"Their (ANC leaders) policies are in accordance with the deepest international principles of brotherhood and humanity, without their leadership, brotherhood and humanity may be blasted out of existence in South Africa for long decades to come*.

*Chief Albert Luthuli - 1964
The deepest international principles of brotherhood and humanity

The Albert Luthuli Memorial Lecture
21 October 2005

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Cover quote: From the statement issued by Chief Luthuli on June 12, 1964 when Nelson Mandela and seven other leaders were sentenced to life imprisonment in the Rivonia Trial.


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The struggle for democracy in South Africa has always had an international component, with the support of the international community being critical to the people’s campaign for democracy and human rights. Many governments, non-governmental organisations and religious organisations, both on the continent and abroad, made tremendous sacrifices in order to further the attainment of peace and justice in South Africa. In this trajectory, Lusaka became the hub of activity for exiled South Africans for many reasons, probably the most important of them being the commitment of Dr. Kenneth Kaunda to a free and decolonised Africa. In a real sense therefore Dr. Kenneth Kaunda represented the embodiment of the “deepest international principles of brotherhood and humanity”, to use Chief Albert Luthuli’s words, in supporting and sacrificing for the South African people.

Dr. Kenneth Kaunda played an iconic role in the freedom struggle on the continent of Africa and it is therefore appropriate that he was chosen to deliver the second Albert Luthuli Memorial Lecture after it was inaugurated by President Thabo Mbeki last year. The lecture is aimed at giving statesmen of such outstanding calibre the opportunity to reflect on how Chief Luthuli’s ideals and values, manifest through his actions, will always resonate with relevance and integrity in the human quest for true civilisation.

Given the inequities that characterise our continent, it is now clear that a democratic South Africa will continue to prosper only if it serves to foster economic development and good governance on the rest of the continent as well. It has been amply demonstrated in micro and macro settings that it is unrealistic to expect islands of wealth and opulence to exist in a sea of poverty. In other words, South Africa’s role has dramatically changed from one of destabilisation just over a decade ago to being a leader, through the NEPAD and other initiatives, promoting peace, economic development and stability on the African continent and in Southern Africa in particular. In this quest South Africans, in a small way, will be reciprocating for the contributions our African counterparts made during the dark days of apartheid oppression.

In this publication, UKZN Vice-Chancellor
Professor M.W. Makgoba explains the pertinence of the Albert Luthuli Memorial Lecture being hosted by UKZN in striving to be the Premier University of African Scholarship; a scholarship that the Chancellor Dr. Frenê Ginwala described as being “on and of the continent of Africa”. The Minister of Arts & Culture Dr. Z. Pallo Jordan explains the national legacy project, the contextual background to the Memorial Lecture and the significance of the role played by Dr. Kenneth Kaunda. Reginald Letsatsi, Director of the Luthuli Museum, presents a fitting tribute to Chief Albert John Mvumbi Luthuli. And the presentation by President Thabo Mbeki appropriately entitled “The Tempo Quicksens” provides the inaugural benchmark, aptly followed by Dr. Kaunda’s address.
Chief Albert John Mvumbi Luthuli was a true son of Africa. His life was characterized by an indefatigable commitment to the ideals of democracy, peace and freedom, and an unstinting faith in the potential of Africa to make a vital contribution to the world.

It is particularly pertinent that the University of KwaZulu-Natal (UKZN) is co-hosting the Albert Luthuli Memorial Lecture. The vision, mission and goals of the University mirror those held dear by Chief Luthuli. UKZN is striving to be the Premier University of African Scholarship. This is a scholarship that is committed to the potential of Africa to make a vital contribution to the world. It is a scholarship that celebrates diversity and promotes democracy, equality, equity, justice, development and intellectual humility.

The Premier University of African Scholarship is African in its form and content, in its essence and appearance. It embraces the best in universal scientific development and produces usable knowledge. It produces students with the ability to think critically, to intervene in social processes and to participate in the reconstruction and development of our country.

Those who have been invited to deliver the Albert Luthuli Memorial Lecture have been outstanding role models who embody the ideas of Chief Albert Luthuli. The Inaugural Lecture in 2004 was delivered by President Thabo Mbeki. This year, we are honoured to be addressed by
His Excellency Dr Kenneth Kaunda, first President of the Republic of Zambia. UKZN is proud to be part of the National Legacy Project, which honours the memory of all the sons, daughters, mothers, fathers and children who gave so much to ensure that we could live in a free South Africa.
“It is a day of dedication, because Africans, remembering the past and bearing in mind their duty for the future, dedicate themselves afresh to work for the objectives for which they made the supreme sacrifice. ‘Not for nothing did they do it’ should be our watchword. “Chief Albert John Mvumbi Luthuli, June 1953.

This year, South Africa’s esteemed friend, Dr Kenneth Kaunda, that campaigner for peace, prosperity and the eradication of poverty, will give our second Albert Luthuli Memorial Lecture, as our tribute to Chief Albert Luthuli. He will provide testimony to the life of Chief Albert Luthuli, and through the rendering of Dr Kaunda’s memories and his sharing of his philosophy, we will recall the past, and be mindful of its lessons. We will be assured that, like Chief Luthuli, if we work for the betterment of our lives and those with whom we share this continent; we would also be able to use the watchword, “Not for nothing did they do it”. At this juncture we are celebrating the 50th anniversary of the Freedom Charter, our rock-bed of democracy.

The Albert Luthuli Memorial Lecture was born out of the Chief Albert Luthuli National Legacy Project, whose other elements included the restoration of his old house in Groutville, which is now a declared cultural institution (museum), where people can visit and learn more about the life of this great man. Other elements that memorialize his contribution to South Africa include the public sculpture (statue) of himself installed in KwaDukuza, Stanger, a portrait bust of himself installed at the museum; the restoration of his grave at the United Congregational Church South Africa (U.C.C.S.A.) where his remains were laid to rest and the production of a film documentary on his life, which was recently flighted on national television as part of the commemoration of his life.

The objective...is not only about honoring the life of this great South African statesman,...but: “To preserve his memory and further develop his vision and philosophy of a non-racial, peaceful and democratic order in South Africa, Africa and the world in general.”

The objective of the Albert Luthuli Memorial Lecture is not only about honoring the life of this great South African statesman, the Noble Peace Prize laureate and the stalwart of the South African struggle for liberation, but: “To preserve his memory and further develop his vision and philosophy of a non-racial, peaceful and democratic order in South Africa, Africa and the world in general”. The inaugural lecture was launched by the President of the Republic of South Africa, Mr T Mbeki, on 21 March 2004 at the University of KwaZulu Natal, where Chief Albert Luthuli was conferred a posthumous honorary doctorate in law.

The participation of Dr Kaunda in the Luthuli Memorial Lecture is significant as it recognises the influential role played by the Republic of Zambia and other African states.
in South Africa’s liberation; because it is a reaffirmation and consolidation of Africa’s historical connections and shared vision in building a peaceful and democratic Africa; and because it is the first time that a foreign former head of state; who is a contemporary of Luthuli; presents a keynote address on Chief Albert Luthuli on a public platform.

The Ministry of Arts and Culture would like to thank its partners the Luthuli Museum and the University of KwaZulu-Natal in making a success of the second Albert Luthuli Memorial Lecture.
Albert John Mvumbi Luthuli was born in 1898 in Rhodesia (now Zimbabwe) and raised by parents with very strong Christian convictions. His father, John Bunyan Luthuli, was a Christian missionary who spent most of the last years of his life in the missions among the Ndebele people of Zimbabwe. His mother, Mtonya Gumede, spent part of her childhood in the Royal household of King Cetshwayo, the great Zulu King, but was raised in Groutville and joined her husband in Zimbabwe.

of chiefs. His grandfather, Ntaba Luthuli was elected Chief of Groutville in 1860 and held the chieftainship during the years of the war between the Zulus and the British. On his death, he was succeeded by his cousin and then by his elder son, Martin, who was elected to the chieftainship by the people. Chief Luthuli's father was Ntaba's second son. He went to the former Rhodesia to serve with the Rhodesian forces in the Matebele wars and later joined the Seventh Day Adventist mission as evangelist and interpreter.

Following his father's death in 1908, Chief Luthuli's mother returned with her children to the Umvoti Reserve in Groutville, where he was brought up by his uncle, Martin Luthuli, one of the founders of the African National Congress (ANC) in KwaZulu-Natal. With the support of his mother, he completed his primary school education at Groutville Primary, studied and obtained preliminary training to be a teacher in Edenvale near Pietermaritzburg and later obtained a bursary to Adams College at Amanzimtoti, where he earned a Higher Teacher's Certificate.

Chief Luthuli was appointed
principal of a primary school in Natal and taught at Adams College from 1921 where ZK Matthews, who was to become one of the leading black academics in South Africa, was a principal of the High School. The most significant event in Chief Luthuli’s life at Adams College was in 1927, when he married Nokukhanya Bhengu, a teacher and granddaughter of a hereditary Zulu chief. In 1928, he was elected Secretary of the African Teachers Association under the presidency of ZK Matthews.

In 1933 the elders of the tribe, together with local white missionaries, approached Chief Luthuli to consider succeeding his uncle as chief. In 1935, he left the teaching profession to become a Chief of Groutville. Apart from the economic decline that the whole country was experiencing due to the Depression, the government imposed harsh and unfair laws prohibiting trade unionism, strike action, and denying Africans the opportunity to develop technical skills by excluding them from the provisions of the Apprenticeship Act. For the first time, Chief Luthuli’s religious beliefs were tested by the spectacle of the land hunger of his own local people - ‘confined to 4 or 5 acres a family’, whilst their white counterparts were afforded 375 acres a person. He felt the poverty and daily hurt to human beings inflicted by a system which led the men to migrate to the mines and the women to cities, causing the breaking up of families.

As a Chief, Albert Luthuli presided over a wide range of community disputes, allocated land,
and generally kept order within the tribal system. He took the revolutionary step by admitting women to tribal councils. Within months, he had re-organized the economy of the Umvoti Reserves and was central in the extension of the Natal and Zululand Cane Growers Association. The more insight he acquired into local government, the more he understood the plight of ordinary black people under apartheid, the obduracy of the white civil service, and the use of diplomacy when dealing with government officials and how to be resolute in the face of their intransigence.

In 1938 Chief Luthuli visited India as part of the delegation to the International Missionary Conference in Madras. African representatives traveled second class and their white counterparts went first class. He was concerned about the failure of the Church in South Africa to tackle poverty. In India, the Church was already tacking poverty by means of agricultural projects.

Chief Luthuli joined the ANC in 1945. In 1946 the government invited him and ZK Matthews to serve on the native representative council (NRC) which was later disbanded. In 1948 he attended the North American Missionary Conference and gave a series of lectures in the United States of America.

In 1951 he was elected to the presidency of the African National Congress yaseNatal.

In September 1952 the Minister of Native Affairs, Dr HF Verwoerd summoned Chief Luthuli to Pretoria and gave him an ultimatum to choose between his work as a Chief of AmaKholwa and his affiliation with the ANC. In November 1952, the government deposed him from the chieftainship. In December 1952 at a conference of the ANC, Chief Luthuli was elected president-general to replace Dr JS Moroka.

The defining moments of Chief Luthuli’s leadership of the liberation struggle were during the 1950s. “Beginning with the Defiance Campaign of 1952, the leadership of the ANC and the two Indian Congresses commenced a period of united action, built in and through struggles, that was to transform the ANC into a militant mass movement. A decade marked by militant mass struggles in the shape of the Defiance Campaign, the Stay-at-Home strikes, the bus boycott, the mass campaign against passes for Women, the struggle against Bantu Education, the Workers’ struggle for a pound-a-day minimum wage and host of local struggles’. It was under his strong leadership that many of these campaigns were organized.

In 1953 Chief Luthuli was banned for one year from attending any political or public gatherings and prohibited from entering any major cities. Thus began a decade of harassment, imprisonment and restrictions aimed at demoralizing all democrats and freedom fighters. When Chief Luthuli’s first banning order expired, a second ban confining him to within a twenty-mile radius of his home for another two years was imposed. At the end of the second ban, he attended an ANC conference, only to be arrested along with 155 others and charged with treason in December 1956. After being held in prison for a year during the preliminary hearings, he was released in December 1957 and the charges against him and 64 others were dropped.

Chief Luthuli’s return to active leadership of the ANC in 1958 was cut short by the imposition of a third banning order prohibiting him from publishing anything
and confining him to within a fifteen-mile radius of his home for five years. This ban was temporarily lifted so that he could testify at the treason trial. It was later lifted in March 1960 to enable the apartheid regime to arrest and charge him for publicly burning his own pass. Chief Luthuli was charged, found guilty, fined and given a suspended sentence due to poor health. Despite being held under house arrest in Groutville, his campaigns for non-violence continued to be heard in many parts of the world.

When the Nobel Peace Prize Committee decided to confer the Nobel Peace Prize on Chief Luthuli in 1961, the whole world saw this as an act in solidarity with the struggle for freedom in South Africa. For ten days in December 1961, Chief Luthuli was permitted to travel with his wife, uMama uNokukhanya to attend the Nobel Peace Prize ceremonies in Oslo.

In May 1964, the fourth banning order, for five years, confined Chief Luthuli to the immediate vicinity of his home in Groutville. On 21 July 1967, Chief Luthuli, aged 69, was allegedly struck by a freight train as he walked on the trestle bridge over the Umvoti River.

**A Praise song for Luthuli** by Alan Paton

You there, Lutuli,
they thought your world was small
They thought you lived in Groutville
Now they discover
It is the world you lived in.

You there, Lutuli,
they thought your name was small
Lutuli of Groutville
Now they discover
Your name is everywhere.

You there, Lutuli,
they thought that you were chained
Like a backyard dog
Now they discover
They are in prison, but you are free.

You there, Lutuli,
they took your name of Chief
You were not worthy
Now they discover
You are more Chief than ever

You there, Lutuli,
may your days be long
Your country cannot spare you
Win for us also, Lutuli
The prize of Peace.
Inaugural Albert Luthuli Memorial Lecture by
the President of South Africa
Thabo Mbeki

20 March 2004, Westville Campus, University of KwaZulu-Natal

Deputy Minister Sonjica
Members of the Luthuli family
Professors and lecturers, students and workers
Distinguished Guests
Ladies and Gentlemen.

THE TEMPO QUICKENS!

In the postscript to his book, "Let my People Go", Albert Luthuli writes about the momentous events of the late 1950’s and early 1960’s, and about the atrocious conditions under which Africans worked in the then Eastern Transvaal where every year, Africans who had been arrested as Pass offenders, were carted out of jail and forced to harvest potatoes with their bare hands under the regular whip lashes of both the white farmers and their ‘baas-boys’ and made to live in filthy hovels.

AJ Luthuli says their diet "is unmentionable, a good deal worse than prison fare for Africans - why keep them alive when there are more where they came from? 'Inspection' amounts to a call on the white farmer, and a little chat over coffee on the stoep. Murders, the result of prolonged beatings and semi-starvation, or of sudden fits of anger, are committed". (P195, Published by Fontana Books, 1962)

In the face of the criminal alliance between the apartheid state, the police and farmers, that led to these terrible conditions, the ANC initiated the Potato Boycott, which served as a stimulus for other mass actions against a whole range of oppressive measures and mobilising the mass of the people of this country from Pondoland to Sekhukhuneland, from Zeerust to Alexandra Township and here in KwaZulu-Natal.

This momentum continued into 1960 and beyond, when resistance and defiance defined the lives of our people throughout our country.

Having observed the determination and fortitude of his people in the face of brutal force, and having realised that the struggle for freedom had gathered the necessary speed, Albert Luthuli entitled his article commenting on these events, “The Tempo Quickens!”

I have therefore given this lecture the same title, to pay tribute to this great African leader on the occasion of the posthumous conferral of an honorary Doctorate of Laws. We wish to take advantage of this solemn moment to report to him and other heroes and heroines, that after 10 years of the final defeat of colonialism and white minority domination on our continent, we are determined to quicken the tempo as we work to eradicate the legacy of the defeated double-headed monster, colonialism and apartheid, transforming this land of Albert Luthuli into a non-racial, non-sexist and prosperous society.

I am therefore honoured to deliver this inaugural Albert Luthuli Lecture, to speak...
about an outstanding patriot whose life and principled commitment to the struggle for liberation should serve as an example to all of us as we engage the difficult and challenging task of translating his vision for his people and continent into reality.

But before we speak of these obstacles and the tempo that has accelerated at a very fast pace, let us make a brief return to a time more than a century ago, when Albert Luthuli came into this world.

Albert Luthuli was born in 1898, near Bulawayo in Zimbabwe. His father was a Seventh Day Adventist evangelist and interpreter in its Bulawayo mission. He was born during a century defined by the colonial subjugation of Africa by European powers during the so-called Scramble for Africa, and its infamous Berlin Conference of 1884-1885, where German Chancellor Bismarck presided over a cabal of representatives of the powerful European states as they distributed Africa among themselves as colonies to which they believed they were entitled.

Adam Hochschild has observed in his book, "King Leopold's Ghost", that: "The Berlin Conference was the ultimate expression of an age whose newfound enthusiasm for democracy had clear limits, and slaughtered game had no vote.

Even John Stuart Mill, the great philosopher of human freedom, had written, in On Liberty, "Despotism is a legitimate mode of government in dealing with barbarism, provided the end be their improvement."

Hochschild then says of Bismarck's conference that: "Not a single African was at the table in Berlin."

Of course, to those gathered at the Berlin Conference, they would have seen Africans as slaughtered game that was already on the table, the barbarians who, according to John Stuart Mill, must, for the greater good, be subjected to despotic rule.

Because most of those gathered at the Berlin conference had never set foot on the African continent, they arbitrarily divided territories with scant regard to historical, national, cultural, linguistic and religious ties, thus planting some of the poisonous seeds that were to germinate into deadly disputes and conflicts in the post-colonial Africa.

Bismarck's guests partitioned a continent they did not know in the manner observed by historian Michael L. McNulty when he said of this ignorance of Africa: "A general lack of knowledge and frequent misunderstanding of the continent characterised European thought for centuries. In many of the early accounts and accompanying maps, scholars employed an ingenious cartographic device in an attempt to cover up gaps in their knowledge. This practice is characterised in a rhyme by Swift written in the early eighteen century:"

So geographers in Afric maps
With savage pictures fill the gaps
And o’r unhabitable downs
Placed elephants for want of towns."


By the end of the 19th century, when Albert Luthuli was born, the whole of Africa, with the exception of Ethiopia and Liberia, was under different European colonial powers, despite the heroic struggles of Africans everywhere to defend their independence, fighting against the superior arms of the colonial invaders.

During these struggles to subjugate the barbarians, to use JS Mills' nomenclature, our people experienced the barbarism of those who called themselves civilised, that was later expressed in a different form in the potato farms of the Eastern Transvaal.

For instance, during the colonial wars in our country, one war-obsessed English adventurer, Stephen Lakeman, gave his services to the British colonial rulers in the Cape. The historian Noel Mostert explains one of the grisly activities of Lakeman and the British imperial army, quoting from an account recorded during the deepest international principles of brotherhood and humanity
those years:

“One of his (Lakeman’s men) carried under his jacket a broken reaping-hook to cut the throats of the women and children we had been taken prisoner on our night expeditions. Lakeman, who carried a small copper vat with him for his ‘Matutinal tubbing’, found on one occasion that it had been commandeered by the surgeon of the 60th., the Royal American Regiment, who, for scientific interest, was boiling about two dozen Xhosa heads, which had been collected by Lakeman’s own men.”

Lakeman commented that: “(The colonial army) turned my vat into a caldron for the removal of superfluous flesh. And there these men sat, gravely smoking their pipes during the live-long night, and stirring round and round the heads in that seething boiler, as though they were cooking black-apple dumplings.”

Undoubtedly, in the course of our long struggle for freedom here at home, in Africa and elsewhere, we have seen how those who engage in such indecent acts become, themselves, debased; and those who condone and justify inhuman behaviour also become debauched, ending up as demented souls.

Delivering the Nobel Lecture at the Oslo University in December of 1961, Albert Luthuli said:

“But beneath the surface (of political oppression) there is a spirit of defiance. The people of South Africa have never been a docile lot, least of all the African people. We have a long tradition of struggle for our national rights, reaching back to the very beginnings of white settlement and conquest 300 years ago.”

He continues that:

“Our history is one of opposition to domination, of protest and refusal to submit to tyranny. Consider some of our great names: the great warrior and nation-builder Shaka, who welded tribes into the Zulu nation from which I spring; Moshoeshoe, the statesman and nation builder who fathered the Basotho nation and placed Basotholand beyond the reach of the claws of the South African whites; Hintsa of the Xhosas who chose death rather surrender his territory to white invaders. All these and other royal names, as well as other great chieftains, resisted manfully white intrusion.”

Luthuli was referring to many heroic struggles of our forbearers, that must remain in our collective memory, and from which we should always draw strength as we face obstacles to our efforts to transform South Africa into a country that Luthuli lived and died for a democratic, united, non-racial, non-sexist and prosperous society.

These struggles helped to form the consciousness that made Albert Luthuli one of our foremost leaders whose life experience and tireless work for our liberation is replete with inspiring wisdom. During their advance to occupy the whole of the then Transvaal, in 1867, the Afrikaners attacked the Venda people but were defeated by King Makhado’s army. However, they returned later in 1898, to defeat Makhado’s successor, King Mphephu, who fled across the Limpopo River into Zimbabwe.

As King Mphephu and some of his people fled into Zimbabwe in 1898, Albert Luthuli was born in that country.

We have recalled our glorious history of resistance in this lecture, not merely for the fact that it preceded and coincided with the birth of Albert Luthuli towards the end of the 19th century, but because these historical events formed his political consciousness and inspired him to lofty achievements. We celebrate them on this occasion because I am confident that by always remembering this rich history of our people, we would, like Luthuli, be further motivated to persist in our efforts as we face the many and varied challenges that confront us.

Indeed, like Luthuli, we should do our work driven by the spirit of defiance, which says that however intractable the challenges may be, we come from those deepest international principles of brotherhood and humanity.
who have never been a docile lot.

We are descendents of those who see a setback and not a defeat, and accordingly use such reverses as an opportunity to learn, to go back to the planning room and rectify mistakes and shortcomings, emerging stronger.

Throughout our history of struggle, of which AJ Luthuli was such a towering giant, we experienced many of these setbacks, but always learned valuable lessons that made the titanic movement that Luthuli and others embody, a force that boldly and squarely faced any and all problems.

Indeed, today we walk in the firm footprints of men and women who did not seek instant success, who did not flinch in the face of seemingly insurmountable difficulties. These truly heroic people that gave us the gift of Albert Luthuli, live by the injunction aptly expressed by Amilcar Cabral, not to claim easy victories!

Until his untimely and mysterious death on the 21 July 1967, AJ Luthuli dedicated his life to the achievement of freedom for his people.

Drawing inspiration from the philosophical principles of his organisation, the ANC, the general moral traditional African teachings and the prescriptions of the Christian faith, he became the living embodiment of moral rectitude in public life, in governance and in inter-racial relations.

These ideals, he neither doubted nor renounced, even in the face of unrelenting pressure and harassment from the Apartheid regime, bent on circumscribing his public life and thereby muzzling him by wave upon wave of house arrests and banning orders.

Accordingly, the practical leadership qualities of Albert Luthuli have had an indelible impact on the entire membership of his organisation, the ANC, as well as many other South Africans who were privileged to be acquainted with his work.

His unshakeable belief in the correctness of the struggle for equality among all the people, irrespective of race, gave him strength as he confronted the mounting challenges in the struggle against apartheid tyranny. In this regard, Albert Luthuli was not prepared to let his people engage in any form of struggle in which he himself was not prepared to participate.

Thus, it was under his leadership that the masses of this country engaged in many acts of struggle including the Defiance Campaign, the fight against Bantu education, the drafting and adoption of the Freedom Charter, the anti-pass campaigns, and others.

Today, we are privileged to say that after 10 years of the democracy that Luthuli fought so hard to achieve, we have made some progress in realising the ideals which defined his life and for which he worked for so many years. With regard to meeting the challenges that we face, we must together with our people ensure that The Tempo Quickens!

We say The Tempo Quickens because if we had a way of communicating with Albert Luthuli, we would report that together we have traversed the Valley of a Thousand Hills and heard the echo of the joy and the pain of its inhabitants.

We have trudged the dry earth of Ga-Sekhukhune and felt the hope of a rich harvest that will come. We have walked the pathways of Orange Farm and the winding roads of Sterkspruit and seen the aspirations of a community rise above the dust of despair.

And because of this we dare say: The Tempo Quickens!

From the polished floors of the Johannesburg Securities Exchange and the shiny windows of Die Groote Kerk in Cape Town; from the creative and vivacious minds of the pupils throughout KwaZulu Natal; from the flowers of hope in the spring of an otherwise dry Karoo and from the courage to dare the elements and prosper in the plains of the Free State, together we have seen the glory of a nation being born.

Having observed all this, in this, our decade’s journey, we dare to ask, as Pablo Neruda did of The Men:
The era’s beginning: are these ruined shacks, these poor schools, these people still in rags and tatters, this cloddish insecurity of my poor families, is all this the day? The century’s beginning, the golden door?

Having seen all of this, we dare to note, as Pablo Neruda did about The Other Men:

I breathe at ease
in the fiscal garden of this century
that finally is a great big current account
in which I am creditor by luck of the draw.

Thanks to investment and intrigue
we will sanitise this era
no colonial wars will bear
this infamous name, so often repeated,
the democratic bulldozer
will take charge of the new dictionary:
this 2000 is beautiful, just like 1000:
the three identical zeros defend us
against all unnecessary insurrection.

These Men (and Women), and these Other Men (and Women) of whom Neruda spoke, inhabit the two Worlds that we are condemned by history to forge into one: One Nation in One South Africa with One Economy; One World with the millennial glory of an Africa reborn.

You, as leading minds in our country,
are called upon to answer the question
whether we are indeed bridging this chasm, building one nation out of disparate and conflicting pasts. It behoves us to answer this question honestly, and distinguish ourselves from Pablo Neruda’s Heavenly Poets who did nothing in the face of poverty, who:

Without seeing that the stones are in agony,
without defending, without conquering, blinder than the wreaths in the cemetery when the rain falls on the motionless rotten flowers on the tomb... did nothing to respond to the agony of the living.

10 years into our nation’s liberation we cannot afford to answer the question - are we bridging this chasm - in the negative, for we would not deserve the seats that we occupy in these lecture rooms. Nor can we answer that we have succeeded, for we should know that the hope that lives in the future that is yet to emerge fully from a troubled past.

Our confidence is about a journey started, a future whose foundation has been laid, a palpable determination to act together and give birth to a better life for all.

Accordingly, we say The Tempo Quickens! We say The Tempo Quickens because we have followed the trail of the journey of the heroic men women of South Africa, such as Albert Luthuli. And that journey tells of a constitution and laws that bestow freedom upon all of us. It tells of growing equity in the professions and management of our society, of the presence of all our people in our law-making chambers, of a new army of builders made up of black and white South Africans.

These developments constitute a story that tells of a day no longer occupied by the long walk of the hewers of wood and drawers of water. They tell of darkness defeated in an electrified home, of better education for the girl-child, and better opportunities opening up for many.

Their own experience tells of the emerging possibility for the children to play together in their diversity with gay abandon in the African sun, to learn, to sing, to laugh and to cry - simply to be children, in a society in which dreams justifiably demand practical expression.

As these children grow to become youth, the myriad of possibilities that come with freedom are starting to flower.

In this, our decade’s journey, we have sought to ensure that ‘these people still in rags and tatters’, do indeed experience an improving quality of life.

Having had the opportunity to engage in many debates about this and that policy and even dining with those who had good reason to claim South Africa and the world as their oyster, I am certain we often wondered whether some among us are The Other Men of whom Pablo Neruda spoke, the heartless:
at the entrance to the millennium today, a rampant anarchopitalist ready to bite greedily into the apple of the world.

We have wondered whether any of these Other Men and The Men would ever find common cause with the rest and chart a future that benefits all!

If Albert Luthuli was to pose the question whether The Tempo Quickens I would make bold to say that the new South Africa is a place in which the possibility for all to lead a decent life has asserted itself with great boldness.

I, like many of you in this hall, have had the privilege to interact with many of your peers, South African professionals, scientists and academics of social and natural sciences, researchers and men and women of letters, like those who are gathered here; and they tell the tale of a society for the first time starting to harness the talent of a whole nation; of the lessons learnt and the knowledge imparted, now that they can interact with peers across the globe; of the emergent truly South African institutions of higher learning, centres of African and human excellence.

At times as we converse with these intellectuals and allow our minds to wander in freedom, we let the imagination take control, and in Neruda’s words: [saw] the heavens unfastened and open, ... [and] ... wheeled with the stars, [our] heart broke free on the open sky. And having seen all this, can you blame our enthusiasm in declaring that The Tempo Quickens!

Accordingly, to ensure that we maintain the momentum I would like to call on all graduates from this university and all the others in the country, to plough their skills, expertise and resources back into the communities as well as their former institutions. Because education is the hallmark of a developing and successful nation, we need skills of our graduates so that we can move forward faster.

As the tempo quickens we have watched the social and community activists roll up their sleeves to join in the building of communities. We have heard them remind citizens of their rights and their obligations. And we knew that these social activists are driven by the profound understanding of the value of what the people have won in struggle, as their own liberators.

Whatever languages our people speak, they sing of freedom, and seen the hand of reconciliation stretching across the racial divide as South Africans work together to create a better life. And as all these South Africans - young and old, men and women, rich and poor, employed and without work, black and white - worshipping each in their own way, they do so unshackled from the theology of deception, knowing that the Deity that oversees our efforts knows no discrimination and no lesser or better human being, but recognises each as equal before destiny.

And so, they make bold to say: hail freedom, the seedling that germinates and the bud that flowers! Hail freedom because it has ensured that The Tempo moves towards to creation of a people-centred society Quickens!

As this country celebrates its decade of freedom, it is our duty to honour the President of the ANC and the Nobel Prize Winner, Albert Luthuli, by ensuring that we do not lose the momentum. Accordingly, we need the full participation of all of us in the historic effort to build the South Africa visualised by Albert Luthuli, with none of us sitting on the sidelines, content to blame others when things go wrong.

In action, we must together say Hail Freedom, the seedling that germinates and the bud that flowers. In undying tribute to Albert Luthuli, we must ensure that The Tempo Quickens even faster than ever before.

I thank you.
Dr. Kaunda was born on 28 April 1924 at Lubwa Mission in Northern Rhodesia, the youngest of eight children. His father, the Reverend David Kaunda, was an ordained Church of Scotland missionary and teacher. His mother was one of the first women teachers in the country. He married Betty Banda in 1946 and has ten children.

In 1962, Dr. Kaunda became the Minister of Local Government and Social Welfare and the Prime Minister of Northern Rhodesia and was elected as the first President of the Republic of Zambia in 1964, a position he held until 1991.

**Statesman**

Dr. Kaunda was in the forefront of the efforts to liberate all of Africa, serving as the President of the Pan-African Freedom Movement for East, Central and Southern Africa (Pafmesca) in 1962 and as Chairman of the Organization of African Unity (OAU) from 1970 to 1973.

Dr. Kaunda also played key roles in the resolution of territorial disputes between Kenya and Somalia and the liberation movements in Angola, Mozambique, Namibia, Zimbabwe and South Africa. As the Chairman of the Frontline States, it was his leadership that resulted in the release of Nelson Mandela and changes that have taken place in South Africa.

**Peace Foundation**

As part of his dedication to establishing peace in Africa Dr. Kaunda founded the Kenneth Kaunda Peace Foundation in 1992. He now devotes his life to fighting AIDS and poverty in Africa.

**Writer**

In addition to his political career, Dr. Kaunda is the author of several books, including Black Government, Zambia Shall Be Free, A Humanist in Africa (with Colin Morris), Humanism in Zambia and its Implementation, Human in Zambia, Part II Letter to My Children, and Kaunda on Violence.

**Awards**

Dr. Kaunda is the recipient of many honors and awards. He was awarded Honorary Doctorates of Law from the Universities of Fordham, Dublin, Wales, Windsor (Canada), Sussex, York and Chile, and Honorary degrees from Humboldt State University, California and University of Zambia. Other Awards include the Order of the Collar of the Nile; Order of the Greatest Zimbabwe (from Pres Mugabe) and the Order of the Companions of O.R. Tambo from the Republic of South Africa.
the deepest international principles of brotherhood and humanity
It is a great honour and privilege for me to participate in the Luthuli Memorial Lecture here in Durban in the Province of KwaZulu, Natal. For it was in this region that young Albert Luthuli spent his formative years as a youth. The years that were crucial for the role he played in his adulthood in the liberation struggle of South Africa and the rest of the continent.

Today we are meeting to celebrate the life of a great man. A great son of Africa and indeed a world statesman. It is therefore fitting that this memorial event, is being sponsored by the National Department of Arts and Culture; the University of KwaZulu Natal and the Luthuli Museum. This partnership is important so that history is fully recorded for future generations on the contribution that Chief Albert Luthuli made to the human race.

Director of Ceremonies, I have referred to the formative years that Albert Luthuli spent here, for he was raised by parents with very strong Christian convictions. This Christian upbringing had a lasting influence on him as he regarded people irrespective of their nationality, ethnicity or religious background as being equal. His deep conviction about the equality of all people can be summed up in one of his pronouncements and I quote:

“We express our deep resentments at the claim by South Africa to determine and shape our destiny without consulting our wishes and arrogantly to assign us a position of permanent inferiority in our land, contrary to the plan and purpose of God our Creator, who created all men equal, and into us too, not to whites only, he breathed the divine spirit of human dignity” end of quote.

The quotation I have just referred to above shows the deeply held views that this great man held about the dignity of all people who the Lord God Almighty created in his own image. This was a great teaching to all of us not to discriminate against one another for whatever reason. If we all did what he believed in, there would have been no apartheid in this country. There would have been no racial discrimination in this country and in other countries which were under colonialism.

The Christian convictions of Chief Albert Luthuli clearly show that he followed, to the letter, the teaching of our Lord Jesus Christ who taught us to love our neighbour as we love ourselves and to do unto others as we would have them to do unto us.

This reminds me of another world statesman and civil rights campaigner who led the campaign against racial discrimination in the United States of America. Reverend Martin Luther King Jr., who in his famous speech, entitled; I have a dream, appealed to all Americans for racial harmony and understanding. He
envisaged his country where little children of all races would play together in peace and harmony. He envisaged a country where the colour of a person's skin did not determine his place in society.

It is my humble view that religion played an important role in the upbringing of Chief Albert Luthuli. Indeed, his belief in the teachings of our Creator helped him to stay the course during the freedom struggle even in the face of extreme provocations and danger to his life by the apartheid regime. His thoughts on race relations can be summed up in the following quotation:

"I personally believe that here in South Africa, with all our diversities of colour and race, we will show the world a new pattern for democracy. I think there is a challenge for us in South Africa to set a new example for the world. Let us not side step that task." End of quote.

Once again, this quotation depicts not only the strong convictions of this great man about human liberties and freedoms but more importantly, demonstrates his belief in the oneness of humanity. All of us as children of our Creator living in our one world to serve God's purpose. It further reveals to us all his determination to engage in the struggle against apartheid. Yes, only a man with this type of internal decisiveness to perform could say what Chief Albert Luthuli was saying at that time and in that situation.

Chief Albert Luthuli was a man who deeply held the belief that domination of one race over another was wrong and against Christian principles. He strongly believed in the dignity of man irrespective of race.

And growing up in a country where the whites discriminated against people of colour he had a calling to join the freedom struggle in South Africa. In 1944, he joined the African National Congress (ANC) and was elected president of the ANC for the Natal province in 1951. In 1952, with the support of Nelson Mandela, Walter Sisulu and Oliver Tambo, he was nominated as President General of the ANC. The party he led until his death in 1967.

The role of Luthuli in the freedom struggle was instrumental in raising the level of awareness among the oppressed people that they were not inferior to the white people. He led a sustained campaign of defiance of the apartheid system through strikes and bus boycotts among other forms of civil disobedience.

In all his years of struggle against apartheid, he employed the method of non violence. The same method that was used by Mahatma Gandhi against the British colonialism in India. As is well known, Gandhi started his campaign against racism and colonialism from this country South Africa. Like Gandhi, Chief Luthuli preached a message of love, peace and harmony among all the people of the world. In my view, he was a true servant of the people. As he himself remarked when he ascended to the throne as Chief at Groutville, I quote; "My view has been, and still is, that a chief is primarily a servant of his people. His is a voice of his people." End of quote.

Honest words from a sincere man, who always exhibited a deep sense of humility and unfailing courtesy towards others.

One of the greatest attributes of Chief Albert Luthuli was his capacity to endure the extreme provocation and suffering directed at him and his people. Despite the harsh treatment he received from the racist regime and some white right wing extremists, he continued with his campaign for change through non-violence. This act of steadfastness was recognized not only in South Africa but the world over. Hence, in 1981, he received the Nobel Peace Prize. It is important to note that the whole world interpreted this action to be an act of solidarity with the struggle for freedom in South Africa. Indeed, how else would this act of support for the struggle against injustice be viewed?

It is also necessary to mention that although Chief Luthuli’s preferred method of struggle was through non violence, he understood fully well the daunting challenges his people were facing under the successive apartheid regimes. He knew that even peaceful demonstrations were quite often responded to with brutal force, remember the Sharpeville...
massacre. He therefore did not criticize those who advocated for other means of struggle. On this issue, he made the following observation, and I quote; “In the face of uncompromising white refusal to abandon a policy which denies heritage and freedom - no one can blame brave just men for seeking justice by the use of violent methods, nor could they be blamed if they tried to create an organized force in order ultimately to establish peace and racial harmony.” End of quote.

Given his deep belief in non-violence, it can rightly be assumed that he clearly understood that in their journey to attain justice, freedom and rationhood, different tactical options may be preferred by various wings of the same struggle. It is important however, to stress the fact that, in spite of this pronouncement, he continued with his method of non-violence campaign to his death.

Director of Ceremonies, I am 81 years old now. I am an old freedom fighter and I remember that it was not easy to wage a peaceful campaign against the apartheid regime in South Africa. The leadership of Chief Albert Luthuli therefore, gave inspiration to many of us who joined the freedom struggle in our respective territories throughout Africa. The ANC was indeed instrumental in setting a wonderful example to our campaign against colonialism.

In my own country which was known as Northern Rhodesia we formed a party known as the African National Congress of Northern Rhodesia to mobilize our people against the British rule. I have made reference to this just to illustrate in brief, the inspiration we got from the campaign against foreign domination that was waged by the ANC in South Africa.

The famous document adopted by the ANC convention in 1955, eloquently articulated the way forward in the struggle not only against apartheid but against colonialism in general. Chief Luthuli’s deeply held convictions found mention in this document whose relevance remains timeless.

Ladies and Gentlemen, as an old freedom fighter, this occasion evokes fond memories of the many other heroes who led their people to independence in their respective countries. Let me therefore take a moment to talk about the early freedom fighters who, against all odds challenged the status core that was obtaining then. I will talk about my friends who inhabit this past. Their names are prominently chronicled in the scrap books and history documents of Africa. Noble people that built the continent. Indeed, courageous people who sacrificed their blood and their lives in the interest of our succeeding generations.

Director of Ceremonies, many of the people I used to call my heroes and friends are no more. To some, they were terrorists and trouble makers. But to many, they were heroes, liberators and leaders. And some of these are Patrice Lumumba, Julius Nyerere, Kwame Nkruma, Seko Ture, Eduardo Mondlane, Jomo Kenyatta, Ben Bella, Amicar Calbral, Samora Machel, Abdul Nasser, Nnandi Azikiwe, Oliver Tambo and Chief Albert Luthuli, to mention but a few. Only a couple of days ago, Africa was putting to rest Milton Obote of Uganda.

Director of Ceremonies, the vision for Africa of these men was that following political independence, our succeeding generations would, in larger freedom, be able to move Africa to economic prosperity. They envisioned a continent where men and women of all races would contribute to the development of their countries to the best of their ability free from hatred and racial discrimination. To a larger extent, this has been achieved as can be seen here in South Africa, a country often referred to as the rainbow nation. That is the goal that the people of this country fought for.

Africa now has 53 independent nations with each offering unique opportunities for investment. Africa has enormous natural resources which we must exploit for the benefit of its inhabitants. We must remember that our continent will not be developed by people from outside but by us, as Africans taking the lead to liberate ourselves from the malaise of poverty and underdevelopment. We must therefore make every effort to develop our most important sectors of national...
development, i.e., agriculture, manufacturing, mining and tourism among others.

Ladies and Gentlemen, the life history of Chief Albert Luthuli has valuable lessons for humanity. For his thinking embodied high morals and Christian values. Some of the lessons we can draw from his life can be summed up as follows:

Respect and adherence to the values he learnt from his parents in his childhood years prepared him to serve his people selflessly.

His strong conviction and belief in the dignity of the human being became a rallying call by anti-apartheid activists to a relentless campaign at home and abroad against that evil system.

His belief that all human beings are equal irrespective of their tribe, race, ethnicity or religious affiliation, helped to bridge the gap in an otherwise racially divided country.

His message for racial harmony inspired many people not only in South Africa but in other territories in Africa to strive to live in peace.

His determination to soldier on even after being imprisoned and sometimes banned and restricted is a clear manifestation that the struggle for a just cause cannot be deterred by any force.

The need to embrace one another for everyone has a contribution to make to national development.

These are valuable lessons which continue to be relevant today. South Africa itself is a good example of people coming together for a common purpose after the end of a divisive regime of apartheid.

This is a clear manifestation of the fact that what he stood for, was morally right. And the world has learnt important lessons from him. His legacy lives on.

Director of Ceremonies, Ladies and Gentlemen, Africa is facing a serious crisis which has reversed many of the post independence successes we attained. I am talking about HIV/AIDS which has in the past two decades taken the lives of millions of people in the prime of their lives especially in sub-Saharan Africa. We need to take every effort to address this problem through working together in partnership in order to reverse the spread of the AIDS pandemic among our people. In my own country Zambia, my organization namely, the Kenneth Kaunda Children of Africa Foundation (KKCAF) is working with other stakeholders in the public awareness campaign against the AIDS pandemic. We are working with the United Nations Development Programme (UNDP) on the projects to improve health and nutrition.

We are also working with the Swedish International Development Agency (SIDA), UNICEF and the Government of the Republic of Zambia in promoting food security at household level, recognizing the importance of the relationship between nutrition and HIV/AIDS.

Let us remember that when we talk of millions of people, we have lost to HIV/AIDS, this is not just a figure for reciting but that it represents real people who are dearly missed by their relatives and friends. We should also remember that this is a serious matter that not only affects the family concern, but the development of the nations.

It is disturbing that the streets of our cities have become homes for millions of orphans whose parents have died of AIDS related illnesses. These children do not attend school and have no access to health facilities. This is an unacceptable situation which needs urgent attention of governments and other stakeholders in order to take the children off the streets and provide them with skills so that they can grow into responsible citizens.

Director of Ceremonies, most of our people in Africa live in abject poverty. We need to do everything possible as people of our one world to address this problem. The United Nations has just commemorated its 60th anniversary.

At that gathering, member states reaffirmed their faith in fundamental rights; in the dignity of the human person;
in the equal rights of men and women and of nations large and small. Further, they pledged to establish conditions under which justice and respect for the law could be maintained and promised to promote social progress and better standards of life in larger freedom.

These are the issues that in those early days exercised the minds of our founding fathers. Africa needs, through the programme of action annunciated in the New Partnership for Africa’s Development (NEPAD) to fulfill the aspirations of its people to attain economic prosperity.

As we strive to attain sustainable economic and social development, we must remember that the AIDS pandemic is reversing our gains. We must therefore join hands and intensify the fight against HIV/AIDS throughout our beloved continent and the world at large.

May the Good Lord Almighty continue to Bless you All. I thank you for your attention.
Let the spirit of Luthuli speak to all Afrospace.

Chief Luthuli was a profound thinker, a man of powerful logic with a keen sense of justice, a man of deep principles, a bold and courageous fighter and a statesman. He was a true African.