give any information about the club. (Name, who owns it, players, etc.)

5. Was there any musical involvement by the people of Lamontville?

- Yes
 No

6. If yes, elaborate

Thank you for taking the time to answer this questionnaire.