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TOPIC:

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COMMENTS:

A well presented project. Evidence of careful planning and presentation of project.

10/09/2011

SIGNATURE OF EDUCATOR

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INTRODUCTION

AN UNSUNG HERO IS A PERSON WHO HAS SHOWN CHARACTERISTICS OF MAMMOTH NOBILITY, HUMILITY AND OR BRAVERY BUT HAS NOT BEEN CELEBRATED OR ADMIRE FOR THESE FACETS. IN MY PREVIOUS PROJECT I LOOKED AT MR DAN DEEPLAUL AND MRS SUSHEILA MAHARAJ AS TWO OF THE UNSUNG HEROES OF THE RESILIENCE OF THE MASSES DURING THE APARTHEID REGIME.

ACROSS THE COUNTRY MASSES ATTEMPTED TO RESIST AND REVOLT AGAINST INHUMANE APARTHEID LAWS SUCH AS THE GROUP ARES ACT OF 1950-1980. WHEN THIS LAW WAS IMPLEMENTED AN ESTIMATED 75000 INDIANS IN DURBAN ALONE WERE DISPLACED, OF COURSE THE NUMBERS ARE MUCH, MUCH GREATER BUT WHICH GOVERNMENT WOULD ADMIT THEIR TREACHIOUS CRIMES AGAINST HUMANITY. MR DAN DEEPLAUL AND MRS SUSHEILA MAHARAJ OF THE GREATER EDENDALE AREA ALSO FELT THE DEVASTATING IMPACT OF THIS ACT.

HOWEVER THESE TWO INDIVIDUALS FOUND A WAY TO REVOLT AGAINST THIS LAW. IT MAY HAVE NOT BEEN A 27 YEAR IMPRISONMENT SENTENCE NOR A MARCH TO THE UNION BUILDINGS. THROUGH MAINTAINING RELATIONSHIPS WITH THE AFRICAN COMMUNITY, THIS SURELY DID CRIPPLE THE VERY ESSENCE OF THE APARTHEID ERA- TO KEEP APART.

IN THIS PROJECT, I LOOK AT THE INDIAN COMMUNITY AS A WHOLE AS UNSUNG HEROES. I DO NOT BELIEVE THIS COUNTRY WOULD BE THE SAME WITHOUT THE
INDIAN COMMUNITY AND THUS THIS MUST BE CELEBRATED. THEIR CONTRIBUTION TO THIS COUNTRY RUNS SKIN-DEEP FOR THOSE WHOM BELIEVE IT IS ONLY COSMETIC. FROM THE RICKSHAWS ON THE COAST TO THE FAMOUS BUNNY CHOW TO FINE EDUCATION INSTITUTIONS OF WHICH I AM PREVILLEGED TO BE ABLE TO ATTEND. TO THEIR UNDENYABLE NATURAL BUSINESS AND ENTREPRENEURIAL SKILLS AND THE MASSES THEIR BUSINESS OPERATIONS EMPLOY. THE INDIAN COMMUNITY HAS MADE COLOSAL CONTRIBUTIONS TO ALL SPHERES OF SOUTH AFRICA AND EVEN MORE, LIFE IN KWS ZULU NATAL AND REGRETING TO REPEAT MYSELF, THEIR GREAT WORK SHOULD NOT GO UNNOTICED OR NOT CELEBRATED.
CHARACTERISTICS THAT MAKE THE INDIAN COMMUNITY UNSUNG HEROES.

151 YEARS AGO TO DATE A PEOPLE ARRIVED IN PORT NATAL IN NOVEMBER 1860, MAINLY FROM MADRAS AND CALCUTTA. ABOARD THR TRURO AND BELVEDERE TO NAME A FEW THAT TRANSPORTED A NEW DAWN FOR AGRICULTURAL INDUSTRY IN KWA ZULU NATAL AS WE KNOW IT TODAY.

152 184 MEN AND WOMEN CAME TO PORT NATAL AS INDENTURED LABOURERS, LEAVING BEHIND FRIENDS AND FAMILY, A LAND THEY KNOW AND LOVE AND ESCAPING THE POVERTY THAT REIGNED INDIA AT THIS TIME. SOME INDIANS CAME AS FREE PASSENGERS MEANING THAT THEY PAID FOR THEIR OWN TRANSPORTATION AND WOULD OVERSEE THEIR OWN NEEDS SUCH AS ACCOMODATIONONCE THEY ARRIVE IN NATAL. SOME WOULD FACE THE REALITY OF BEING HOMELESS, MILES AWAY FROM HOME, IN A FOREIGN COUNTRY TO ESCAPE BEING BINED BY A CONTRACT.

MOST INDIAN LABOURERS WERE EMPLOYED ON SUGAR ESTATES, TEA AND COFFEE PLANTATIONS AND ON DAIRY FARMS ALTHOUGH SOME WORKED AS DOMESTIC SERVENTS, IN FACTORIES AND RAILWAYS. INTENDING EMIGRANTS HAD TO SIGN A CONTRACT, PRINTED BOTH IN ENGLISH AND IN THE INDIAN LANGUAGE OF THE DISTRICT. THE CONTRACT SET OUT ALL CONDITIONS OF SERVICES
FOR THE TEN YEAR PERIOD OF MANUAL LABOUR THEY HAD TO PERFORM. THEY WERE ALSO
SUBJECTED TO A BATTERY OF TESTS TO DETERMINE IF THEY WERE FIT FOR SUCH LABOUR. INDENTURED
LABOURERS WERE TO BE FREE OF CONTAGIOUS DISEASES; MEN WERE NOT TO BE OLDER THAN 35,
YEARS OF AGE. WOMEN, NOT MORE THAN 30 YEARS OF AGE UNLESS THEY WERE PART OF A FAMILY-
THIS WAS DISCRIMINATION AT ITS BEST!

CALLoused HANDS AND A WELL-DEVELOPED CHEST IN MEN WERE TAKEN AS INDICATIONS THAT THEY
ARE ACCUSTOMED TO MANUAL LABOUR AND THUS WOULD BE USEFUL AS AN AGRICULTURAL
LABOURER. I WOULD SUPPOSE THE LONG LIST OF DEMANDS THE INDIAN GOVERNMENT MADE WAS A
WAY OF RETALIATING AGAINST SOME OF THE RIDICULE ITS PEOPLE FACED. SOME OF THE
DEMANDS WERE THAT EVERY MEANS OF TRANSPORTATION HAD TO CONFORM TO THE SPECIFICATIONS LID DOWN BY THE GOVERNMENT OF INDIA. THE VESSELS HAD TO HAVE SPACE FOR EACH PERSON ABOARD, WATER, RATIONS, MEDICAL PERSONNEL TO GIVE MEDICAL ATTENTION TO EACH PASSENGER AND VENTILATION.

THE WORKING CONDITIONS OF THE INDIAN INDENTURED LABOURERS WAS AS FOLLOWS: 9 HOURS OF LABOUR PER DAY- SUNRISE TO SUNSET. RATIONS, 12 SHILLINGS A MONTH AND 13 THE NEXT YEAR, MEDICAL ATTENTION AND TREATMENT TO BE PROVIDED FREE OF CHARGE AS WELL AS POSTING OF LETTERS TO INDIA. INDENTURED LABOURERS COULD ALSO PRACTICE THEIR RELIGION WITHOUT INTERFERENCE. ONE CAN SAFELY CONCLUDE THAT
THE INDIAN COMMUNITY ARE VERY SKILLED NEGOTIATORS AND HENCE THE SUCCESS OF THEIR BUSINESSES. IT IS EXACTLY THESE DEMANDS LAID DOWN BY THE INDIAN GOVERNMENT THAT HAS ALLOWED THE INDIAN COMMUNITY TO RETAIN A PROFOUND LEVELS OR KNOWLEDGE OF THEIR RELIGIOUS AND CULTURAL PRACTISES. WITH 13 SHILLINGS AT THE MOST IN THEIR POCKETS, AN INSTINCT TO SURVIVE IN A FOREIGN ENVIRONMENT AND A DESIRE TO BELONG, ONCE DECLARED AS ‘FREE INDIANS’. I BELIEVE THAT THESE ARE THE ELEMENTS THAT PROPELED THIS COMMUNITY TO GREATER HEIGHTS AND CONSEQUENTLY THE UNSUNG HEROES THEY ARE TODAY!
I WOULD LIKE TO LOOK AT THE CONTRIBUTIONS MADE BY THIS COMMUNITY IN 5 DIFFERENT SPHERES: POLITICS IN NATAL; POST-APARTHEID POLITICS; EDUCATION; ENTERTAINMENT AND IN THE TOURISM INDUSTRY IN KWAZULU-NATAL.

POLITICS IN NATAL

MOHANDAS KARAMCHAND GHANDI- KNOWN FONDLY BY THOSE WHOM ADMIRED HIM, AS THE DRIVING FORCE BEHIND RESISTANCE CAMPAIGNS IN NATAL. IN THE YEAR OF 1893, MOHANDAS ARRIVED IN SOUTH AFRICA TO REPRESENT AN INDIAN BUSINESSMAN IN A LEGAL DISPUTE. HAVING EXPERIENCED RACIAL DISCRIMINATION ON HIS ARRIVAL, THE YOUNG LAWYER FELT IT WAS ONLY NATURAL TO STAY ON AND SEEK JUSTICE FOR HIS PEOPLE. FOLLOWING THE PROPOSAL OF LEGISLATION TO RESTRICT INDIAN VOTING RIGHTS IN NATAL, HE ASSISTED IN ORGANISING RESISTANCE CAMPAIGNS WHICH CONSEQUENTLY LED TO THE FORMATION OF THE NATAL INDIAN CONGRESS.

THE ORGANISED RESISTANCE CAMPAIGNS LED TO THE UNIFICATION OF DISPARATE GROUPS OF SOUTH AFRICAN INDIANS FOR THE FIRST TIME. IT WAS NO SECRET THAT INDIANS FACED DISCRIMINATION IN VARYING DEGREES IN ALL PARTS OF THE COUNTRY. IN NATAL, INDIANS FACED REPRESSIVE LEGISLATION AND WERE FORCED TO CARRY PASSES IN 1888. LATER THEY FELT THE WAVES OF UTTER DEVISTATION WHEN THE GROUP ARE ACT OF 1950 WAS IMPLEMENTED. THE REPRESSIVE LEGISLATION
THE INDIAN COMMUNITY FACED ONLY ANGERED AND FUELED MANY RESISTANCE CAMPAIGNS THAT FOLLOWED. THE INDIAN COMMUNITY LATER BECAME KEY ROLE PLAYERS IN THE ANTI-APARTHEID STRUGGLE AND ASSUMED POSITIONS OF POWER IN THE AFRICAN NATIONAL CONGRESS.

POST- APARTHEID POLITICS

IN POST- APARTHEID SOUTH AFRICA INDIVIDUALS IN THE INDIAN COMMUNITY HAVE OCCUPIED POSITIONS OF POWER, PARTICULARLY IN GOVERNMENT. INDIVIDUALS OF THE LIKES OF KADAR ASMAL AND PRAVIN GORDAN TO NAME A FEW. INDIVIDUALS OF THE INDIAN COMMUNITY WHO WERE CITIZENS OF SOUTH AFRICA BEFORE 1994 AND THUS DISCIMINATED AGAINST BY APARTHEID ARE CONSIDERED 'BLACK' FOR THE PURPOSES OF THE EMPLOYMENT EQUITY. THEY ARE ALSO ELIGIBLE FOR BLACK ECONOMIC EMPowerment, INDIAN BUSINESSES THAT ARE SUPPORTED BY THE GOVERNMENT, LIKE OTHERS ARE MORE SUCCESSFUL AND INTURN EMPLOY THOUSANDS AND CONTRIBUTE TO THE ECONOMY OF THE COUNTRY.
EDUCATION

MANY ARE OBLIVIOUS TO THE FACT THAT THE UNIVERSITY OF DURBAN-WESTVILLE (WHICH IS NOW PART OF THE UNIVERSITY OF KWAZULU-NATAL) WAS BUILT WITH A RAND-FOR-RAND CONTRIBUTION FROM THE INDIAN COMMUNITY AND THE GOVERNMENT OF THE 1970’S. PRIOR TO THIS, INDIAN STUDENTS HAD TO TAKE A FERRY TO SALISBURY ISLAND’S ABANDONED PRISON WHICH SERVED AS THEIR UNIVERSITY. THE INDIAN COMMUNITY HAD AN EVIDENT DESIRE TO EDUCATE THEIR CHILDREN, “INDIAN” SCHOOLS IN KWAZULU-NATAL HAVE PROVEN THEMSELVES MORE EFFICIENT THAN ‘AFRICAN’ SCHOOLS THROUGH THEIR HIGH MATRIC PASS RATES THROUGHOUT THE YEARS. THEY HAVE OPENED THEIR DOORS TO OTHER ETHNIC GROUPS IN MORE RECENT TIMES; I BELIEVE THIS IS TESTIMONY TO THEIR CULTURE- IT IS BETTER TO GIVE THAN TO RECEIVE. MR T. BAIJOO BUILT THE FIRST GOVERNMENT-AIDED INDIAN SCHOOL IN RAISETHORPE-PIETERMARITZBURG. BEAR IN MIND THAT THIS WAS DONE AT HIS OWN EXPENSE, THE DOORS OF T. BAIJOO GOVERNMENT-AIDED INDIAN SCHOOL WHICH LATER CHANGED TO BAIJOO AND MAHARAJ GOVERNMENT AIDED INDIAN SCHOOL OPENED ON THE 22 OF JULY, 1945.

ENTERTAINMENT

ENGLISH-SUBTITLED BOLLYWOOD FILMS AND TELEVISION PROGRAMMES REMAIN POPULAR AMONGST BOTH SOUTH AFRICAN INDIANS AND ALL THOSE WITH AN EASTERN FLAIR, WHERE ENTERTAINMENT IS CONCERNED. THE INDIAN LANGUAGES CREATE A BARRIER BUT THIS IS NOTHING TECHNOLOGY HAS FAILED TO BRIDGE. BOLLYWOOD FILMS HAVE A NACK OF GETTING JUST ABOUT ANYONE TO BREAK INTO SONG AND DANCE, RIGHT ALONG WITH THE STARS OF THE SHOW. SOUTH AFRICAN BROADCASTING CORPORATION CLEARLY SUPPORTS EASTERN ENTERTAINMENT. SABC 2 BROADCASTS BOLLYWOOD FILMS FOR A FEW HOURS A WEEK AND
EASTERN MOSAIC ON SUNDAY MORNINGS- OF WHICH I AM A BIG FAN. DSTV SATELLITE TELEVISION SERVICE CARRIES ZEE TV; B4U; NDTV AND A HINDI- LANGUAGE SONY CHANNEL. IN ADDITION TO THAT TAMIL- LANGUAGE CHANNELS; SUN TV AND KTV WHICH WERE INTRODUCED IN 2004. LARGE MOVIE THEATRE CHAINS LIKE STER- KINEKOR INCREASINGLY SHOW BOLLYWOOD FILMS ON THEIR SILVER- SCREENS. BOLLYWOOD SEEMS TO BE ON A MISSION TO SHOWCASE IT’S BEAUTIFUL AND BRIGHT CULTURE TO THE WORLD.

INDIAN INFLUENCE IN THE TOURISM INDUSTRY IN KWA ZULU- NATAL

ALTHOUGH THEIR INFLUENCE IN AGRICULTURE AND INDUSTRY IN KWA ZULU- NATAL IS SOMETIME ‘OVER- EMPHISISED’ AND PRAISED, THE INDIAN COMMUNITY SHOWED SKILLS ELSEWHERE. INDIAN INFLUENCED BRANCHED OUT INTO ARCHITECTURE AND HOTEL MANAGEMENT, THE SERVANTS THAT WERE SHIPPED IN FROM THE EAST HAD GREAT INFLUENCE OVER THE RENOWNED ATTIRE WORN BY CHEF’S TODAY- CHRISP WHITE FROM HEAD TO TOE AND OTHER ASPECTS THAT HAVE GONE UNNOTICED WHEN ONE WALKS INTO A HOTEL. INDIAN- HEADED ENTERTAINMENT AND ACCOMMODATION BUSINESS OPERATIONS LIKE SUNCOAST ARE THE SUCCESS THEY ARE TODAY THROUGH EASTERN INFLUENCE.
INTERVIEW
ONE
QUESTIONS
AND
ANSWERS
TELL ME ABOUT YOURSELF.

I Susheilla Maharaj married my husband Jaiboe Maharaj in the year of 1958 and have 3 lovely children with my late husband. My husband was born on the 10th of June 1936 in Impendle and on the 31st of May in Greytown. Sadly my husband left us on in 1994 on the 26 of December due to a stroke. When I think about my late husband, I think about how lucky my children and myself are to have spent one last Christmas with him in 1994.

My three children are Noddy the first born, Jasmin and my little one Nerina, my children grew up here at Garry’s cafe and store and I have been living here for 52 years now. Many people have come and gone and I’ve raised a handful of children like Zandile Ngeobo in the picture. I always gave everyone the best of who I am, a trait I inherited from coming from such a big family. I had seven siblings who were my brothers and another three who were my sisters so one can only imagine the chaos, rushing off to school in the mornings.

My Grandparents are formerly from Greytown, where I lived with them and my parents Mr Tilak Singh and Chandra Singh from Overport, Durban. Both my parents are Singh’s in those days one was not allowed to marry outside their caste and a Singh was to only married a Singh.
How did you come to live in the greater Edendale area?

When I got married to my husband in 1958, we decided to move here as he wanted to manage the store with his brother Subalik Maharaj bought. He named it Garry’s Cafe and Store and the name has simply stuck in the minds of everyone even though the new owner Thandanani Masikane renamed it. My husband was the floor manager of the cafe, the reason I am still living here went along with my husband. This house has more memories and history than meus, it means so much to me now. All my children were born here, my grandpa, great grandchildren and my husband took his last breath here. These walls are my haven!
What impact did forced removals have on the Indian Community in the Greater Edendale Area?

The apartheid era forced the Indian community to move from the Greater Edendale area was to be inhabited by its rightful owners, Africans. As if the Indian community were not African, had I not been born here? Aren’t my fathers here? Don’t his fathers and his father’s father rest here on the African soil? Does not that make me African?

Although our hearts were against the Group Areas Act or Forced Removals, logic told as to not defy the government. It was between two choices really, move or be thrown in prison like a common thief. We were all devastated by this but it had to be done, Subalik had to sell the Cafe and move to Northdale. He had to sell it to an African and he sold it to Ngcobo, the previous owner before Thandanani Masikane. My husband was told that he could stay outside the building and manage the shop as floor manager. That is how we initially stayed behind while the rest of the Indian Community had to leave the area. He didn’t find working for an African difficult at all, he was humble, kind and tolerant. With that the Ngcobo’s and my family shared a close knit courtship and as well as the Masikane’s
Were you affected in any way by the Forced Removals Act during the apartheid era? Explain

No. I wouldn’t really say I was affected in any life changing manner by the forced removals act during the apartheid era. I feel that it is so because we did not have to move although once in a while when I’m only the emotions and heartache of that experience come back to me. Open and as fresh, the lawyer who handled the business transaction between Ngcobo and Subalik Maharaj instructed my husband to stay on a floor manager. Till today I find it ironic that the lawyer was a white man, unfortunately I couldn’t remember his name. In those days women would not do as men or ask too many questions, we were kept in the dark, men handled matters of income.

I guess that it’s true that every little thing happens for a reason, ironic or not because I love this place now. It is my home and I want to die here, where my children were born and my darling husband took his last breath.
How did people feel about moving out of this area?

The people knew that they had no choice but to move, it was either that or being locked away as if fighting for one's home is a crime. In a way they stood their ground because they made a few demands before agreeing to move peacefully. These demands included a hospital which is now known as Northdale Hospital and a housing scheme. Today one can see how developed the Nothdale area has become, there is Northway Mall, Manchester, the Plaza and many many shops.

The government agreed with much reluctance but agreed at the end, to me that shows that P.W Botha had a little human feelings in him.
Why did you remain in the area?

Initially the only reason for me to remain here was because the lawyer requested my husband to stay in the Edendale area and continue his duties as floor manager of the cafe. I didn't move after my husband death because of the sentimental value this place holds in my heart. I truly believe that it has become part of me now, my heart lies here, and nothing can make me move except death.
What was your life experiences like while living here?

My experiences living here have been nothing but blissful, my children and I love this place and this is our home. Nody, Jasmin and Nerina visit me here all the time, we spend the important dates here. I have also gained “celebrity status” as Kaki is a great women to all around her, here in Edendale. I have formed a strong bond with people in the area.

It is quiet and peaceful too, except for Christmas and New Years of course. African people really know how to celebrate good times and I often shared memories and good times and I often shared memories and good times with the Ngcobo’s and the Masikane’s.
What are the important memories that you have of the people you live amongst?

The most important memories of the people I live amongst must probably be that of the great love and respect I have received from the African people. To think that the government failed at attempting to separate the different race groups gives me a sense of pride. The people I lived amongst and myself we far from separated we shared a very close relationship with them.

I remember little Zandile Ngcobo, dwarf like height, big eyes and dark curly hair. Every morning before she went to school would knock on my door and say good morning Kaki. My eldest daughter Jasmin would look after her at times, we spent almost every Christmas together with the Ngcobo’s the Indian students from the Edendale hospital visit often for a home cooked meal away from home. I cook and bake for everyone here. I am their mother, their kaki but the most precious memories are of my little children that come to me for rotis or to watch television.
Where are your children now? Why did they leave here?

My son and daughter live in Johannesburg. Both my children had to leave, as there are few job opportunities for them in Natal. Both children are senior supervisors.

My other daughter lives and works in Newcastle as a primary school teacher. At first Nerina studied nursing for three years but left it for the love of teaching.

I am proud of all my children and what a success they have made of their lives. I did not give them tertiary education, just secondary. They were guided by my motherly love but did the rest on their own. Looking at the hardship they faced after the death of their father, the success they made of their lives makes those gruelling nine months and labour pains worth it. My children and grandchildren are my pride and joy.
If you had the opportunity would you have moved out of this area? Where would you go to and why?

No. I would not have moved out of this area because I love both the people who live here and my home. Although if it were for any reason compelled to leave, I would go and live with my children, as they would be more than happy to have me.

Over 52 years I've lived in this area, I have grown to love this place. There are much changes taking place here now. A new shopping complex is being built, roads have been constructed, new homes built, every day there is something new.
INTERVIEW
TWO
QUESTIONS
AND
ANSWERS
Tell me about yourself:

I was born in Edendale and I grew up there with my Five brothers and Two sisters. My parents are now late and we are the Deeplaul family. I have Three children, two sons Vishad and Vishal a set of twins. My daughter, Shashika is married in the Transvaal. My father was a school teacher and my mother ran the business, Deepco which was established by my Great grandfather.
How did you come to live in the Greater Edendale area?

I was born in the area and called it home as both my parents did too. It was home and a place I loved before the Group Areas Act tore down many homes and turned many lives into misery as families separated. Indian families lived among large families.
What impact did forced removals have on the Indian community in the Greater Edendale area?

It separated many families. Families were forced to leave the Edendale area and move to other areas. They had to leave their beautiful homes, families were split up as Indians live in large families. There was also a problem about their furniture, as they had big houses in the Edendale area. My brothers and our families had to move to the area allocated to Indians, this being the Raisethorpe area.
Were you affected in any way by the forced removals act during the apartheid era? Explain what happened to people then.

People had to move out of their beautiful homes which had already been furnished and well organised from the little money Indian families made. This was very devastating, families had little or no money and had to rent houses in the Raisethorpe area.
How did people feel about moving out of this area?

People were very sad and distraught, families were separated. They experiences were traumatic. They had to leave their large homes with big families and now move to the Indian area's with in little time they had to find homes. Some of them disposed of their belongings as they could not keep it due to space the house they moved into was small.
Why did you remain in the Edendale area?

The Deeplaul family relocated but the business did not, it was established by my Great grandfather who grew up in the area. For the business to remain there was out of respect for him, the new developments by the African people also kept the business thriving. My brother ran the business at the time. It is now under the management of my son.
What was your life experiences like while living here when most others left?

The Deeplaul family did move but as the business remained, much interaction with the African community existed. There was a good relationship between the African customers and the Indian businesses in the area.
What are the important memories that you have of the people you live amongst?

The African community was very kind and we got on very well. People shared what they had. We had meals together. No one was made to feel less than the other. We were all equals and had special times together.
Where does the rest of your family now live?

I have two brothers that have migrated to Australia, a sister who has married off in Ladysmith and another in Durban. I live in the Raisethorpe area and so does my twin sons, another brother of mine owns a beautiful farm house in Claridge Estate. I am very proud of my family.
If you had the opportunity to move the business would you have moved it out of this area? Where would you go to? Why? If no, Why?

The business serves the community very well and has a good customer base and that is why it still remains a very viable business to date. We share the business with other black workers and employers, we never experienced any major problems.
REPORT

I met Susheila Maharaj three years ago when I came to live in this area. I myself didn’t know the area well. I was just discovering the area when I heard of Susheila. The lady who was accommodating, loving and caring. The children in the area love her. When I chose her to be part of my project, she willingly agreed. The interview itself was blissful and she was willing to answer my questions without reservation.

The interview was very successful, I even got to go home with her famous ginger shape biscuits. Nothing unexpected occurred except her overwhelming kindness, her openness and attention to detail, all these qualities made it easier for me to carry out my interview. Although at times her age and illness slowed down the interview as she tried to catch her breath.

Doing the interview allowed me to discover and explore the women and I also once called Kaki, it allowed me to take deeper look into the other side of apartheid. I truly believe that it allowed me to uncover a new hero or heroine in her own right. In my own opinion Susheila Maharaj lived in a democratic country and a rainbow nation before the rest of South Africa did. It began with her....
My interview was with Mr Dan Deeplaul who is a senior member of the local community and was born in Edendale. His family, the Deeplaul's are prominent and respected in the Edendale area. He provided me with information about early years of life in a mixed community, where Indians and Africans lived in harmony with each other. There were no problems until the Group Areas Act was passed Indians were forced out of the area. This is similar to the story Mrs S. Maharaj told in my first interview. I can see how both she and Mr Deeplaul were resilient to changes that took place, despite being forced to leave they resisted and continued to live in the Edendale area. Mr Deeplaul's business, Deepco stood the test of time and continues to be successful.
REFLECTIVE PIECE

I enjoyed interpreting the words of my interviewee's most and found the nostalgia that would sometimes come through when my interviewee's spoke. It was very interesting watching the development of the Indian community as a whole. From indentured labourers, slaving away on foreign soil to being interviewed by an African child from a school they have built. The contribution the Indian community has made throughout the 151 years to date has proved valuable in more ways than one. I learnt listening skills whilst conducting these interviews as I had to listen attentively. Patience was key as I was interviewing elderly persons, my reporting skills improved as I also learnt to ask well structured open-ended questions. Not having access to proper recording devices proved problematic as the quality of sound was poor. My educator had to assist me tremendously as I did not have access to a computer which also hampered on the time restrictions I was given. At times I had to request for an extension. I found the hardships the Indian community was faced with very interesting when compared to the success and prosperity they have achieved to date. One can conclude that Indian may just mean- born for greater things. The Indian community defied the odds they were faced with!
MR. DAN DEEPLAUL
MR. DAN Doleans AND HIS FAMILY
TIME CAPSULE: SEALING 200 YEARS OF HISTORY

Depositing their oral history work in a time capsule in the Aryan Hall, Raisethorpe are Karina, Secondary pupils Sharissa Phillip and Nasiphi Gwiji, Nasiphi Gwiji, their teacher Shoba Singh and Yusuf Bhamjee, uMgungundlovu District Mayor and chairperson of the 1860 settlers celebration committee. The time capsule will open in 50 years to mark the 200th anniversary of Indians' arrival in South Africa.

PHOTO: SHAN PILLAY
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Interviewee one:

Mrs Susheila Maharaj: Edendale, Pietermaritzburg

Interviewee two:

Mr Dan Deeplaul: Proprietor Deepco, Edendale, Pietermaritzburg


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