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KARUMBURU

1860 HERITAGE CENTRE NEWSLETTER

Commemorating 160 years

1860

SOUTH AFRICA

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“Our toil is in this soil and we stake our claim to it,”

Kiru Naidoo

**1860 HERITAGE CENTRE**An Agency Museum of the
KZN DEPT. of Arts & Culture

Commemorative Edition

**160th Year
Anniversary of
Indenture to
South Africa**

16 November 2020

to

16 November 2021

Address: 1 Derby Street,
Greyville, Durban 4001

Tel: 031 3091858

Email: Yatin Singh
1860heritage@gmail.comFacebook: <https://www.facebook.com/1860heritagecentre>
Website: <https://1860heritagecentre.wordpress.com/>**EDITOR: SELVAN NAIDOO**

Cell: +27 824982614

Email: selvan9@icloud.com



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THE 1860 HERITAGE CENTRE

MESSAGE FROM THE CHAIRPERSON: KRISH GOKOOL



The archiving, recording and commemoration of indenture to South Africa has expanded since the 150th year commemorations in 2010. Prior to this commemoration, this task was left to a small cohort of academics and community torchbearers who constantly ensured that the 16 November was acknowledged in some way or the other. In this calendar year that marks the 160th year commemoration, we hope to see more effort invested into making the history of indenture part of our collective South African history. To do this, we must endeavour to intensify our efforts in constantly commemorating the rich legacy of all those who have walked before.

ABOUT THE 1860 HERITAGE CENTRE

We are a proudly South African Museum that reflects a multifaceted view on South Africa's history. In recording, commemorating and celebrating our common past, we hope to create a collective pride in a democratic South Africa. After the honeymoon period of democracy, South Africa finds itself at exciting times in creating monuments and museums that finally honour previously marginalized citizens. Places like the Constitutional Court, the Apartheid Museum, Freedom Park, the District Six Museum and the 1860 Heritage Museum commemorate exciting spaces where new narratives of our South African history are being created. The 1860 Heritage Museum intends to finally recognize and honour heroes and heroines of our forgotten and troubled past. Throughout history, human migrations, voluntary or involuntary, have always had a fascinating tale to tell. Communities in every part of the world have experienced the consequences of human migration and the reshaping of history that comes with it. This history comes with pain and suffering of people who gave up the known, for the unknown in their search for a better life. This quest for a better life is explored in the 1860 Heritage Museum.

THE VISION OF THE CENTRE

The 1860 Heritage Centre seeks to position itself as the organisation that best showcases the rich heritage of South Africans, within the diversity that makes its national heritage. It further envisions itself as an important building block in developing national cohesion and contributing to nation building. We hope to establish the 1860 Heritage Centre as a primary research base for Indentured History by locating all archives, documentation and research on indenture at the centre. We hope to develop new perspectives on Indentured History by creating a platform for academic endeavours. It is hoped that the Museum develops into an important space for critical deliberations, as we we grow as a nation.

MISION STATEMENT

The 1860 Heritage Centre strives to document, preserve and record aspects of undocumented South African history as part of our collective national heritage and identity. It seeks to do so by using multi-media technologies and methodologies best suited for the achievement of the same, as efficiently and effectively as possible.





The 160 ANNIVERSARY OF INDENTURE must be an occasion for us to remember, reflect and restore.



Premier of KwaZulu-Natal Sihle Zikalala

Address by the Premier of KwaZulu-Natal, Honourable Sihle Zikalala MPL on the occasion of the 160th Anniversary of the first Indian Indenture in South Africa, Shri Mariammen Temple, Mount Edgecombe, Sunday 15 November 2020

We stand at a historic moment in time.

We rise in salute to the indentured workers first shipped to our shores from India on 16 November 1860. We honour the courage, sacrifice and struggle of those 152 000 women, men and children. They spawned 1.5 million proud South Africans of Indian heritage. Mount Edgecombe is holy ground.

If the soil beneath our feet could speak, it would shout the words of the celebrated poet, Mr BD Lalla:

“Thus spoke he kindly who had need for my toil,
Thus came I hopeful who had need of his spoil.
Boldly I girded my loins to the toil,
Ploughed every cane-field and turned every soil.”

Mr Lalla was a student at Fort Hare and a distinguished teacher at Sastri College. His poetry published in 1946 speaks of despair, arising from the pain of indenture. He writes elsewhere, “I cannot paint the scenes that artists love.” Mr Lalla and the forefathers and mothers we celebrate would however be proud today. Standing strong, working together, we have built schools and temples, hospitals and churches, universities and mosques.

No one community has done this on their own. It has taken the toil of all our people. Indian indenture was every bit as oppressive as the African migrant labour system.

British imperialism plundered India, extracted its wealth and impoverished its people. In desperation, over a million Indians were forced into indentured migrant labour from Jamaica to Fiji, Guyana to Mauritius and the oppressive colonial regime of the then Natal.

British imperialism ripped Africa apart, grabbed her land and destroyed her economies. Forced taxation drove thousands upon thousands of Africans into the dreaded migrant labour system mostly in the mines of the Witwatersrand. The last great uprising against British taxation was the 1906 Rebellion led by Inkosi Bambatha ka-Mancinza Zondi. That resistance was brutally suppressed by superior firepower. Still we organised, we mobilised and we resisted. We salute Inkosi Bambatha and the brave warriors he led.



As we stand on this historic ground in Mount Edgecombe, let us also remember the heroes and heroines whose blood waters the tree of freedom.

In this regard I must turn to the longest serving president of the African National Congress, Cde Oliver Reginald Tambo. On accepting the imprisoned Madiba's Jawaharlal Nehru Award for International Understanding in New Delhi on 14 November 1980, Cde Tambo said:

"It is fitting that on this day, I should recall the long and glorious struggle of those South Africans who came to our shores from India 120 years ago. Within two years of entering the bondage of indentured labour, Indian workers staged their first strike against the working conditions in Natal. This was probably the first general strike in South African history. Their descendants, working and fighting for the future of their country, South Africa, have retained the tradition of militant struggle and are today an integral part of the mass-based liberation movement in South Africa."

Together, we have turned toil and struggle into a proud nation, united in its diversity. We must continue to cherish the times we have come together and stood together.

Side by side, we trumpet the non-racial unity of the 1952 Defiance Campaign, the 1956 Treason Trial, the solidarity on Robben Island, black and white together in the United Democratic Front and the Mass Democratic Movement and these past 26 years uniting our people and building our country.

A poignant quote from trade unionist and former ANC parliamentarian Cde Pregs Govender in her book, *Love and Courage – A Story of Insubordination*, speaks of this unity in action in the 1980s:

"Indian and African workers have voted to striking together. The decision to unite is taken. The bosses and this government always divide us – that is their weapon. Our weapon is unity. Don't speak the language of division."

In our work and in our struggle, we can assure BD Lalla that we have painted the scenes artists love but we cannot rest. Much more needs to be done. 2020 is indeed a powerful historical moment for celebrating our glorious heritage as South Africans.

In this year that we mark the 160th year since the first Indian indenture, it is also thirty years since our beloved Madiba walked out of prison. It is the birth centenaries of a number of heroes of the struggle for South African freedom including Comrades Harry Gwala, Rusty Bernstein and MP Naicker. It is the sixtieth anniversary of the Nobel Prize for Peace being awarded to the President of the African National Congress, Inkosi Albert Luthuli. Sixty-five years ago our people came together at the Congress of the People at Kliptown to write the Freedom Charter which boldly declared: "South Africa belongs to all who live in it"

This is also 40 years since our stalwart, Mam' Lilian Ngoyi's passed on. History is an important thread in the social fabric that makes us a nation. History is however not a linear process. History is a melting pot of social, economic, cultural and political forces that prods us forward. We have a powerful past of solidarity and unity in action. That history of struggle has equipped us to deal with the present-day challenges that confront our sixth administration in a democratic South Africa. We must however always be looking forward.



Addington Beach Ceremony 16 November 2020, the simple marigold was offered to the kala pani as a sacred tribute to the ancestors who arrived here aboard the SS truro on the 16 November 1860



In the postscript of his powerful book, *Let My People Go*, Inkosi Luthuli wrote: "We must quicken the tempo ..." That call to action must rouse us to the frontline. We must acknowledge that there are many fault lines in our society. Poverty, inequality and unemployment confront us at every corner.

COVID-19 threw us a curved ball.

In acting responsibly, in acting together, we have been spared the worst ravages of the pandemic. We have come a long way as a nation, and as a province, in our battle against COVID-19.

We have moved from the confusion, fear, panic and anxiety that marked the early stages of this outbreak. We have done very well to heed the call by our Government that this is a disease that needed to be demystified and understood. In achieving this we were well-placed to contain its spread and protect ourselves. We must now work together on a creative post-COVID economic recovery plan.

One of the most effective ways in which we can move forward is to support our Small, Medium and Micro Enterprises (SMMEs), by buying goods and services that are locally made.

We also call on South Africans, particularly our young people, to not only look at getting employed, but to get into the spirit of entrepreneurship. Young people must find innovative ways to exploit economic opportunities so that they can shape our nation's future. As we rebuild the economy, we must look to a modern knowledge-economy. Our need is for a workforce that is entrepreneurial in spirit and outlook, numerically and scientifically literate, technologically competent, and possessing problem-solving skills. In these trying times we each have to be our sisters' and brothers' keepers.

In the spirit of ubuntu, we are because of each other.

Umntu ngumuntu ngabantu. While we cherish our common nationhood, we must also recognise the serious fault lines that linger from the divisions forced on our society by slavery, colonialism, indenture, apartheid, patriarchy and unfettered capitalism.

As the Provincial Government, we have worked hard at promoting social cohesion as a necessary step in the broader reconciliation and nation building process Madiba led us into in 1994.

Even though we have enjoyed twenty-six years of freedom and honoured the commitment in the Freedom Charter, we cannot take our unity for granted. Unity will not come about simply because we proclaim it. We must work hard for equity, social justice and ensuring that all our people have a place in the sun. We want to be a united, non-racial, nonsexist, democratic and prosperous society.

We know that high levels of poverty, joblessness, and inequality can become fertile ground for social conflict to thrive. We must correct the skewed nature of our economy. The lack of access to economic opportunities, particularly among Africans is one of the biggest threats to social cohesion. We therefore want to assure the people of KwaZulu-Natal that our government is working tirelessly towards ensuring that the poorest of the poor is given access to economic opportunities.

We must quicken the tempo.

We must paint the scenes that artists love.

This anniversary of indenture must be an occasion for us to remember, reflect and restore.

As another brave trade unionist Mam' Emma Mashinini wrote in *Strikes Have Followed Me All My Life*: "Our lives are enriched by the struggle to uphold human rights and in the fight for the dignity of individuals."

Democracy enabled us to claim the dignity and self-respect we were denied for nearly 350 years. Let us use this historic moment in time to reach out to each other.

Let us celebrate the triumph over the adversity of indenture and participate fully in the building of our non-racial democracy.

Together Moving KwaZulu-Natal Together!
Ngiyabonga.

CLICK THE LINK TO LISTEN TO PREMIER ZIKLALA'S SPEECH, : <https://www.youtube.com/watch?v=4sWAHAw2a90&t=6s>



THE 1860 HERITAGE CENTRE

An Agency Museum of the KZN DEPT. of Arts & Culture

ONLINE/VIRTUAL #160 Year Commemoration of the arrival of indentured workers to South Africa



Commemorating 160 years
1860
Beyond Indenture

Thursday 12 November 2020, 6pm,
streamed live to the
1860 Heritage Centre's Facebook page
<https://www.facebook.com/1860heritagecentre>



Honourable Hlengiwe Mavimbela: MEC For
Arts, Culture, Sport and Recreation



KWAZULU-NATAL PROVINCE
ARTS AND CULTURE
REPUBLIC OF SOUTH AFRICA

Participants:

Honourable Hlengiwe Mavimbela, Order of Luthuli Swaminathan Gounden, Sunny Singh, Juggie Pather, Maggie Govender, Brij Maharaj, Seelan Archary Kalpana Hiralal, Uma Dhupelia-Mesthrie, Betty Govinden, Rajend Mesthrie, Goolam Vahed, Ashwin Desai, Nalini Moodley-Diar, Merisha Lalla, Zandile Qono-Reddy, Viasen Soobramoney, Maya Jugjivan Kalicharan, Sonto Buthelezi, Nkululeko Khumalo, Diviya Bhim & others

Moderated by Nirode Bramdaw, Kiru Naidoo & Selvan Naidoo

THE STORY OF INDENTURE & BEYOND 1860 to 2020



TIME FOR A NEW GENERATION

Ravigasen Pillay



Today, approximately 1.5 million South Africans are descendants of the Indian Indentured labourers who arrived in South Africa from 1860 onwards. We look back with indignation at their subjugation and suffering in the earlier years of colonialism and subsequently apartheid.

We are grateful to scholars for recording much, not all, of that history. Writings by Professors Fatima Meer, Ashwin Desai and Goolam Vahed, and more recently Kiru Naidoo and Selvan Naidoo should be in every home for our children to read and pass on to future generations.

One incident cited in *Inside Indenture* by Desai and Vahed, remains fresh in my mind. It is the record of an Indian labourer on the South Coast who fought with his white supervisor and fatally injured him. He was convicted and sentenced to death. But the ruling went further: he was to be hanged

in public and all the workers from the barracks were required to be brought to witness the execution.

The oppression was brutal. Women were abused. The suicide rate was high. But the capacity of the human spirit to endure and overcome adversity ultimately reigned supreme.

I do believe that the ability of the community to organise and build in the spheres of religion, culture, education, trade unionism, political struggle, business and the professions, is an exceptional marvel of history and must be rightfully recognised.

In 21st Century post-apartheid South Africa, conditions are different. There has been significant material advancement. Members of the community can be found in leading positions in almost every sector. A middle, professional and business class has developed.

But there is also a large number of poor people who rely on state social grants for survival or are workers in low paying sectors. Many feel a sense of marginalisation and are unhappy about implementation of affirmative action policies. The spread of informal settlements has impacted on security and value of homes built and paid for over a lifetime. Rightfully, there is anger at the extent of corruption and a state bureaucracy perceived as unresponsive. At regular intervals, there are outbursts of racial animosity based on labelling of the community as racist and exploitative. Conversely, we may be responsible for our own stereotyping of others.

Notwithstanding these challenges, there is an undoubted and deep sense of South African patriotism. We must refuse to be stereotyped and prove in action the contrary. There is much work to be done.

Recently I was most inspired by a group of young leaders displaying passion and commitment to the future of South Africa. They see the future in non-racial terms based on a value system taught by all our religions.

This younger generation is committed to building a more equitable society. Covid-19 has deepened our economic crisis. The expanded (real) unemployment rate in KwaZulu-Natal has risen to 46%. There is a toxic overlap between inequality and race. We must confront this challenge.



The 21st Century is precisely that – a time of instant worldwide communication, and technology that is changing the nature of work. There is considerable skill within the community. We can marshal these skills towards a genuine, patriotic and impactful effort at building our country and overcoming the challenges.

I continue to say to young people:

“I refuse to be inferior to anyone. Steven Biko taught me that. I claim no superiority – my religion teaches me that. I will claim my space. And I urge you to claim yours.”

Our history will inspire our younger generation that they hail from resilient stock. They must pick up their chins, stiffen their spines and claim their space.

We need to support organisations such as the 1860 Heritage Centre located in Derby Street, Durban. Dedicated community activists work hard to provide an important platform for historical education and contemporary discussions.

But more importantly, let us apply ourselves on the ground in the same way that our forebears did – organising, uniting, and building for the future.

Ravi Pillay
MEC: Finance (KZN)

CLICK THE LINK TO LISTEN TO MEC PILLAY’S SPEECH, : <https://www.youtube.com/watch?v=tTqM0nhvLUk&t=46s>



THE JOURNEY OF OUR TRIBE

Selvan Naidoo & Kiru Naidoo



As South Africa marks 160 years of the arrival of the first Indian indentured workers, this is an edited excerpt from the authors' book *The Indian Africans* to be launched this weekend.

The Indian presence in South Africa came through various routes. In the millennium before the Dutch conquest of the Cape in 1652, one theory put forward by Cyril Hromnik points to Dravidian goldminers having settled in Southern Africa. Their likely port of entry was present day Maputo traversing Komatipoort, a name derived from Tamil, and travelling beyond into the Karoo.

Much easier to demonstrate are the Indian slaves from Bengal, Surat, the Coromandel and Malabar coasts trafficked by slave-trading Europeans to the Cape since the mid-seventeenth century. Anna Böeseken, a founder of the Genealogical Society noted that over 50% of Cape slaves in the 17th and 18th centuries were Indian. Nigel Worden refers to Cupido, a slave from Malabar who in desperation about his enslavement threatened his mistress with a knife and was subjected to a slow death being broken on the wheel. Cupido remains a common surname in the Western Cape.

The better-known migration is that of Indian indentured workers to the plantations, railways, coal mines and domestic service of colonial Natal between 1860 and 1911 numbering 152 184 souls transported on 384 ships. While these numbers might sound large, they pale in comparison against the massive upheaval in African societies in Southern Africa during this period.

Colonial conquest was accompanied by the impoverishment of the African peasantry and the destruction

of their economic base. In addition, forced taxation drove thousands upon thousands of Africans into the oppressive migrant labour system mainly on the gold mines of the Witwatersrand. Present day South Africa has yet to recover from the seismic impact of this colonial greed and destruction of settled societies.

Britain's systematic extraction of the wealth of India and the violent destruction of its economy is starkly demonstrated by Shashi Tharoor in among others, "An Era of Darkness: The British Empire in India". That destruction was a push factor for indenture. In an elaborate 'coolie catching' system, recruiters or 'arkatiyas' deliberately targeted people driven to desperation.

Peppered among these Indian migrations were the handful of workers brought to Natal before 1860 by individual planters to work in agricultural experimentation with crops like indigo. The first four Indians with experience in sugar cultivation were brought to the colony by Ephraim Rathbone in 1849. Baboo Naidoo arrived in the colony from Mauritius in 1855. Candasami Kuppusami believes that Naidoo arrived with a Mr Clarkson. Surendra Bhana and Joy Brain citing Muller suggest that he may have been brought by Edmund Morewood or Rathbone.

Naidoo was to emerge as a man of considerable influence both as an interpreter and a businessman. He opened the first Indian shop in the Durban central business district in 1861 and may eventually have made his way to the diamond fields of Kimberley. Bhana and Brain found the name Baboo Naidoo in some of the Kimberley records in 1870 and believe it to be the same person. A photograph presented by the family to the local museum suggests that one of the men with Naidoo is Cecil John Rhodes. In 1876 he was among three Indians licensed to sell wine and spirits in Kimberley. Clearly a fascinating pioneering personality of the Indian presence in South Africa warranting further investigation.

A class of "free Indian" merchants or people paying their own passage started to arrive in the 1870s outside of any arrangement between the governments of India Natal. Landing variously from Gujarat, Bombay and Mauritius, their main interest was trade. There were in addition interpreters, teachers, clerks, accountants, lawyers and clerics brought out to service the needs of the growing Indian community.



While there are good records of indentured arrivals, the same is not the case with “passenger Indians”. Details of their commercial, educational or religious activity is however well documented in the literature, in institutional and family records. One must however not gloss over the historic tension between the commercial elite and the indentured class, with the former having gone to great lengths to distinguish themselves as a class apart. Gujarati Muslims in both the Transvaal and Natal preferred identification as Arabs. As a group, irrespective of faith they were also referred to as “Bombay merchants” or “Bombay traders”, distinct from the plantation coolies. In time, another colonial-born elite was to emerge as professionals and business people but conscious of their indentured origins.

Indian soldiers were also part of British regiments in the Anglo-Zulu, Anglo-Basotho and Anglo-Boer Wars with some opting to remain after being decommissioned. The Sikh and Pathan presence in South Africa are accounted for in part by these soldiers. Nearly 18000 Indian soldiers served in the Anglo-Boer War. A War Memorial on Observatory Ridge in Johannesburg records on a tablet: “To the memory of British Officers, Natives NCOs and Men, Veterinary Assistants, Nalbands and Followers of the Indian Army who died in South Africa, 1899-1902”.

Whatever the motivation or avenue of arrival, a prominent narrative of Natal’s economic history in the nineteenth and twentieth centuries was the unhappy saga of indenture. The labour policy of indenture arose in the wake of the abolition of slavery in the British Empire in 1834. There was nothing benevolent about indenture. Hugh Tinker in his exhaustive study on indentured labour borrowed Lord John Russel’s 1840 coining of the term “new system of slavery”. Tinker argues that slavery left a legacy which the colonial and imperialist powers had no real interest in overcoming. A convincing case can be made that indenture reproduced the actual conditions of slavery. Physical labour was favoured over mechanisation.

Indenture was characterised by intense violence including summary physical, psychological and economic punishments. Women were especially vulnerable to sexual violence and exploitation. Freedom of movement was heavily constrained even when passes could be obtained. The disproportionate number of women created unstable relationships, social ills and immense difficulty in creating family life.

Henry Polak took the view that indenture was a system of temporary slavery. Prinisha Badassy cites him as saying that Indians were treated as “a mere chattel, a machine, a commercial asset to be worked to its fullest capacity, regardless of the human element, careless of the play of human passions. The system lends itself to heartlessness and cruelty, if not on the part of the employers, then on that of his Sidars and overseers.”

Revisionist historians toy with suggestions of people leaving their homes in search of a better life and indeed some finding that in the colonies. While there may be some merit in those assessments, experiences varied. The records demonstrate that Natal was among the most violent and vicious in the treatment of indentured workers – rape, torture, murder, denial of food and earnings, and codified racial discrimination. Our bias is in telling the stories of the (in)human exploitation of the working people from whom we are descended.

Selvan Naidoo is the curator of the 1860 Heritage Centre and Kiru Naidoo serves on the Advisory Board of the Gandhi-Luthuli Documentation Centre at UKZN. The Indian Africans will be launched on the 27 April 2021.

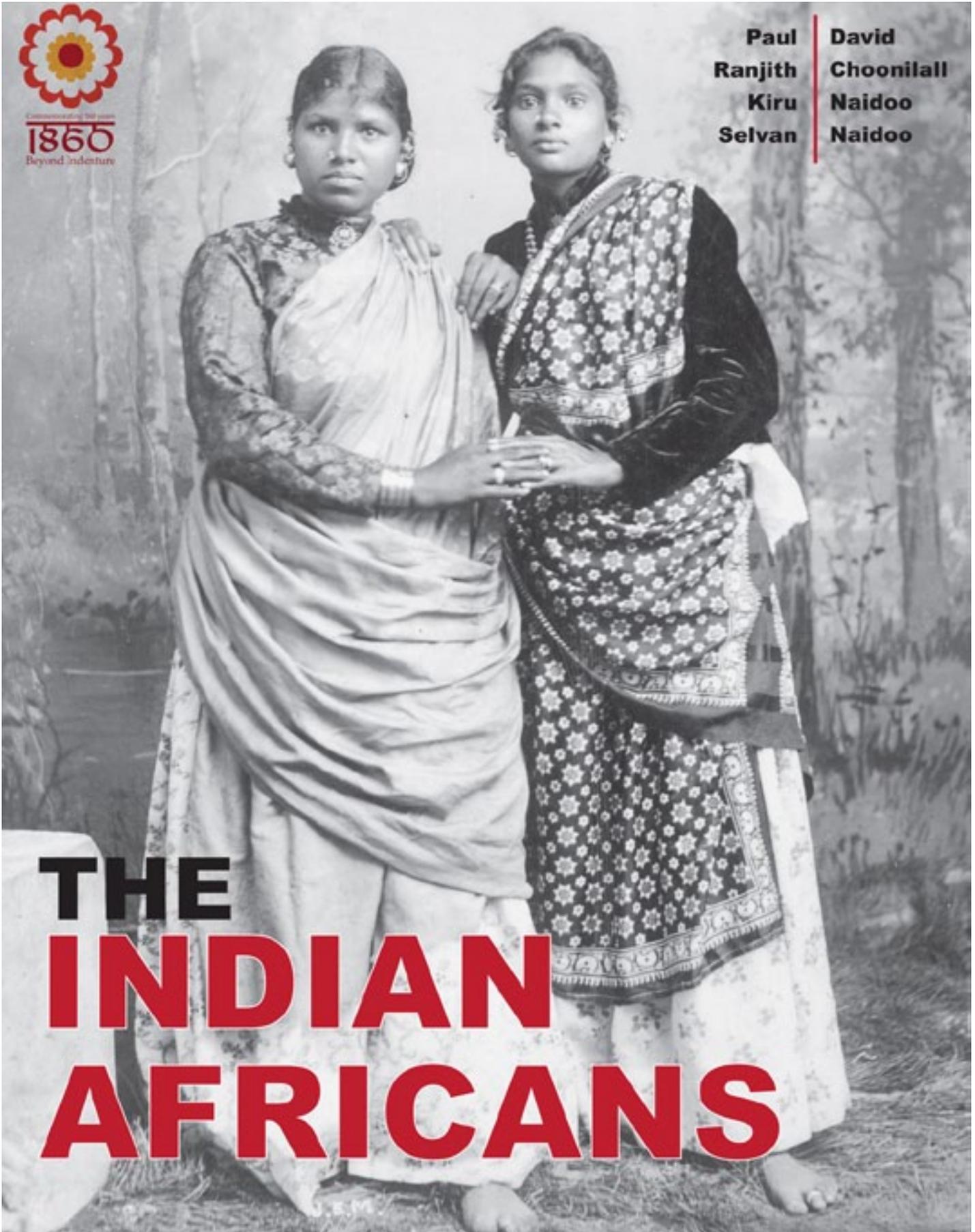
We shall never forget. Paying homage with a flower for each of the 29 souls who perished on the SS Belvedere on its fateful journey from Calcutta to Durban landing on 26 November #1860. <https://www.youtube.com/watch?v=8ygW89SvLuE>





**Paul
Ranjith
Kiru
Selvan**

**David
Choonilall
Naidoo
Naidoo**



THE INDIAN AFRICANS



NATAL INDIAN CONGRESS

Goolam Vahed & Ashwin Desai



The pre-eminent political organisation among Indians in South Africa through the first half of the 20th century was the Natal Indian Congress (NIC), founded by Mohandas K. Gandhi in 1894. In the 1940s a battle for the soul of the NIC was fought between groups dubbed 'moderates' and 'radicals'. The latter group, under the leadership of Dr Monty Naicker, emerged victorious, with Dr Kesaveloo Goonam, a fellow student of Naicker's at Edinburgh University in the 1930s, becoming vice-president of the NIC, the first woman to hold this position. The NIC entered into an alliance with the African National Congress (ANC) in the 1950s. It was a dramatic move for the NIC, which, for the first half of the twentieth century, had shied away from alliances with Africans. In a series of momentous pioneering moves, the NIC joined with the ANC in the 1952 Defiance Campaign, and rallied behind the Freedom Charter adopted in 1955 at the Congress of the People in Kliptown. Through these actions, NIC leaders were pronouncing that the freedom of Indians was inextricably tied to the liberation of the African majority.

From 1960 the state went on the offensive, banning the ANC and the Pan Africanist Congress (PAC). Although the NIC had not been declared illegal in this period, it had through the weight of 'bannings, detentions and imprisonment ... virtually folded up', according to one of its executive members, Thumba Pillay. Dr Goonam related an incident that vividly illustrates the weakness of the NIC at the time. Emerging from the home of a patient, she encountered a man sitting under a tree:

He called me and asked: 'You coming from Congress Ma?' I said: 'Yes'. Then he fiddled with the turban he was wearing and took out a note from his pocket. It stated: 'You Venkatsamy, are notified by the City Council to leave your plot number so and so ...' When I finished reading, he said, 'Ma, I've been living in this place for the last fifty years. Where do I go now? I got a smallholding here where I grow ... household vegetables ... Can't Congress do something?' I said I would speak to Congress but I knew nothing could be done.

Venkatsamy was a victim of the 1950 Group Areas Act, which legally sanctioned the drive to divide South African cities into racially delimited zones. Through the 1960s, Durban's City Hall became one of the most zealous implementers of the Act. Legal writs, guns and bulldozers put thousands of Indians on the move away from areas close to the Durban city centre. From places with a vibrant community life, such as Clairwood in the south and Riverside straddling the Umgeni River in the north, Indians were forcibly evicted. Most were summarily and arbitrarily dumped into Chatsworth in the south and, later, Phoenix in the north. Extended families and neighbours of long standing were often forced to go their separate ways. There would be legal battles, protests and individual heroics, but, in Dr Goonam's words, 'nothing could be done' collectively by the NIC to stop the juggernaut of forced relocation. There were murmurings of the revival of the NIC from the late 1960s. The city of Durban, in which these discussions were taking place, was the site of emergent anti-apartheid organising and debate. Steve Biko and a coterie of university students were propagating the philosophy of Black Consciousness (BC). Biko's movement preached unity of the oppressed and disenfranchised, and sought to galvanise Africans, coloureds and Indians into a single organisation. Workers were also on the march, pounding the streets of Durban in the 1973 strikes and signalling the possibility of collective organisation. Emergent subjectivities reached back into old organisations; others willed new ones into existence. These stirrings, taking place after a period of relative quietism, have come to be seen as the 'Durban Moment'.



The NIC was officially revived in 1971 in an environment of renewed anti-apartheid politics, combined with dislocation and uncertainty as new residents of the bare townships on the city's edge began to rebuild their cultural and sporting organisations. Those who had escaped the eviction dragnet faced the constant spectre of a piece of paper commanding them to leave their home.

But just as the state sought to hem Indians into tight racial corners, so new opportunities were opening. As the 1970s unfolded, the state's 'own (racial) affairs' policy kicked in and the apartheid civil service offered long-term job security. For the first time, Indians were graduating in substantial numbers with professional qualifications from the newly constructed University of Durban-Westville (UDW). Many, taking advantage of relaxed interprovincial movement, found well-paying jobs in the country's economic epicentre on the Highveld. Thousands of teachers, degrees in hand, were able to imagine a stable middle-class life as the schooling system expanded and opportunities for promotion increased.

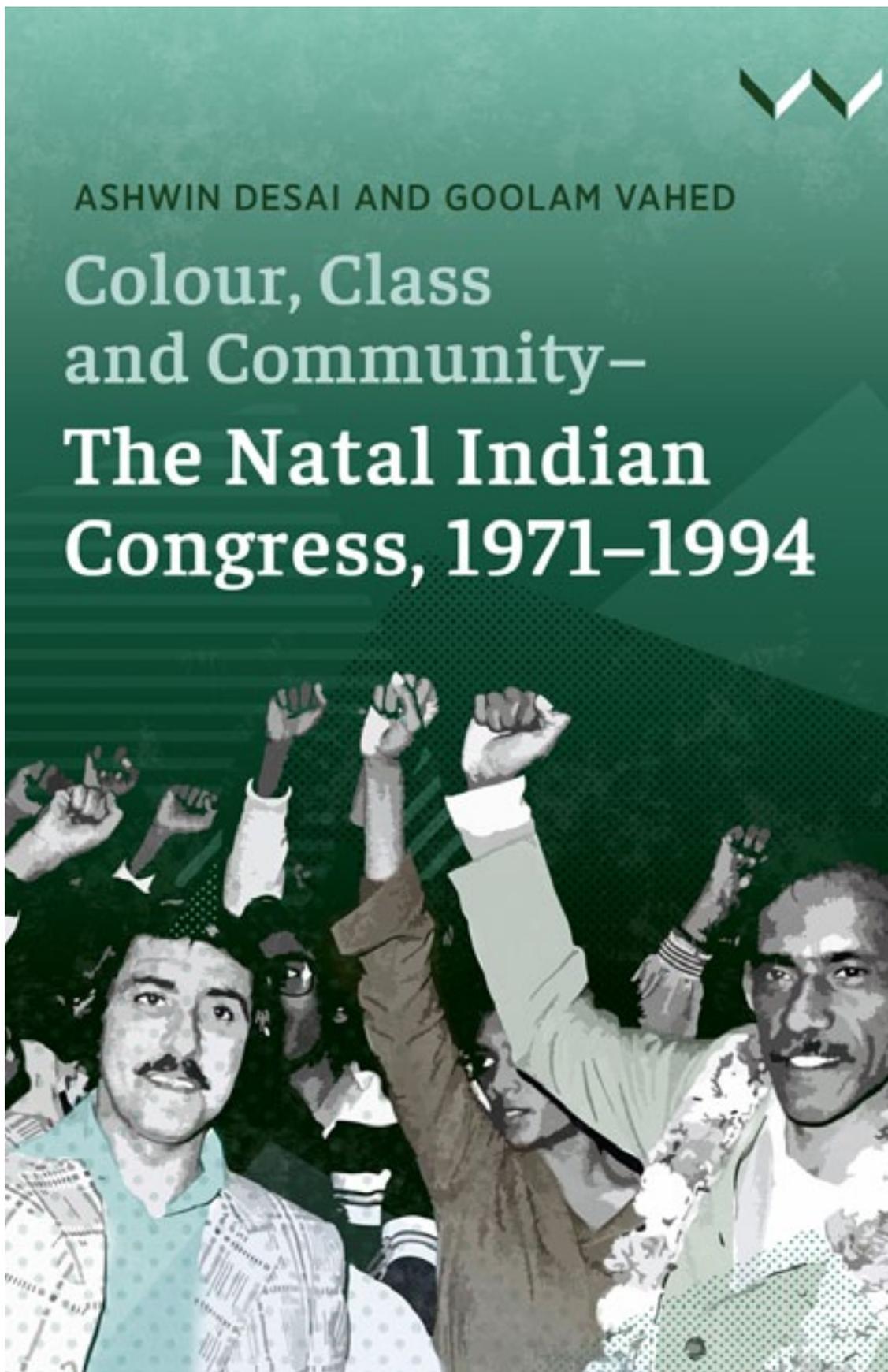
Moreover, as much as the headlines were grabbed by the debates over the 'I' in the NIC, the newly revived organisation was also propelled by movements on the ground as people in the new 'Group Areas' began to

organise and confront the authorities on issues that affected their everyday lives. One of the first examples was the government's banning in 1973 of Indian-owned buses in Chatsworth to force commuters onto trains. This act spurred commuters and bus owners into massive protests. The newly minted NIC leadership responded with solidarity work, giving it an early taste of mass organisation after nearly a decade on the sidelines. The flooding of Tin Town on the Springfield Flats in 1976 brought the NIC to the fore once more. This form of community support gave impetus to the formation of the Phoenix Working Committee (PWC) and the Chatsworth Housing Action Committee (CHAC). These experiments in community organising eventually led to the establishment of the Durban Housing Action Committee (DHAC).

For activists, the challenge was to find ways of organising that both acknowledged and contested existing racial categories imposed by the apartheid state, while prefiguring the non-racialism and progressive eroding of poverty and inequality that was envisaged in the society to come.

Professor Vahed and Professor Desai are authors of *Inside Indenture*.





If from Calcutta to Malabar

Rajend Mesthrie

If you honour your elders from Calcutta to Malabar
 those who stood firm against girmit and colour-bar
 If you can chow a bunny no matter how thittha or kāro
 and face full adversity like a genuine chār-ou
 If you grāf on while others make maja and fun
 you'll be a mamba, a māmu and a man, my son

If you can keep your burkah on while all about you
 are losing theirs and blaming it on you
 If you can wear a choli, ijār or sharāra
 drape a Kanjivaram, panjābi or garāra
 If you can make jalēbis, jāmuns and jhinga-well-done
 yours is the hearth and what's more, you'll be a woman, my son.



© r.mesthrie 30 nov. 2010, with thanks to kipling...





Note on the poem *If* from Calcutta to Malabar:

In 2010 in commemoration of 150 years of Indian indenture in South Africa, there was an outpouring of memoirs magazines and local and family histories. My contribution was to bring out a *Dictionary of South African Indian English* (UCT Press) just before the 16th of November. In the Durban launch, of which I retain many striking memories (including one of the worst thunderstorms I have ever driven through), I gave a small introduction to the work. In preparing an illustration of the kinds of words to be found in this cultural and heritage dictionary, for some reason Kipling's poem *If* kept coming to mind. In the end I decided to use that poem as a basis for the illustration. It is a whimsical effort, but I hope it touches on some chords relevant to the reader. And since it hasn't been published, I tender it here for the 160th year celebrations. [A bar over a vowel, mostly \bar{a} denotes a long pronunciation like "a" in "father; but not "a" in "cat"].

ON NAMES & NAMING:

1860-2020

Rajend Mesthrie, University of Cape Town.



(Author's Note: This is a very slightly modified copy of a short essay I recently wrote in honour of J.M. Coetzee, my former Linguistics & Literature lecturer and colleague at UCT, and Nobel Laureate in Literature. It is submitted here in commemoration of the 1860 heritage as a contribution to changing patterns of Indian names in present-day South Africa. It celebrates both heritage and change, an eastern awareness amidst western attraction and global choices. The published essay is to be found in Dorothy Driver (ed.) 2020. *A Book of Friends: In Honour of J.M. Coetzee on his 80th Birthday*, Melbourne: Text Publishing. I thank Dorothy Driver and Text Publishing for granting permission to use this pre-publication and slightly modified version for this community publication, thereby enabling access to another valid audience. For those wishing to pursue this topic further, a longer, more technical paper was published in the journal *Language in Society* 2020 under the title 'Sociolinguistics patterns and names: a variationist study of changes in personal names among Indian South Africans').

Without repeating the material to be found in the attached short article, let me say that it is striking how there are three clear phases in name-choosing among Indian South Africans. In the indenture period (and pre-indenture since names were bestowed at birth) the names in the ships' lists are a mixture of the warmly familiar to the quite unfamiliar, ones which are by today's standards, "old-fashioned". (A word of caution and humility is needed in that 160 years on the names of today - even hotshot ones like Aishwariya and Dylan - will also seem quaint and distinctive of a distant older period). We don't do Marachiya, Munegadu, Towakul or Palavasu - all found in the ships' lists - anymore. The names given 60 years ago (to those of us of a certain age) now have a classical feel to them - classical to Indian South Africans, that is. With a twinge of nostalgia I will list the names of classmates (mostly) that I can still recall in my little rural primary school of the 1960s: Girls first...Phulmani, Maliga, Saraspathy, Kamachi, Meenachi, Arunthudi, Patma, Sakina Bibi. And the boys...Kanniappen, Kista, Krishna, Krishnasamy, Gopalan, Gopalswami, Govindsamy, Yagambaram, Namasivayan, Nadarajan, Mahadeo, Devendaran, Bhagwatipersad, Perumal, Ahmed, Sayed. The 108 names of Lord Krishna are very much in evidence here, bestowed lovingly and reverentially. As if one name of the Lord weren't enough for one's child, double-barrelled names proliferated too: not just Ram and Sankar but Ramsunker; not just Ram and Krishna but Ramakrishna; not just Ram and Govind but Ramgobind. Muslim parents paid full homage to their saints and prophet (peace be unto him). And - I know I sound old here - but the Christian names were plain and simple: Jean and Edwin were among the few Christians in school. These contrast with the new millennial "neo-Indian" and western-cum-global names that I analyse to in the attached paper. These are interesting in their own way too... I invite you to take your pick...

Professor Rajend Mesthrie is professor of Linguistics and research chair in the School of African & Gender Studies, Anthropology & Linguistics. Prof. Mesthrie holds a current A-rating from the NRF.



THE STORY OF AN INDIAN INDENTURED WOMAN

Dr Betty Govinden

MY GRANDMOTHER

I am a child of indenture.



I was born in Kearsney, Natal, on the North Coast, where the early tea and coffee, and sugar plantations were developed through the work of Indian indentured labourers. The place was called Old Tea Factory, and a mile or two away, was New Tea Factory, where Huletts, I remember, had a grand, palatial home.

We lived in a barracks – the remnants of indenture life – that was close to the Old Tea Factory itself.

My maternal grandmother came with her family in 1904, from Andhra Pradesh in India, to work at Huletts Estates - a name in South Africa that is synonymous with sugar. My grandmother, at the age of 7, began her life as a "unit of labour", a small cog in a mercantile capitalist economy. She did not receive a formal education, but learnt to read the land, as Vijay Mishra has poignantly expressed it.

Here is an excerpt from my book *Sister Outsiders*, from the chapter on my grandmother, whose name is As-seerwadum4 Manikkam:

Indian women worked very hard. My grandmother worked from the time she arrived up to her marriage in the Hulett's tea plantations in Kearsney, near Stanger. I have now learnt that "the most intensive use of women's labour on plantations was made by tea estates in the Stanger district on the North Coast" (Beall, 1990:153). Young women were seen to be particularly suited for this job as they were considered to have small, deft fingers, as Munsamy points out (Munsamy, 1997:29). My grandmother worked for a shilling a month. When she moved to work in the nearby mill,

her work included scaling and packing the tea that was brought in by ox wagon from the outlying fields. The bags were hoisted up to the second floor of the mill, where they were spread out to dry. My grandmother's job involved turning the leaves on the shelves lined with hessian, and then packing them for transportation by train to Durban via Stanger; ships then took this cargo to India. In India the leaves were processed and blended with "Ceylon Tea", and exported to different parts of the world. My grandmother was thus a small participant in a larger capitalist enterprise for the 'mother country', Great Britain.

If you went to Kearsney today you will see the ruins of the Old Tea Factory, where my grandmother worked. It was also the place where my grandfather worked, and my uncles and my father, and cousins.

Having crossed the kala pani, my grandmother never went back to India, living in a state of "familiar temporariness", as V S Naipaul says in *A House for Mr Biswas* [1961], and became part of the company of "permanent sojourners" in the land of her adoption.

Indeed, up to the time she died, in 1948, she never knew the rights of a citizen [nor did her daughter, my mother, who died before 1994].

In this poem for my grandmother, I go, like Alice Walker, in search of my grandmother's garden...

Yes, I return to the place of my birth. I return to the womb...

"We are born somewhere;
If we can, we take to the road,
To see the world, as they say...
Spend years out there sometime...
But in the end,
We return to our point of departure..."

This gesture is a symbolic one as well. And represents my search for my many other grandmothers, such as Mary Prince, Eva Krotoa, Saartjie Baartman, Rosa Luxemburg, Fatima Meer...

My poem below is based on this life of my grandmother as a child labourer, and is set in the ruins of the Old Tea Factory, Kearsney, as it stands today. The poetic mode also stirs the imagination to go beyond the purely factual, to capture some of the possible emotions, as I go in search of my grandmother's garden.

**TO MY GRANDMOTHER**

THE OLD TEA FACTORY AT KEARSNEY, NATAL

The light streams through the cracks
Haunting lines
Spectres
shards of memory

dancing patches on the crumbling walls
sunlight on a broken column
derelict and silent
Stone-bodies
on the coolie lines

A sad lonely mango tree
A neglected hibiscus
Marigolds under the thicket
Choking
And Pride of India
In need of pruning
Only the eternal
Bees and butterflies
Your sari hitched to your waist
You toil from morning till sunset
The open spaces of the hills and dales
your allotted prison
under the African sky
nimble fingers
picking leaf
by leaf
by leaf
You become lettered in the ways of the fields
Reading the hills and dales
Writing your name in the wind
Wafting it across the seas

The lush green hills of leaves
hoisted up
Spread out to dry
on shelves lined with hessian
you turn the leaves
hour
by hour
by
hour
to catch the rays of the African sun
you work for a shilling a month

you look wistfully
at the rows of wooden boxes
filled with leaves
dried

drained
to begin their journey
across the billowy seas
to the soil of your heart
your hearth
your home

the leaves
the leaves
you see your fingers
fingering the leaves
the African sun sealed within
your hands reach out
to the boxes
the boxes

The light streams through the cracks
Spectres
shards of memory
moving patches on the crumbling walls
sunlight on a broken column
All is derelict and silent
Stone-bodies
on the coolie lines

A long shadow
Is cast
Over the hills and valleys of Kearsney
Abandoned by history
Across the kala pani
To the hills of Bezawada
In Andhra Pradesh
the River Krishna flowing old and languid
catches images
fleeting
of the Old Tea Factory
under the African sun

Dancing on the waters
Over hills and valleys
windswept with longing
my spirit
forever
entwined with yours
I have come in search of your
Dreams
Growing in your garden
Submerged in air
Under the African sky

Dr Betty Govinden Author; Academic;
Former Lecturer at UKZN



A PROUD POLITICAL HERITAGE

Dr Ismail Vadi



Historians have established three facts about Indian South Africans. A small number was brought to South Africa as slaves. Then between 1860 and 1911, thousands came as indentured labourers or 'free' Indians. As a result of their fierce opposition to the white government's policy of repatriation and their insistence on making this country their home, we have become an integral part of the South African nation.

Ours is a proud political heritage. Our ancestors in South Africa had established the Natal Indian Congress (1894); the Transvaal British Indian Association (1903), later renamed as the Transvaal Indian Congress, and the Colonial-Born and Settlers' Association (1932) to articulate their political grievances and aspirations.

Simultaneously, they had created a plethora of religious, cultural, charitable and educational organisations to advance their linguistic, educational, cultural, religious and material interests. In the early years in the Transvaal for instance, community groups such as the Tamil Benefit Society, the Hamidia Islamic Society and the Sanatan Veda Dharma Sabha played roles in mobilising support for political struggles against racial discrimination and in improving the living conditions of Indian communities.

That early generation produced outstanding leaders such as Abdullah Haji Adam (Dada Abdullah), Haji Ojer Ally, Thambi and Veeramal Naidoo, Imam Abdul Kadir Bawazeer, Peter Moonlight Modliar, PK Naidoo, Ahmed Mahomed Cachalia, Advocate Albert Christopher, PR Pather, Advocate JW Godfrey and the young martyr of the early passive resistance movement, Valliamma Munuswami Mudaliar.

Already in 1924, when the inspirational President of the Indian National Congress, Sarojini Naidu visited South Africa, she planted the seeds of the South African-ness of Indians, putting paid to any idea of imperial (British) citizenship. She called for political co-operation and unity of oppressed Indian, African and Coloured people in the country. In Johannesburg and Durban, she implored Indian women to become involved in politics and to join the struggles for the freedom of all oppressed peoples.

Some years later, charismatic leaders such as Drs Yusuf Dadoo, Monty Naicker and Gonarathnam Goonam, Cissy Gool, Naransamy Naidoo, Nana Sita, Molvis Ismail Cachalia and Ismail Saloojee, "Murvy" Thandray, Ismail and Fatima Meer and trade unionists such as HA Naidoo, MD Naidoo, MP Naicker and George Poonen led the Indian Congresses into an alliance with the African National Congress in a common struggle against apartheid. They painstakingly built a progressive trade union movement among the Indian working class and transformed the Indian Congresses into popular mass movements.

When the liberation movement was banned, a militant younger generation, including leaders such as Ahmed Kathrada, Billy Nair, Laloo "Isu" Chiba, Ebrahim Ismail Ebrahim, Shirish Nanabhai, Sonny Singh, Natvarlal "Nattoo" Babenia and Mac Maharaj were among the first to embrace the armed struggle and serve long terms of imprisonment on Robben Island.

A class of "free Indian" merchants or people paying their own passage started to arrive in the 1870s outside of any arrangement between the governments of India Natal. Landing variously from Gujarat, Bombay and Mauritius, their main interest was trade. There were in addition interpreters, teachers, clerks, accountants, lawyers and clerics brought out to service the needs of the growing Indian community.



During the 1970s Indian activists continued their involvement in political, educational, civic, labour, gender and armed struggles, throwing up a new generation of leaders in the Black Consciousness Movement, the Indian Congresses, the United Democratic Front, COSATU, the Federation of South African Women and the ANC. Some among them such as Pravin Gordhan, Mewa Ramgobin, Mohamed Valli Moosa, Ela Gandhi, Jay Naidoo, Priscilla Jana, Yunus Carrim, Prema Naidoo, Yusuf Bhamjee, Roy Padayachie, Fawzia Peer, Enver Surty, Ravi Pillay and Pregs Govender have gone on to become influential public representatives in our democratically elected institutions.

After 25 years of democracy, do we continue to draw inspiration from this remarkable political legacy of activism and struggle for a united, democratic and prosperous South Africa? Of course, with the maturing of our democratic system, Indian South Africans - like all other citizens - will be freer to make political choices based on the performances of the ruling parties across the different spheres of government. That however should not detract us from our commitment to an inclusive, non-racial and socially cohesive nation, with a common purpose for social justice and a shared humanity. Whatever may be our racial, ethnic, cultural, religious and linguistic identity, we remain proudly South African.

Dr Ismail Vadi
(Ahmed Kathrada Foundation)
15 November 2020





Heritage Development as a catalyst for social cohesion, nation-building, cultural tolerance and economic partnerships in KwaZulu Natal – Africans, Indians need to unite.

Dr Vusi Shongwe



In her perceptive piece entitled: Indian South Africans – The Struggle to be South African, Fatima Meer posits that whatever the Africans' perception of the Indian in 1860, included in it must have been the sense, if not, knowledge that he had been brought by the white colonists to replace him and to be used against him in ways that he did not immediately understand. Consequently, Indians and Africans were separated from each other, and in separation, projected as dangerous to each other. They were at the same time within "viewing" distance of each other, so that they could be constantly reminded of the strange and different ways of the other. It was such perceptions that prompted Dr AB Xuma, the president of the African National Congress, Dr G. Mointy Nacker, president of the Natal Indian Congress and Dr YM Dadoo, president of the Transvaal Indian Congress to begin talks of unity which culminated to the signing of the Three Doctors' Pact in 1947, which is over-

arching objective was that of cooperation and mutual understanding between the two communities. Not only is the proposed summit on social cohesion as suggested by MEC Sihle Zikakala welcome, it will also afford both the African and Indian communities in the province to resuscitate and recommit themselves to the noble ideals of the Three Doctors' Pact. If there is one program better placed to rekindle the spirit of the Three Doctors' Pact and promote togetherness between the two communities, that programme is the rich heritage of this province. The unique selling point about the tri-partite heritage of KwaZulu Natal is that all three components are inherited from solid and ages old civilisations. The Zulu from the Nguni-Sotho-Venda, the British from the Anglo-Saxon-Celtic and the Indian from the Hindu-Muslim. KwaZulu Natal has seen its heritage going through the evolution, the transitions, the transformations of questions of power, of authority from the colonial, to the apartheid, to the new democracy ushered in in 1994 in South Africa.

Change has been rolling on from the perceptions, attitudes and behaviours of citizens from alienation, superiority and inferiority complexes, from misinformation about each others inheritances, even religious beliefs, to outright discrimination, separation, divide and rule and discrimination. At one time the Zulu might was incredibly awesome, only to be humiliatingly reduced to rubble by the British Empire. A similar experience occurred to the Indian Mogul Kingdoms and Hindu Kingdoms. The colonial dispensation introducing indentured and slave labour from Asia and India, meant that this cloud was to hang over the Zulu-Indian relationship from the outset. Post 1948, the Nationalist Party was determined to deepen this wedge in creating new categories for South African Indians and Coloureds meant to keep the African at the bottom of the ladder. The Tricameral Apartheid Constitution of 1983 aimed at fast tracking a dispensation of three tiered power relations that excluded the African. Alas, the heritage, the inheritances of culture, history, legacies of the African and the Indian reared the stubborn head of resistance. Amongst the indentured labourers, amongst the disenfranchised Africans were people with memories of freedom, of own rule, of civilisations, of independent religious traditions. Those not rendered paralysed by fear of the colonial and the Union of South Africa power, immediately took action towards the union of the disenfranchised. The African National Congress, the Natal Indian Congress. Mohandas Mahatma Gandhi and Dr. John Langalibalele Dube. Who today remembers the ground-breaking meeting of former ANC President John Tshangana Gumede and the first prime Minister of India Jawaharlal Nehru at the 1927 League Against Imperialism meeting in Brussels, Belgium. The role of VS Srivanasastri in the 1927 Round Table Conference in Cape Town. Today keepers of these memories are old, like Pravin Gordham, Mac Maharaj, or passing on, like Dr. Kader Asmal and Fatima Meer.



Perhaps, for reasons of education and memorialisation we need to attach information to the new street names in KZN towns. Who was Monty Naicker, Dr. Yusuf Dadoo, M.L.Sultan ? Each decade from the turbulent 1960s, through to the 1990s, gave us waves of political, social, economic, cultural and religious leaders from the Indian community. Photos from DRUM magazine covering of the 1955 Kliptown Freedom Charter gathering show hundreds of Indian volunteers. The new trade union upsurge early in the 1970s, the FOSATU, had many Indian young leaders. It was no accident that the first COSATU Secretary General was none other than Jay Naidoo. Steve Biko's Black Consciousness Movement, had solid footprints in the Indian community, giving us leaders like Strini Moodley, Saths Cooper, Dr. Asvat and Abubaker from the Zanzibari Community of Chatworth. Many noted Indian writers, photographers, musicians, culture impresarios and founders of football leagues come from this generation.

The same applies to the United Democratic Front and the Mass Democratic Movement moment in the 1980s. We all know and can visibly see the participation of South African Indians in our parliament, the cabinet, armed forces, police and judiciary. In fact Justice Mahomed was the first black jurist to ratify the adoption of our current constitution in 1996. In the field of business, this is one community which challenges established communities like the Jewish, the Afrikaner and the Portuguese communities in today's South Africa.

But why then this shift in the mind set, this move away from growing the legacy of participation and leadership today. In the last Olympic games, both Team South Africa and the Team South Africa Paralympic hardly had Indian athletes. Yet one remembers the the Natal teams of Papwa Sewgolum, the champion golfer. Top footballer like Dharam. Cultural activism by the Theatre Council of Natal, the Dhlomo Theatre of Benjy Francis, the karate dojos of Grey and Alice Street, with Indian senseis. What happened to the Indian community today ? What about swimming, when the world champions are being forged right here in Durban ? This is not time for potential South African talent to retreat to cocoons. Where has the spirit and panache of Drs Naicker and Dadoo gone? Why do Indian businesses no longer espouse the views shared by the Three Doctors' Pact, that of pulling together to help develop our country? Why has the Indian community retreated to its cocoon? What happened to the forward-looking inclusive approach of the Nackers and Dadoos and Xumas; men who fought for the quality of life for others as

opposed to excessive individualism which seems to be the norm today? The conspicuous absence of young and energetic leaders from the Indian community is a grave concern, especially when considers fragile relations between the Indian and African communities.

Government can only do so much in terms of planning, resourcing and maintaining our heritage entities, museums, sites, and events. The model of the cultural-religious-arts projects we see at the temples, the mosques-masjeds and the calendar events, are largely driven by the Indian community, funded by local businesses and maintained by social groupings. We are looking for a way to apply this model, to match projects in the African areas with well established ones like the Hare Krishna Centre in Chatsworth. Indian and African businesses for their social responsibility quotas have to join hands and fund these developments. This is the way to go for economic development, for tourism and for job creation.

Whereas the now famous Diwali Festival of Light in Durban was founded by an African General Manager with Tourism Durban, Mr. Vusi Mchunu, that spirit of making it grow, as a blend of Hindu and Zulu calendar celebration has been lost. The tendency in 1994, to create events, sites and memories that bring us together as initiators, investors and participants has to be revived. Let us not go back to the apartheid ghetto. This is truly unsustainable. One would like to see more of Zulu-Indian dance ensembles, more KZN demographics type sports codes and teams in KZN. More integrated fashion events, more integrated film festivals, products from our new film commission. Isipingo-Umlazi—Lamontville-Chatsworth-Chesterville has to be non-racial in words, face and deeds. The same for all the towns and townships of KZN. More cohesion, better cultural tolerance. It is against this background that people like Seelan Achery and Ishwaro Ramlutchman, who through the Diwali festivals and other social cohesion initiatives, need to be commended for their tireless efforts of promoting social cohesion between members of the Indian and African communities. Indeed, it is through Ishwar's social cohesion driven initiatives that has seen being bestowed the honour to be one of His Majesty the King's esteemed izindunas (headmen). We certainly need more of Ishawars and Seelans to, not only promote social cohesion between the two communities, but also to continue with the legacy bequeathed to use by the Three Doctors' Pact.



It is also unfortunate that after 23 years of democracy, South Africans of different racial groupings are still grappling to come together and celebrate their diversity. The majority from the black communities strongly argue that even the reconciliation process that was started by President Nelson Mandela is not reciprocated, as it should be, by the other race groups, including the Indian community. They say that it is only black people who reach out. The other racial groups are still cocooned in their shells. Despite the increasing salience of the term social cohesion in policy circles, there is little clarity on its meaning as scholars so far have not been able to reach agreement on a definition. Judith Maxwell's lecture paper entitled: "Social dimensions of economic growth" for example, defines social cohesion as "building shared values and communities of interpretation, reducing disparities in wealth and income, and generally enabling people to have that they are engaged in a common enterprise, facing shared challenges, and that they are members of the same community." The road to social cohesion, like the road to freedom, will not be easy. The road to social cohesion is full of thorns and thistles but it has to be traversed. It is a road that is precariously bumpy – given the diverse racial and cultural backgrounds that our society comes from. Social cohesion is a process not an event. It is not something that one can suddenly wake up to tomorrow morning and point to. It is not a process that should neither be fast tracked nor forcibly forced down peoples' throats. The quest for social cohesion is a national imperative and should be driven with vigour and vitality that is reminiscent of the energy that went into the pulverization of the Apartheid system. And for social cohesion to succeed, it has to be pursued with the patience of an angel.

There are a number of projects that could be undertaken to promote social cohesion and nation-building. Platforms need to be provided for serious interactions among racial groups. It is such platforms that would help to engender social cohesion and nation building. Sport, arguably the most successful platform so far in uniting people across racial lines, has proven to be the catalyst for social cohesion, nation building and reconciliation. When athletes from different racial groups compete and their fans support them, there emerges a bond that can be understood only with reference to

the idea of a nation. Indeed, the inherently competitive nature of sport can transform total strangers into a unified collective. UNESCO's approach to sport is worth mentioning. According to UNESCO's charter, sport "should seek to promote closer communion between peoples and between individuals, together with disinterested emulation, solidarity and fraternity, mutual respect and understanding, and full respect for the integrity and dignity of human beings." The promotion of nation-building and social cohesion is central to this approach. Sporting codes in this country should be encouraged to play a pivotal role towards social cohesion, and they could do this by initiating sustainable sporting programmes. Cricket, favourite sport for the majority of the Indian community, for example, could make available 1000 free tickets to black youths to watch a cricket match. The same should apply to soccer. It behooves the South African government to invest more in sports because participation in sports can serve to break down stereotype, transform negative attitudes about 'the others', and empower communities to create a more homogeneous and less conflict-prone society. Equally important, the nation building vision should be backed up by the private-public-partnership, the PPP model. Indian business has to work closer with African business, with local government, municipalities, provincial government in these social cohesion initiatives. Communities needing development have to roll up their sleeves and play a role. We need models and compelling pilot projects to set the agenda rolling. Visible new development along the heritage lines would go a long way to dispell suspicion, mistrust, alienation, intolerance and prejudice.

Heritage is about nation-building and this is best captured by the South African National Heritage Resources Act of 1999 which states in its preamble that: Our heritagecontributes to redressing past inequities and...facilitates healing..." "Indeed, heritage is the cornerstone of the edifice in nation building. Indeed, in order to sustain the social cohesion, the South African Government and South African society at large need to initiate projects to further promote a spirit of inclusivity and sense of belonging.

Vusi Shongwe works for the Office in the Premier - KZN. The article is written in his personal capacity.



I AM, BECAUSE THEY WERE

Maya Jagjivan Kalicharan



Imprinted
Imported
Indentured

Numbers, not names
Subjects who were more
like slaves.

Sacrifice
Sweat
Strife

Inhumane treatment
Meted by the human race.

Colonial
Colour
Coolies

Class them
And cast (e) them to the
cane fields.

Hurt
Humiliated
Heartbroken

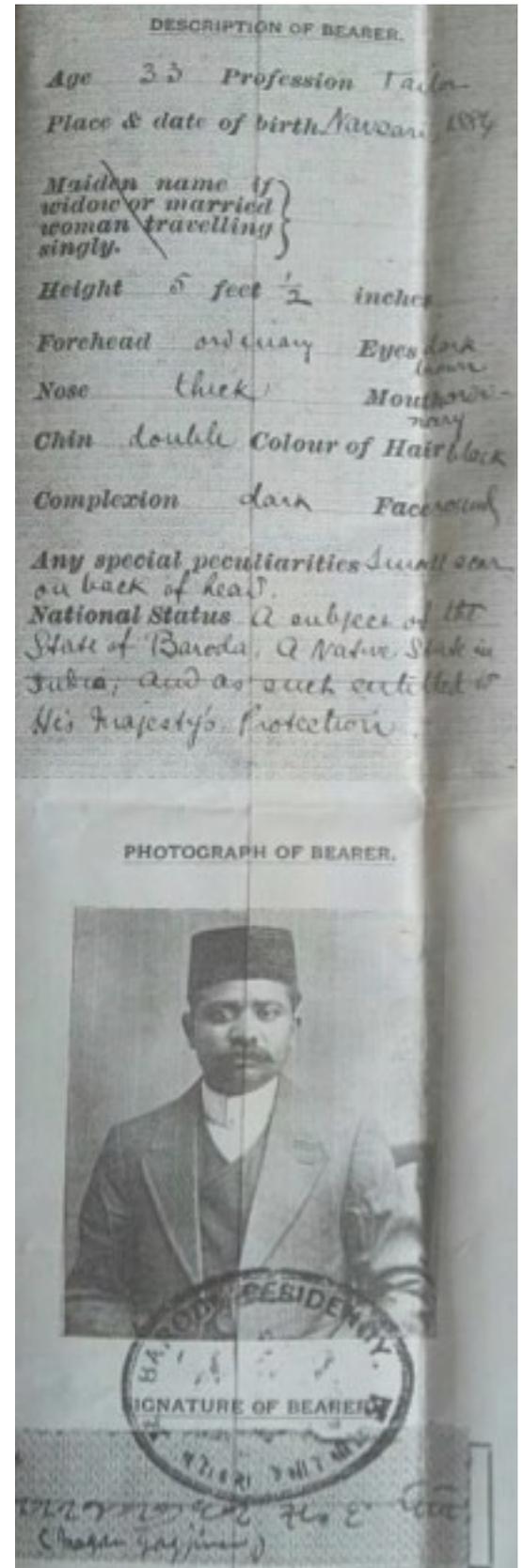
They did not stop.
The work had to be done.

Dreams
Determination
Democracy

Salvation came in our life-
time,
Not theirs.

Legacy
Lessons
Live

This beautiful land is
ours too,
That no one can deny...
History does not lie.



Maya's great grandfather – Maganlall Jagjivan – who arrived in Durban, South Africa as a passenger Indian.



The Contributions of Indian Women in South Africa's Road to Democracy

Professor Kalpana Hiralal



Between 1860 and 1911, 152 184 immigrants were recruited as indentured labourers to work in different spheres of Natal's economy. Free or 'passenger' (immigrants unencumbered by contractual labour system) Indians followed in the wake of indentured labour to Natal. After 1911 the majority of the labourers remained in Natal making it their home. By the 1940s, the next generation of Indians became the backbone of the emerging industrial working class in Natal. During apartheid, Indians, together with African and Coloureds, were considered non-whites and were subject to numerous hardships. South Africans of Indian descent are now third and fourth generation and identify as South Africans with many having not set foot in India. However, this minority group within South African society played a significant role in the liberation struggle. Former

President Nelson Mandela commended South Africans of Indian origin for their 'outstanding role in the struggle for a non-racial, non-sexist and democratic South Africa.' South African women of Indian descent were an integral part of the liberation struggle.

Women at the turn of the century who arrived as immigrants embraced the Indian identity, with strong ties to India. Their descendants, born and raised in South Africa, were less accommodating of the 'Indian' tag. By the 1950s, the politics of citizenship evolved. It led to a rethinking of the 'Indian' identity and how they were to position themselves as a community within the broader liberation struggle. By the 1970s, many Indians embraced a broader African, Black, South African identity. Political activists such as Harsheela Narsee, Sam Moodley, Asha Moodley and many others joined the Black Consciousness Movement of the 1970s. The Movement influenced Indian women in terms of their identity and activism. It challenged them to look beyond an ethnic identity to embrace a broader African identity rooted in the country of their birth and continent. Indian women perceived their participation within the broader liberation struggle in South Africa. They did not embrace an ethnic (Indian) identity but an inclusive South African identity. Barriers of race, class, caste, religion and language dissipated and became insignificant as they fought bravely alongside other racial groups. Only as a collective group did they perceive constructive change to be possible.





While the laws that applied to the Africans, Coloureds and Indians were often different, their aim was the same: to preserve and maintain the privileges of the white minority. And the effect of the laws was the same: poverty, violence, humiliation and racism. Interracial solidarity can be discerned as early as 1913 during the anti-pass campaign in the Orange Free State. Indian Opinion, in a front-page headline, titled, 'Native Women's Brave Stand' expressed solidarity with African women. African, Coloureds and liberal whites also expressed similar expressions of solidarity during the predominantly Indian resistance campaign of the 1940s. From the 1930s Indian women embraced non-racialism through trade unions and organisations amongst them: Liberal Studies Group, Women's Liberal Group, Non-European United Front, South African Communist Party, and the Federation of South African Women. It enabled them to work closely with other oppressed groups towards a democratic South Africa. In the 1950s, there was a concerted effort by Indian and African women to strengthen the relationship between the two groups in the aftermath of the 1949 riots. For example, in Natal, the Durban and District's Women's League formed in 1952 worked towards non-racialism, to forge Indo-African unity through mutual respect and understanding. Founding members Bertha Mkhize of the ANCWL and Fatima Meer of the NIC thought that if Indians and Africans got to know each other as 'neighbours and understand their problems' there will be a readiness to assist each other as fellow citizens. Meer stated, 'first and foremost to get Indians and Africans to understand each other, to sympathise with each other and work with each other.' The League worked tirelessly in Cator Manor, the worst affected area during the riots.

Whilst the narratives stories of Fatima Meer, Dr Goonam and Rahima Moosa are well known and documented, others like Kistamah Latchmi Chetty, Suryakala Patel, Julie Vedan, Bhanmathee Ghela, are practically unknown. Ghela left her infant son with family members to join the passive resistance campaign of the 1940s. Other women indirectly supported the struggle. Activist Amin Cajee's mother prayed for Nelson Mandela when he was arrested and imprisoned at the Johannesburg Fort prison in the early 1960s. She also 'prepared meals that were delivered to him'. The 'la-

dies from Fordsburg' – Thailema Pillay, Ama Pillay and Zainub Asvat- whose contributions during the Treason Trial (1956-1961) were pivotal in sustaining the morale of the accused. Ahmed Kathrada in his memoirs stated, 'My 'Fordsburg aunts' (Mrs Vassen, Mrs Pillay, Mrs Reddy) and my 'second mother' (Amina Pahad), along with many, many others like them, never knew what an immeasurable contribution they had made to the struggle in their small ways, but they are the unsung heroes and heroines of our fight for freedom.'

Included in this category are mothers and wives who assisted the struggle in various ways. Activist, Billy Nair stated, 'We are lauded for the sacrifice we made at Robben Island, but our wives bore the brunt and made the bigger sacrifice'; Monty Naicker described his wife Marie as 'wonderful support to me.'; Pietermaritzburg activist, AS Chetty paid tribute to his wife, Saras, 'Throughout my imprisonment, banning's and house arrests, my darling wife was a real gem, together with my children, she took things in her stride...' Wives had to adopt numerous roles – mother, wife and father – and multi-task in rearing a family and finding employment. Mothers too contributed significantly. They were, through their children's activism drawn into politics and led inadvertently to their political awakening. Mrs Ama Naidoo had to endure pain when her son, Indres, together with Reggie Vandeyar and Shirish Nanabhai was sentenced to 10 years imprisonment under the Sabotage Act of 1962, for attempting to blow a railway shed in Johannesburg. Mandela acknowledged the contributions of '...mothers, wives and sisters of our nation' were 'the foundation of our struggle.' Paul Joseph, the veteran political activist, encapsulates the contributions of South African women of Indian origin to the liberation struggle,

'I have often expressed the view that Indian women have not rightly and sufficiently been recognised and were mostly left out of the organs of policy and decision-making. Had it not been for the support and devotion of wives, mothers, sisters, nieces, grandmothers and aunts, the men would not have been able to make the kind of sterling efforts they did in the struggle.'

Professor Kalpana Hiralal is an professor of History at the University of Kwazulu/Natal, South Africa.



CREATIVITY, CRISIS & CONCERN

Professor Nalini Moodley-Diar



Omissions, apparent marginalization, and invisibility of the visual culture of Indian South Africans needs exploration particularly as their contribution to the South African art historical is somewhat silent. Due to the rich and diverse art forms that have emerged from the Indian community, visual and performing artists can be considered holistically under the banner of visual culture.

Like artists throughout the world whose works are barometers of their political and social condition, the visual culture of Indian South Africans was also developed with artists acutely aware of the political circumstances of their environment. From the days of indenture to current day, the Indians in South Africa were for the most part positioned on the margins of political, social, and cultural hege-

mony. Further as a historically marginalized group, the Indian community insisted on maintaining its own identity through diverse social and cultural activities and traditions.

Here the term marginalization is not used as associated with deprivation and dispossession with helplessness and inferiority, but rather as a site for radical possibility which encourages resistance through creativity. For this community being on the margins nourished creativity, passion, and the imagination. It was here that cultural art forms took hold; it was here that creativity thrived; it was here that the very core of the Indian cultural identity in South Africa was shaped. Thus, we have today, 160 years since indenture, to celebrate artifacts and cultural practices that have been championed by this minority community.

From the disenfranchised experience of the indentured gaze to the dehumanizing experience of the apartheid gaze, the Indian community can today celebrate a rich heritage of dance forms, an invaluable theater presence, a rich and vibrant environment for the production of world class visual art, a range of music genres and an ever growing Indian cinema. These art forms have for many years been making waves across South Africa and abroad but needs to be firmly entrenched in the fiber of South Africa's heritage.

During the 160 years visual culture of Indians can evidently be realized as an indigenization of the art without negating the rich and diverse heritage from which it emerged. The hybridized notion of identity is perhaps how the Indian identity is realized. The reality that as a diasporic community, 160 years is a significant timeframe for natural evolution and transformation of cultural practices into something that is uniquely South African.

The strong pull to assimilate indigenous cultural components into traditional Indian practices has created avenues for fusion dance groups such a Surialanga Dance Company and the Tribhangi Dance Company to emerge thriving within a multicultural audience. This aspect of fusion has also found expression in current music trends and theatre arts as well.

Opportunities for the arts to thrive were encouraged by the Indian South Africans and through their rich heritage their attempts to give space for the arts to grow was gratifying. With a constant drive towards empowerment through education and 100 years since their arrival being recognized as a permanent part of the population, Indians were finally afforded the opportunity to acquire tertiary education in 1961.



Salisbury Island was identified as a site for an exclusively Indian university. Not ideal and certainly considered with a great deal of suspicion and mistrust, the institution initially lacked community support with numerous calls to boycott the "Indian university". Nonetheless it did have a Fine Art department where students produced art works that are today comparable to some of the most recognized art works in the world. It is unfortunate though that those art works were never exhibited widely and over the years many have been lost and/or seriously damaged. In 1972 the Indian university relocated to a new campus in the Borough of Westville and became known as the University of Durban Westville (UDW). Of course, for some time a UDW degree was perceived to be inferior and as a result of the ethnic status of the university and its perception of a "bush college," many students boycotted their graduation ceremonies.

Despite its negative perceptions, UDW was unique. Unlike other institutions it had a curricula that took into account the heritage of Indian South Africans and attempted to develop eastern disciplines. Further, undoubtedly some significant scholarship emerged as did exceptional graduates who have become key role players today throughout the country and indeed the world.

The artistic expressions of UDW were seen explored in the departments of Speech and Drama, Music and Fine Art. One department that established a strong connection with the Indian community was the Speech and Drama Department which, within its scope of traditional teachings from Greek to modern European theater, opened up opportunities to include eastern and Indian theater, Sanskrit drama and classical Indian dance. The Music Department although teaching from a western bias included some Indian music history and attempted to offer tuition in the sitar and some other Indian wind and string instruments as well. In the Fine Art Department, the curriculum offered in-depth study of Indian art and architecture as well as studies in Buddhist and Islamic art.

Unfortunately, these arts departments were eventually closed approximately between 1997- 2000 due to the

merger with the former University of Natal. This move shattered the arts education at the time, with staff and students displaced and dispossessed, a feeling somewhat reminiscent of when the University College initially opened on an island removed and isolated from life. While other institutions such as the M.L. Sultan Technikon, offered some of these art forms, the impact of the almost four decades of training at UDW is felt today with many artists having carved a niche for themselves on the national and international stage. Some of these include, Deepak Ram, Kiren Thathiah, Vedant Nanackchand, Faiza Galdhari, Suria Govender, Kriben Pillay, Selvan Naidoo, Sarat Maharaj, Andrew Nair, Clive Pillay and the late Ravi Govender. These are just a smattering of the artists who emerged from the training of UDW and continue to keep the arts alive and thriving.

These artists have demonstrated political and cultural agency by seizing every opportunity to educate themselves towards finding the best possible forms of expression. To this end the University College for Indians and later the University of Durban Westville were critical sites of nourishing and nurturing emerging talent in the arts even if they were during many years of protest! Thus, moving from the days of being unwanted intruders amidst general mistrust to entrenching their presence across this country, the visual culture of Indian South Africans is slowly being recognized as a significant aspect of South Africa's diverse heritage. What is now needed is a growing recognition of the need for heritage institutions to house collections that tell the story of the Indian arts in South Africa. The 1860 Heritage Centre is doing phenomenal work, but more must be done with government support, towards recognizing the value of the contributions of the 160 years of the Indentured Indians in South Africa.

It is a privilege to be part of this publication which recognizes the contribution Indians have had on visual culture during their 160 years in South Africa.

Professor Nalini Moodley-Diar
Executive Dean: Faculty of Arts and Design
Tshwane University of Technology
moodleydiarn@tut.ac.za



MEMORIALISING THE 1860 INDENTURED LABOURERS – STATIC VERSUS LIVING MONUMENTS

Professor Brij Maharaj



Since the commemoration of the 150th anniversary of the arrival of Indian indentured labourers in SA in 2010, there has been a great deal of public debate about a monument to honour their memory, and the form that this should take, and the appropriate location. There was some support for the monument to be located in the Point precinct, adjacent to the uShaka Marine World.

Ten years on, the KZN provincial government remains committed to the project. However, the monument was delayed for several reasons, especially lack of a clear conceptualisation of the project, limited public participation and bureaucratic inertia. While unintended, the delays provide an opportunity to revisit the type of monument envisaged and location, and for more public engagement. This reassessment is necessary as such artefacts, especially apartheid style ethnic monu-

ments which do not reflect the multi-cultural diversity and ethos of the country, have been rejected, defaced and vandalised.

According to monument specialist and history professor, Seth Bruggemans: "Removal debates remind us that commemoration is always political. Even the most benign monuments are products of choices made about how to remember, what to remember, and how to pay for it all". Imraan Baccus cautioned that: "Static monuments serve elite pre-occupations with conjured glories... As our political climate becomes more fraught, race-specific monuments in public spaces might not be the most prudent". According to sociologist Karolina Kozlura, "monuments cannot be perceived only as works of art. They are created for specific purposes of keeping people or events alive in the consciousness of contemporary and future generations".

There is an opportunity to consider a 'living monument' to memorialise the 1860 indentured labourers. The notion of a "living monument concept represents a new paradigm in how we memorialise the past. Traditionally, we memorialize history with monolithic, rigid objects that isolate history and take it out of context. These mammoth objects try, unsuccessfully, to make the person or event immortal and unchanging. The living monument flips this around. Living monuments evolve and consider the wider context of interrelated connections that make up history. Living monuments also focus on how history can be made alive, immediate and relevant to people" (<http://wewoketheworld.org>). Following the KZN government's commitment to funding a monument, there was apparently a public call for design proposals that would reflect the "aspirations and sentiments" of South African Indians. Furthermore, the monument would not only be "commemorating the arrival of the 1860 indentured labourers, but creating a landmark tourist destination for the city. The memorial must also act as a catalyst for further development along the promenade". A project of this nature required robust public consultation and participation, but there was no evidence of any such engagement. According to Professor Bruggeman "monuments and memorials are neither silent nor innocent. The harder we think about their meanings today, the more likely they are to speak with clarity tomorrow" It was left to academics to initiate debate on this issue, led by indenture specialist Professor Ashwin Desai: "How does one do justice in recollecting, and honouring, the journey through one and a half centuries of an Indian community who has been viewed, for the greatest part of that period, as a minority and as insignificant to the country they've adopted as home – a country far removed from their motherland, and alien to their culture, religion and ways of life? How does one not only commemorate but also empower the memory of such a people, and address their unique contribution to such a country, in the most solicitous and worthy of terms"?



Professor Goolam Vahed warned that honouring the past should not “lead to ghettoisation and isolation from historical relationships with other ‘racial’ groups in post-apartheid South Africa”.

An important point made Reuben Reddy Architects who were initially overseeing the project was that “What is being envisaged ... is a powerful living monument that encapsulates the drama and historical importance of their arrival; the humiliation and pain of their experience as indentured workers; the sacrifices they made to survive in unwelcoming surroundings and the path they laid for the development of a community that is now a proud and integral part of a new democracy”.

The POST newspaper argued that the “erection of this monument is not just an initiative by the Indian community. It was meant to be an inclusive project embracing all South Africans – one that would serve to bring people from different communities together and unify them... Monuments like the 1860 project are important to South Africans wanting to celebrate a shared history...”.

Against this background, I want to make a proposal for a living monument, reflecting the multi-cultural diversity as well as connecting with the common people’s heritage – incorporating the Grey Street Complex, the Warwick Junction and its markets, Curries Fountain as well as the 1860 Heritage Centre.

Since the 1870s, this area has been a living monument dedicated to non-racialism and the defiance against apartheid. As architect Len Rosenberg has argued, “this area has generally been ‘invisible’ in the historical narrative of the city and remains the ‘other’ Durban.

In the late 1980s the Warwick Junction Project (WJP) was described as “no man’s land” and one of “the city’s most neglected areas”. By contrast, in the 1990s there has been a change in perception and the urban landscape in the WJP was described as reflecting a “vibrant ethnicity sorely lacking in our multi-cultural city”. In many ways this new perception reflects the colloquial term often used when referring to this area – the ‘Casbah’, which normally refers to the exotic market places of north Africa and the Middle East.

The area is also home to the famous and century old Victoria Street and Early Morning Markets (and in 2009

the latter was almost replaced by a mall!). There is also the Herb, Bead and Impepho Markets, which have a more indigenous and traditional orientation. Then there is the world famous Curries Fountain, a battle-field for many non-racial sporting competitions, as well as a community site for mass protests and resistance in the struggle against apartheid. There are also several educational centres, temples, mosques and churches in the area, some of which have heritage status.

According to the National Heritage Resources Act (1999): “Our heritage celebrates our achievements and contributes to redressing past inequities. It educates, it deepens our understanding of society and encourages us to empathise with the experience of others”.

The meticulous research and painstaking attention to detail by Len Rosenberg and his dedicated team (including the publication of one book and two pictorial collections) provide compelling evidence for the Grey Street-Warwick-Curries Complex to be declared an historic, urban, cultural, living monument and heritage site. There are also several educational centres, temples, mosques and churches in the area, some of which have heritage status. This would also have great potential to attract national and international tourists.

As per legislation and the 2003 UNESCO Convention, the final declaration as a living heritage site would require: the consent and participation of the communities involved; the heritage claims being made must be supported by historical research; proof that no cultural or human rights are being violated; and the promotion of “social cohesion and good socio-cultural values”.

According to the original brief of Reuben Reddy Architects, the monument should be ‘inclusive and one that unifies all South Africans’; it should have ‘significance and relevance’ for all South Africans and not just Indians; and should ‘transcend the historical confines of a single community [and] commemorate a chapter in a broader South African narrative.’ The Grey Street-Warwick-Curries complex fits the bill – perfectly.

Brij Maharaj is a geography professor at UKZN. He writes in his personal capacity.

CLICK THE LINK TO LISTEN TO THE SPEECH: <https://www.youtube.com/watch?v=dmsgelaZbew&t=5s>



FROM INDENTURE TO STAGE

The South African Indian Dance Alliance (SAIDA) is an organisation of dance practitioners and dance schools collaborating to elevate the quality and status of Indian Classical, Folk, and other genres in South Africa. In seeking to create an awareness and appreciation for the Indian Classical and Contemporary Arts, one of its goals is to record the remarkable journey of Indian dance in South Africa for future generations.

16 November 2020 marked 160 years since the arrival of Indian indentured labourers in South Africa. To commemorate this event, SAIDA, in partnership with the 1860 Heritage Centre and Narthaki.com (our digital partner) traced and documented the journey of Indian dance from indenture to stage through a virtual conference. This represented the beginning of an ongoing documentation process.

The first event celebrating this milestone was an official launch scheduled for 16 November 2020 which took the form of a virtual presentation. It traces the development of Indian dance through a pre-recorded collage of performances illustrating the watershed moments of evolution of various dance genres over the period of 160 years.

The second part, a virtual Global Dance Conference, From Indenture To Stage ... voices across waters, follows on the weekend of 21st to 22nd November. Dance teachers, performers, historians, and dance enthusiasts from the Indian diaspora are participants. Representatives from Surinam, Guyana, Trinidad and Tobago, Mauritius, Réunion and Fiji who have a shared history of indenture, will compare their journeys.

Prof Jay Pather, Associate Professor at the University of Cape Town, Director of the Gordon Institute for Performing and Creative Arts, delivered the keynote address. Representatives from Surinam, Guyana, Trinidad and Tobago, Mauritius, Réunion and Fiji who have a shared history of indenture, compared their journeys.

From Indenture to Stage
... VOICES ACROSS WATERS
A VIRTUAL GLOBAL DANCE CONFERENCE
COMMEMORATING THE 160TH ANNIVERSARY OF THE ARRIVAL
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SAIDA | SOUTH AFRICAN INDIAN DANCE ALLIANCE

The line-up included a distinguished panel of participants and moderators including:

Keynote speaker, Prof. Jay Pather (University of Cape Town), Prof Smitha Radhakrishnan (Professor of Sociology, Luella LaMer Slaner Professor of Women's Studies, Wellesley College, Massachusetts USA), Dr. Nalini Moodley-Diar (Executive Dean and Professor in the Faculty of Arts and Design at the Tshwane University of Technology, South Africa), Dr Satnarine Balkaransing (University of the West Indies), Ms Pooja Pundit and Ms Reshma Seetahal (Kathak Kala Sangam, Trinidad and Tobago), Ms Reshma Chhiba (Creative Director, Sarvavidya Natyaalaya, Gauteng), Mr Musa Hlatshwayo (Mhayise Productions, Durban), Ms Manimegelai Maunikam (Mauritius), Mr K Sarveshan (Bharatha natyam dance artist-Cape Town), Mr Niveshan Munsamy (Kuchipudi dance artist - Pietermaritzburg), Mrs Anusia Pillay-Govender (Anavarata Dance Institute- Gauteng), Jatinder Verma, MBE (Artistic director, Tara Arts, London), Ms Chitra Sundaram (Associate Lecturer in the Department of Drama and Performance at Goldsmiths College, University of London and a Fellow of the Royal Society of the Arts (FRSA) (London) and Dr. Anita Ratnam (founder-director of Arangham Trust, Arang

Academic Convenor – Prof Suria Govender
Official Launch Convenor – Vasugi Devar Singh
Conference Convenor/ Chairperson of SAIDA - Smeetha Maharaj
VIEW OUR WEBSITE FOR MORE INFORMATION:

<http://www.saida.org.za/>

PRESENTATION LINKS, CLICK BELOW:

- [Keynote Address Prof. Jay Pather](#)
- [Presentation by Mr Musa Hlatshwayo](#)
- [Presentation by Ms Reshma Chhiba](#)
- [Presentation by Prof Smitha Radhakrishnan](#)
- [Dance Video: AHAM, I am](#)
- [Dance Video: Diaspora Video presentation](#)

FOR AN ARTICLE ON THE CONFERENCE,

CLICK THE LINK BELOW:

[From fields to the stage: Journey of Indian dance in South Africa](#)





Lives of Indian Indentured Women in the Sugar Plantations of Natal: 1860-1917

Dr Juggie Pather



Since the commemoration of the 150th anniversary of the arrival of Indian indentured labourers in SA in 2010, During the 19th century in what was then known as Natal, the local workforce unhappy with the conditions of service on the cane plantations refused to work, resulting in the importation of East Indians as bonded labour on 5-year contracts, renewable for another 5 years. From November 1860 to 1917, 152 000 Indians migrated from India as indentured workers to toil mainly on the cane fields.

For newly arrived Indians, adjustment to the harsh environment of the cane fields was difficult. Feelings of alienation, oppression and physical abuse by managers, helplessness, depression, inability to cope, loneliness and hopelessness were rife. Suicide rates were uncommonly high. In the literature relating to apartheid, much is often made of the fact that the Indian community, by virtue of special privileges accorded by White masters were better off than their African counterparts (O'Malley, n.d.). In reality this was not so.

Women, especially those who were single, left India in the hope of a better life, but continued to suffer because they were unfortunately regarded as chattels. Those thinking that they had escaped abuse in India could not shake off the male domination that followed: some were raped on board ships bound for the colonies; whilst others became victims of managers whilst working on the fields: taking advantage of their vulnerability they were raped; spousal abuse ranging from violence to murder was common in all the colonies.

Pregnant women had to work for 7 months prior to delivery, after which they did not receive rations. No pre- and post-natal care were available resulting in a high incidence of infant death. For most bonded women, dehumanisation and violence lay at the core of their indentured life (Naidoo, K. n.d.). "Women were particularly harshly treated. Polkinghorne presented evidence showing that those with suckling children were out on the fields for eleven hours" (Desai, A and Vahed, G: 2007: 137)

Women received lower salaries than men who earned twelve annas; every adult female Emigrant above that age [15 years] earned not less than nine pence which at that time was equivalent to nine annas, for every working day of nine hours; children below that age received wages proportionate to the amount of work done (Wikipedia, 2020).

Plantation owners held preconceived notions of women as belonging to a low caste or being fugitive prostitutes. In creating such a myth, they presumed they were guilt-free when sexually abusing workers. Such negative stereotyping had profound consequences for women at all levels of work and social life (Vahed, G., 2005).





The ratio of female to male migrants was skewed, resulting in social problems on the plantations especially when women were shared by males. The ratio of men to women was 7:4. The authorities tried to regulate this anomaly in 1868 but the target of 60 men to 40 women was never reached. Women regarded as 'dead stock' were paid less and treated with contempt by Sardars (mainly Indian supervisors) and management. The Protector's Report often adopted a paternalistic view of women, describing new arrivals as being of a "lowly class, of the usual stamp and infected with the usual amount of venereal disease" (Hiralal, Kalpana, 2016).

Women laboured from sunrise to sunset, six days a week and reports of rations and wages being withheld for minor misdemeanours were common. Moreover, women were treated as expendables. Amongst the many problems that faced them, and apparently the most serious and persistent of all, was suicide. Between 1880 and 1911 there were scores of indentured of souls that were officially recorded to have committed suicide. "Suicide rates among the Natal indentured workers were not only compared with those among indentured groups in other British colonies, but also with those of free Indians in Natal. In an essay the researcher concludes that by locating indentured suicide within the 'matrix of learned helplessness theory' one emphasizes the inhumanity of the Natal system, which ignored the psychological, social and cultural needs of the indentured workers (Bhana, S. 1991).

Women and children were not spared the abuse and in one instance a woman named Sornam, was accused by her master of not working fast enough. In protest and desperation, she 'flung down her hoe and also threw herself on the ground', whereupon she received a beating from the estate manager (Protector of Indian immigrants' records, Pietermaritzburg Archives Repository: Pietermaritzburg). The following account reflects the oppression and cruelty experienced by labourers (Naidoo, S, 2020):

Due to their small number, women became sexual commodities (i.e. sold by their husbands and fathers) and victims of sexual abuse. Several authors have attributed these social ills to the disproportionate gender ratio. Natal court records also expose the evils of the indenture system, such as in the case of Regina vs. Mulwa. Mulwa murdered his common-law wife,

Nootini, on the Blackburn Estate in April 1890. Femicide and uxoricide was common from 1860 onwards in Natal. The couple, who arrived in Natal in July 1879, were assigned to the same estate. On arrival, they could not find accommodation. They were eventually taken in by a fellow indentured labourer called Poonie. It was not uncommon for a man and wife to stay with another labourer on an estate to save on the cost of living. After a while another male labourer named Sahabdeen, approached them and offered them accommodation in a tradeoff, using Nootini as a cook, housekeeper and mistress. In his statement to the court Mulwa said:

I declined at first – he again asked me as an inducement by saying I shall get free rations – the woman and I then went – as the food we got from the estate was insufficient... Eventually Mulwa's wife Nootini had slept with Sahabdeen due to a desperate need for food which led to Mulwa murdering her. Mulwa was subsequently hanged for his crime. The indenture system exposed vulnerable labourers to a world of desperation they never knew. The system of indenture-exposed many vulnerable indentured labourers to a world of desperation, a world that destroyed their souls (Naidoo, Selvan, 2020).

Gaiutra Bahadur's *Coolie Woman and Inside Indenture* by Ashwin Desai and Goolam Vahed provide a wide range of archival stories of the abuse of the indentured women in the colonies. The latter is available in the library at uMsunduzi Museum. went – as the food we got from the estate was insufficient...

Eventually Mulwa's wife Nootini had slept with Sahabdeen due to a desperate need for food which led to Mulwa murdering her. Mulwa was subsequently hanged for his crime. The indenture system exposed vulnerable labourers to a world of desperation they never knew. The system of indenture-exposed many vulnerable indentured labourers to a world of desperation, a world that destroyed their souls (Naidoo, Selvan, 2020).

Dr Juggie Pather is author of *Clairwood: The Untold Story*, Board Director and Founding Chairperson of the 1860 Heritage Centre.



The relevance of indenture to the South African Youth of 2020

Kaylene Moodley



“It is the roots which give a tree strength, not its branches.” - Matshona Dhliwayo

This particular quote resonates strongly amongst the South African youth of 2020 when we think back to our forbearers. As we approach the 160th anniversary of our ancestors docking at the Durban harbour in 1860, we ponder on the relevance of indenture to the youth of South Africa in 2020.

Many of the indentured Indians were mere youth themselves when they took the leap of faith to leave their homes and family to embark on a life changing journey from India to South Africa. They arrived on the Durban shores with nothing but

hope in their heart for a better life and the sheer fortitude to persevere against all odds. Alas, sadly not knowing the horrific life of slavery that awaited them. The indentured set sail under the assumption that a better standard of living and good working conditions were their future prospects. However, the grim truth was that they were bought and sold like cattle, stripped of their dignity and basic human rights. They were seen as nothing more than human cargo brought for the sole purpose of labour. From sunrise to sunset, the indentured toiled in fields conducting back-breaking work. Following the gruelling day of labour, they would return to their dismal living quarters that had lacked proper ablution or kitchenette facilities and would succumb to slumber from pure exhaustion. Reduced to being treated like animals, one would think that would be enough to break their spirits and render them defeated however, step by step they had worked tirelessly towards improving their situation. They faced unfathomable hurdles but remained determined to rise above their circumstances. The struggles that they had endured ignited the single-minded goal to establish a better quality of life for the future generations.

Whilst the life of a South African 21-year-old in 1860 versing that of a 21-year-old in 2020 are vastly different, there are a plethora of values and life lessons that still hold strong. One such lesson, is the value of education that our ancestors had instilled. Given the limited resources that the indentured had, they placed a substantial amount of emphasis on education and educating their children knowing that this would be their only prospect of improving their life. Overtime, they had set up small classes amongst their communities to teach the children. This can be noted as one of the most instrumental lessons that was passed on and is still relevant. Many of the indentured labourers that chose to stay in South Africa after their contract had expired took up odd forms of employment such as railroad workers, fishermen and maids amongst others and this highlighted their tenacity to grasp any job and follow it through to completion to the best of their ability. Irrespective of the job requirements or how demeaning the role was deemed, they did what was necessary to make ends meet. It is another admirable trait that the youth of 2020 in South Africa can relate to given our countries tough economic predicament.

Despite being thousands of kilometres away from the motherland, indentured Indians strived to keep the light of their cultural identity burning bright. From erecting places of worship to conducting religious prayers, they had placed great emphasis on ensuring that their heritage and culture would be passed on to future generations. Given their determination and motivation to cultivate and practice their culture in a foreign place, 160 years later the Indian culture has stood the test of time and has increased tenfold in making its presence known. This is of remarkable relevance to the youth as it affords us our birth right of freely practicing our culture whilst giving us a sense of belonging in terms of our cultural identity



When we look back, we see that our forbearers had laid the foundation for an empire that has continued to grow through the decades. The role of the indentured has had great significance in shaping the cultural, social, political and economic landscape of present-day South Africa. Especially when it comes to social cohesion, they rallied with other racial groups to stand up and unite against oppression. They were peaceful and resourceful people who relied on their intelligence in making their point known. It is thanks to their perseverance that the youth of today can appreciate the opportunities that are presented to them.

Indenture is noted to be the equivalent of slavery and the dismal reality is that the story of 1860 indentured Indian has not been communicated effectively to a large enough audience. Many youth feel that it is of great importance to start introducing this section into the education curriculum at schools so that more people are made aware of their country's history and to highlight the significant role that the indentured labourers played in South Africa. As a quote by Madeleine L'Engle so aptly states: "If you don't recount your family history, it will be lost. Honour your own stories and tell them too. The tales may not seem very important, but they are what binds families and makes each of us who we are".

In conclusion, the heart-breaking stories of the indentured serve as a constant reminder to the youth that we have the bloodline of heroes coursing through our veins and should never forget that. A sentiment that young people share today is that, had it not been for the courage, determination and hardwork of the indentured who paved the way for us, we would not be relishing the standard of living or opportunities that we have today. For that we are eternally grateful to them and will continue to carry their legacy forward.

Kaylene Moodley is a member of the Youth Committee of the SA Hindu Maha Sabha and a Masters Candidate in Geography and Environmental Science at UKZN





The LEADER Newspaper

a 1860 Heritage Centre Collection

Thapelo Mokoatsi



“The first black journalist to work on a daily and to be a correspondent for well-known papers in India, Dhane Bramdaw, was born on October 5, 1901 in Pietermaritzburg, Natal, to Dabee and Poola Bramdaw. His parents ensured that he got good education at the time when there were less opportunities for Indian people in South Africa.

During his time at Fort Hare University in Alice, Dhane Bramdaw discovered his love for words and usage of language as a form of resistance. He edited the college magazine, South African Native College (SANC). At 25, in 1926, Bramdaw was taken under the wings of Debi Judgeon (circulation manager) as a librarian in the editorial library of one of the biggest newspapers in Natal, The Natal Witness.

While working as a librarian, who was tasked with sorting and filing news clippings, he further contributed articles to the Indian World, a division of The Natal Witness. He developed himself as a journalist through contributing daily columns in the Indian World until he was appointed editor, thus becoming the first Indian in the country to be part of the editorial staff of a daily newspaper.

Since then, he continued to reach greater heights. He was a South African correspondent to Indian newspapers such as Hindu Madras, Madras Mail, Lucknow, and The Pioneer. Numerous daily newspapers including The Sunday Times, The Daily News (formerly known as The Natal Advertiser), The Rand Daily Mail and The Natal Mercury also enjoyed his writing prowess as well as the UK-based international news agency, Reuters. In 1934, he became an acting editor-in-chief of Africopa News Agency in Cape Town.

An Author

Bramdaw penned several books including the one he co-edited Sastri Speaks. This book comprises a collection of speeches and writings of the Agent-General of the Government of India, Srinivasa Sastri during his stay in the country. Sastri visited South Africa for about two years between 1927 and 1929. His arrival in South Africa was because of the sitting he had to be part of in the Round Table Conference between the Government of India and the Union of South Africa's government in December 1926. Because of his great admiration of Sastri, he edited the book to pay homage to him. In 1935, with the help of The Natal Witness staff, he penned the second book titled, Out of the Stable. The book is about the concise history of Indian people in South Africa from 1910 to 1935.

A year later, Bramdaw wrote a Mveli-Skota equivalent (Skota was considered a human encyclopedia of African intellectuals), called the first South African Indian Who's Who and Commercial Directory. He would produce two editions before the Second World War, however would not be able to complete the third edition due to his ailing health.



Newspaperman

Limited newsprint and space for Indian news in a white newspaper (due to the effects of the Second World War) and the growing literacy rate in the Indian population in South Africa created a vacuum Bramdaw would later fill. The itinerant Bramdaw started his own newspaper on Saturday November 30 1940 – The Leader. The Leader's uniqueness comes from the fact that it did not target a specific readership group – unlike Indian Opinion and Indian Views – but the entire community. The former printed mostly in Hindi, Gujarati and Tamil and the latter in Gujarati only.

His newspaper won the hearts of many people and was printed in English by the Natal Witness in Pietermaritzburg and published by Central News. It sold for two pennies a copy on the streets of Durban. Its founding father explained the vision of the paper, "by news it hopes to interpret all those facets of community life and development that should prove of interest to all its readers", wrote Meer in *Reminiscences in the Struggle for Liberation and the Role of Indian South Africans, 1924-1958*.

Bramdaw would die on July 4 1952. After his passing, his wife Saraswatie Bramdaw ran the newspaper making it one of the few family-run newspapers in South Africa. **A full collection of the Leader is housed at the 1860 Heritage Centre**



LEST WE FORGET by Gary Govindsamy

Sunny Bramdaw - you were a soldier in your own right. Your spear was your words and your column.

Let your dedication to the struggle for liberation be etched in history books yet to be written. You were a light to the liberation struggle and to the workers: The Leader – was a beacon of hope in exposing the horrors of the apartheid system. To the students of the 70's and 80's, The Leader helped them in the struggle for their liberation.

Journalists working with you had the courage to go the extra mile to expose the horror of bush college education. School pupils too could rest assured that The Leader could take up their cudgels and as Editor of this magnanimous publication, we took on the government of the day, the education department, the South African Indian Council, and then the Tri-Cameral Parliament and anyone who needed to be exposed. You were so fed up with the education system for Indian children that you summed up in three words an editorial comment "KROG MUST GO" - referring to the Broederbond, Gabriel Krog, who controlled Indian education with an electric prod.

It was the shortest, most crisp and to the point editorial comment I have ever read. The Group Areas Act and the Land Restitution Act also came under fire from our columns – you had the guts to take them on. You gave us the freedom of the pen and with our typewriters we churned out reams of copy – copy which opinion-makers looked forward to reading on a Thursday morning. You were so true to freedom of expression that you even allowed the Fakir to write his column in the leader pages. That too was a best seller. You were journalist, sub-editor, editor, publisher, printer, collator, delivery man and paper-boy in one go. And at the end of the day you would don your suit and wait for the security police to arrive and in waiting doze off on the office floor. They hounded you, but, like a typical soldier, you stood your ground.

The Leader – under your leadership recorded history – now let history record that The Leader recorded history.

GARY GOVINDSAMY – Former Editor SABC Radio News



VIRTUAL HISTORY

ONLINE CONFERENCES & COMMEMORATIONS

The COVID-19 pandemic has accelerated the shift towards a more digital world. This shift towards the digital world has completely changed the way we analyze, archive and communicate in the 21st century.

In 2020, the 1860 Heritage Centre hosted numerous virtual conferences and commemoration events to accommodate the shift toward digital platform communication. The Centre has navigated a course that strives to document, preserve and record aspects of undocumented South African history as part of our collective national heritage and identity. By using multi-media technologies and methodologies we hope to break the traditional boundaries of our museum output. In this way we seek to engage as a collective with meaningful purpose while ensuring that more people are able to access the work we do.

Listed below are the links to our online programs. Please click these links to listen in:

- **ORDER OF LUTHULI SWAMINATHAN GOUNDEN,**
<https://www.youtube.com/watch?v=8gg9ZYjSpAg&t=98s>
- **IN CONVERSATION WITH PAUL DAVID,**
<https://www.youtube.com/watch?v=gV-688zuhck&t=939s>
- **TRIBUTE TO GEORGE SEWERSHAD 23 MAY 2020,**
<https://www.youtube.com/watch?v=krBs-s-Rw3Y&t=240s>
- **IN CONVERSATION WITH DR ES REDDY,**
<https://www.youtube.com/watch?v=6gWSZMQOPFo&t=9s>
- **CONVERSATION ON THE 1980 SCHOOL/STUDENT BOYCOTT IN APARTHEID S.A.,**
https://www.youtube.com/watch?v=v_HHxKH9-ls&t=6s
- **1976 MONTREAL OLYMPICS APARTHEID SPORTS BOYCOTT,**
https://www.youtube.com/watch?v=tm_A64hxMEM&t=388s
- **MP NAICKER CENTENARY COMMEMORATION,**
<https://www.youtube.com/watch?v=nPP5FGJcg70&t=4s>
- **MEMORIAL TRIBUTE TO PAUL DAVID,**
<https://www.youtube.com/watch?v=EWLtaIYWHm0&t=1200s>
- **MEMORIAL TRIBUTE TO RAJES PILLAY,**
<https://www.youtube.com/watch?v=KL9ZxZazTa0>



OUT OF THE ROUGH, PAPWA

A Player Denied by Selvan Naidoo

In the year that marked 160 years since the first Indian indentured workers arrived to South Africa in 1860, much remains to be done in memorializing a people's history. In 2020, racial fractures highlighted by the #BlackLives-Matter movement have foregrounded our divisions abroad and in South Africa. These divisions speak to the importance of getting our children to know about heroes and heroines who have been shamefully erased or hopelessly underwritten from history. Sewsunker 'Papwa' Sewgolum's tragic tale of denial during the height of apartheid is one such story that requires more attention in activating our collective South African consciousness. Two and half decades into South Africa's democracy, very little is known about the tragic story of golfing great Papwa Sewgolum.

The 1860 Heritage Museum (<https://1860heritagecentre.com>), MicroMega Publishing and the Sewgolum Family have collaborated to pay tribute to the legend of Papwa Sewgolum through a pictorial book. Most of the archival photography and newspaper clippings utilised for the book are very rare and have not been published before. The book, *OUT OF THE ROUGH, PAPWA, a Player denied*, by Selvan Naidoo explores the historical narrative of Black Golf in South Africa with a specific focus on the life story of Papwa Sewgolum.

The following SABC interview link <https://www.youtube.com/watch?v=eZnw6SiemYs> details the nature of the project. Order your copy of the book by <https://www.madeinchatsworth.co.za/>

Papwa's story is told a little differently here. The author is the son of a waiter who passed on his reverence for the greatest golfer of his lifetime. Selvan Naidoo worked with the precious Sewgolum family album, scoured Security Branch files and the archives to piece together a simple tribute to a phenomenon on the greens and beyond.



OUT OF THE ROUGH PAPWA, A PLAYER DENIED

SELVAN NAIDOO

OUT OF THE ROUGH

PAPWA

S. Sewgolum Papwa

A PLAYER DENIED



SELVAN NAIDOO





80 YEARS OF YEOMEN COMMUNITY SERVICE BY TONGAAT CHILD WELFARE SOCIETY

Siva Naidoo



Alongside the 160 th anniversary of the arrival of Indian indentured labourers to our shores and the 125 th anniversary of the Natal Indian Congress, Tongaat residents proudly celebrate the 80 th anniversary of the Tongaat Child Welfare Society, founded by stalwarts of the Natal Indian Congress. It was on 5th February 1939 that the Tongaat branch of the Natal Indian Congress established a separate committee to cater for the welfare needs of its community, especially the children. It did not take long for the officials to realize that this committee needed to operate autonomously. Thus was born the Tongaat Child Welfare Society and Community Centre on 2nd February 1941.

Low wages, poor living conditions, lack of decent housing and running water, and an absence of recreational facilities characterised the lived experience of the majority of the Tongaat town, while sugar barons of the north coast continued to amass riches. It is against this background that this august Society was born to provide essential life supporting services to a struggling community. Illnesses such as tuberculosis, malaria, dysentery, diphtheria and diarrhoea were big killers –diseases that were a manifestation of the failings of the apartheid health care system.

Resources, both material and financial were limited, thus the Society attracted a large core of volunteers in the absence of qualified social workers. I was one of those volunteers who joined the Society in 1976, recruited by one of the doyens of welfare work in Tongaat, the late Mr MV Naidoo “Cousin” Naidoo.

In 1977 the Society shifted its focus from individual and family support to community mobilisation. This was possible through the recruitment of Vishwaprea Suparsad as a community worker who hailed from Pietermaritzburg. Vish returned to South Africa as a social science graduate from Remington University in Canada. He pioneered community mobilisation and organisation in Tongaat.

His mantra to the young volunteers was simple.

He said “get connected to the ground. Work with the poor and vulnerable. Understand their living conditions. Learn from them. Ignite their consciousness, build their confidence and assertiveness.” As young volunteers we fast learnt what organisation and mobilisation was, what it meant to build organisational unity, and what peoples’ power was.

The Society joined other welfare organisations and shift of child welfare societies into a mass-based movement began with the formation of the Durban Welfare Policy Committee and later broadened the base with the establishment of the Natal Welfare Policy Association. Key to this development was the uniting of fragmented welfare models and the championing of a call for a unitary inclusive institutional model for a post-apartheid state.

The Tongaat Child Welfare Society had long abandoned its racial “tag” as an Indian Child Welfare Society. In the early eighties at the height of protests the Society was threatened with the withdrawal of state funding by the then House of Delegates. Our involvement with the welfare sector as a site of struggle had come under scrutiny by the Security Police. This led to some of our social workers, auxiliary staff and volunteers facing continued harassment.



The Tongaat Child Welfare Society took the lead in initiating a variety of creative and innovative projects. The notable amongst these were the following:

- The Household Subsistence Level Study in 1977
- The Household Effective Living Level Study in 1977
- The Child Health Screening Project which was conducted over two weekends in December in 1979.
- The Nutritional Programme for mothers in 1980
- The introduction of Toy libraries 1980
- The introduction of Home-Work Centres in 1981
- The Child Abuse Programme in 1982
- The School Feeding Scheme- current and ongoing
- The introduction of community gardens

The initiator and key driver of these ground-breaking projects was Vish Suparsad who built the capacity of our brigade of volunteers that continually grew in numbers. This training and experience rooted volunteers in organisation and development. These skills were later utilised by activists in the student, civic, union, and in the underground political structures.

As a Board of Management, we advocated a developmental approach and whilst social workers were trained in an integrated approach to social work, we always believed that social workers were catalysts and agents for social change and encouraged our social workers to practice developmental social work.

Our projects and programmes succeed because we are engaged in collective, participatory, and democratic decision making. Over the years, the Tongaat Child and Family Welfare Society has been recognised as the first port of call for orphaned and abandoned children in the Tongaat community; as well as children subjected to extreme neglect, physical and sexual abuse. Due to the ongoing challenges being faced in the pursuit of temporary safe care, the community of Tongaat urgently requires a crisis care facility.

The Pure Hearts Safe House has been born to meet the immediate needs of the abandoned, abused and neglected children in the community. The facility is being designed to provide an immediate safe haven for our vulnerable children in times of crisis.

We continue to harness the skills and strengths that exist within the community and we have guarded against being overtly reliant and dependent on the State. We continue to engage the State at all levels whom I may argue continues to dither in dealing with a variety of concerns of the voluntary welfare movement.

Over the past 42 years of community work in Tongaat we built and solidified local organisations. Our volunteers understood that their work involved creating an enabling environment to improve the quality of life of our people. Our volunteers play the role of empowering people. Our legitimacy and credibility continue to be enhanced primarily because we have built leadership who are committed to function democratically, openly, and transparently.

Siva Naidoo served the Society as its President from 1988 to 1994.

He is currently the Patron of the Society.

25 11 2020.



ABH CELEBRATING 100 YEARS

Selvan Naidoo

The provision of welfare has interesting historical beginnings. Early twentieth century Durban had many socio-economic factors responsible for sparking the provision of welfare for the poor. High numbers of child labourers and vagrant children roaming the streets of Durban led to white philanthropists forming the Durban Child Welfare Society. Sadly, children of colour were denied access to this welfare society.

The Great Depression of the 1930s saw a phenomenal increase in the number of street children. Municipal authorities were reluctant to confront the rising tide of indigent black children. After negative press coverage, the municipality established the Bantu Child Welfare Society in 1936. This was inadequate to cater for the burgeoning number. Social activists later developed places of safety, such as the Brandon Bantu Home and the Motala Lads' Hostel to assist indigent African and Indian children.

In 1927, two institutions were established to cater for indigent Indian children, The Aryan Benevolent Children's Home and the Durban Indian Child Welfare. The oppressive conditions of Indian indenture resulted in overcrowded conditions, mass poverty, high child and maternal mortality, high incidences of disease and widespread illiteracy.

On 1 May 1921, Bhawani Sannyasi officially opened the Aryan Benevolent Home in Bellair. Wood and iron buildings served as living quarters for administration workers, the caretaker and as a home for the destitute. The home was run on donations from Indian businesses. Stallholders in the Durban Indian market also donated 'unsold perishables' such as fruit and vegetables to the home.

The Home received numerous requests from destitute families to accommodate orphans who were in need of care and protection. On 7 October 1926 the management committee accepted its first group of orphans. In this group was a future President of the Aryan Benevolent Home, Shishupal Rambharos.

Professor Fatima Meer penned a glowing tribute to Rambharos where she noted: "There is the heart-rending image of the six-year old Shishupal struggling to transport his mortally ill father in a wheelbarrow for medical attention; there is the grace of the tender-hearted boy whose sweet nature blocked out the pain and hunger and responded to the kindness of his benefactors. Far from harbouring resentment, he converted the tedious demands of his elderly companions into service as prescribed by the Vedas (holy book) and conquered his deprivations by converting them into fulfillments." Rambharos's dedication toward the welfare of the most vulnerable is a lasting legacy that continues today.



The ARYAN BENEVOLENT HOME

Journey OF *Hope*

Caring, Sharing and Serving Since 1921



In 1973, to coincide with the Golden Jubilee celebrations of the founding of its home for children in need of care and the aged, the Aryan Benevolent Home launched a fund raising campaign for its new homes to be built on a site in Chatsworth. In 1964 the aged were moved to the premises previously occupied by the Salvation Army in Cato Manor. They were subsequently moved to the cottages known as Clayton Gardens, in the Sydenham area of Durban, which were leased from the Durban City Council. In 1973, the Home provided accommodation for 87 children and 120 aged persons. The Aryan Benevolent Home proposed to build a large complex of buildings on the 4,05 hectare site in Chatsworth. The total cost of this complex had been estimated to be in the region of R1 million. The complex consisted of an administration block, cottages in which children will be housed in keeping with modern trends in institutional care, and a new home for the aged consisting of single and double rooms and wards to cater for the very frail who need extra nursing care.

Today ABH provides care on a 24-hour basis to the aged, frail, physically and mentally challenged, abused women and orphans; spreading their activities over 5 facilities in the greater Durban area, an aged-care facility in Glencoe and two children's homes in Lenasia, Gauteng. In addition, they have an extensive nursing education programme. They provide a home and 750 000 meals per year to the aged, frail, the orphaned and abused. Let us continue to support the ABH in all the good work they do. We can always do more...

Selvan Naidoo is the Curator and Director at the 1860 Heritage Centre.





SHRI MARIAMMAN TEMPLE

Commemorations

Premier of KwaZulu-Natal Sihle Zikalala delivered a key note address the Shri Mariamman Temple, located in Mount Edgecombe, the seat of indentured labour to South Africa. A monument to honour the 1860 ancestors was unveiled on Sunday, November 15, followed a book launch chronicling the history of indenture titled *Indian African's* by authors, Paul David, Ranjith Choonilal, Kiru Naidoo and Selvan Naidoo. This was followed by a panel discussion and a sumptuous lunch that included a traditional indentured menu of sour porridge and mixed vegetable curry with dry fish.

The monument will serve to pay honour and respect to ancestors, who came here as indentured laborers yet built a life for themselves and the generations that came after. A representative of the Shri Mariamman Temple Society said, "This monument is a joint effort by the Shri Mariamman Temple Society and City Council and will feature a display of kitchen utensils brought to South Africa from India by those, who arrived in 1860." The monument will serve to pay honour and respect to ancestors, who came here as indentured laborers yet built a life for themselves and the generations that came after. **CLICK THE LINK TO LISTEN TO SEELAN ARCHARY'S SPEECH AT THE 1860 HERITAGE CENTRE:** <https://www.youtube.com/watch?v=dmsgelaZbew&t=5s>





SAIVA SITHANTHA SUNGUM



1860 HEROES COMMEMORATION

Celebrating the 160th Anniversary of the arrival of Indian Indentured Heroes

SPEAKERS



Pravin Gordhan
Keynote Speaker



Devi Sankaree-
Govender



Swami Siva
Yogananda



Mala
Lutchmanan



MEC Ravi
Pillay



Logie
Naidoo



Swamini
Amaithamani



Kiru
Naidoo



Sonto
Buthelezi



Salma
Patel

Sunday, 15 November 2020, 6PM



Saiva Sithantha Sungum-
Universal Mission
Facebook Page



CLICK HERE TO VIEW THE ONLINE COMMEMORATIONS:

<https://www.facebook.com/SSSungum/videos/419695542552315>



1860 MOBILE MUSEUM

A TRIBUTE to Dineshren Naidoo



A mobile museum was launched at shopping malls for people to experience various pieces of history, relating to the arrival of the Indian Indentured Labourers - 160 years ago. It's called the "160 Year Mobile Museum" and was set to travel around the country - exhibiting the uniqueness and early history of South African Indians. This educational and informative concept was the brainchild of exhibition promoter Dineshren Naidoo and the 1860 Indenture Heritage Centre. The impresario had a long track record in the cultural arena and has worked with local and international artists and historians to put up the exhibition.

The museum was launched on November 1 and run until November 10 before being hosted by Chatsworth Centre between November 13 and 22. The 1860 mobile museum, situated at the Phoenix Plaza, aimed to remind the Indian community of their heritage.

[CLICK HERE TO VIEW THE LAUNCH OF THE MUSEUM at Chatsworth Centre.](#)

Sadly Dineshren Naidoo, aged 39, passed away on 1 January 2021, due to covid-19 complications. His death saw an outpouring of condolence messages on social media. He was well loved by so many people whose lives he touched so dearly. Dineshren was caring and passionate human being who will be dearly missed by all.





IN MEMORY OF SATISH DHUPELIA

By Uma Dhupelia-Mesthrie



Satish Dhupelia was born on 19 November 1954, the son of Shashikant and Sita Dhupelia. He died at the age of 66 after three weeks of severe illness. He has suffered from pulmonary fibrosis for many years but three weeks ago he contracted pneumonia. While in hospital, he picked up a superbug which led to a second admission. During this second visit, he picked up Covid-19. He was being treated for Covid-19 and died of a massive heart attack on 22 November 2020.

The family are shocked because the end came rather suddenly and he was the anchor of the Dhupelia family. He is survived by his two sisters Uma Dhupelia-Mesthrie and Kirti Menon; his children Misha, Shashika and Kabir; his brother in-laws, Rajend Mesthrie and Sunil Menon, and his nieces, Sunita and Sapna.

Satish was trained as a teacher and very popular at Gandhi Desai School and Clairwood High. He became interested in photography and resigned from teaching to pursue a career in photography. During the transition to democracy, he produced a number of newsclips for international companies. He was a well sought-after wedding photographer always experimenting with new technology.

Satish was a member of a number of groups all of them in a voluntary capacity. He was a trustee of Phoenix Settlement, the farm started by his great-grandfather Mahatma Gandhi. He also served on the management committee of the Gandhi Development Trust which was started by his aunt Ela Gandhi.

He took the lead in running the Gandhi Outreach Programme by supplying hampers to many informal settlements and the poor. He believed in getting to know those whom he helped. He was also a member of the Sydenham/Sherwood Community Police Forum, a member of the Durban Amphitheatre Market Committee, a Board Member of the Clare Estate Crematorium and Board Member of the 1860 Heritage Centre.

He was particularly keen that the latter transform itself from an ethnic museum to one that spoke about and to all South Africans. As board member, he often took groups of children on a tour of the museum. He also chaired numerous conversations that were held at the centre. While others talk and write about Gandhi's teachings, Satish lived his great-grandfather's message.

The car guards in Sydenham all knew Satish well and he often gave them cash and food. They knew his name and he their names and life stories. A keen animal lover, he was known to pick up lost and wounded animals and take them to shelters and the veterinary clinics. The love of his love was his pit bull/bull terrier, Bella. She will be bereft without him.

Ela Gandhi, founder of Gandhi Development Trust: 'Satish's wit and humour will be remembered fondly by his family and friends. He was a warm compassionate, caring person. Whatever he did he always put his heart and soul into it. The children and supervisor of the Siyathutuka creche at Phoenix Settlement loved him and all those who listened to his radio shows loved him. His outreach programme was among the most effective programmes of the Gandhi Development Trust'.

CLICK HERE TO VIEW THE ONLINE TRIBUTE TO SATISH DHUPELIA: https://www.youtube.com/watch?v=TLs_oooXM3A



THE 1860 HERITAGE CENTRE

An Agency Museum of the KZN DEPT. of Arts & Culture



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**MANDELA
GANDHI
LUTHULI**



Indian in DRUM
By Riason Naidoo

The Indian in DRUM
magazine in the 1950s

KAYAK
FOR
5
TAXIS



CURRIES
SPORT, IDENTITY & POLITICS



125 Years of the
**NATAL INDIAN
CONGRESS**



The Role of WOMAN in the
Freedom Struggle



THE STORY OF INDENTURE 1860 to 1911



1860
Beyond Indenture