

TIME TRAVEL NDULI 1962

GOAL

To preserve a part of history that speaks to the experience of the large majority of people in SA.

To show participants the destabilizing effect of forced removals on those on the receiving end.

BACKGROUND

San hunter/gatherers and Khoi herders inhabited the Ceres district prior to the arrival of Europeans. From 1729 European settlers began to move into the Bokkeveld area. The expansion of stock farming and agriculture in the district gradually led to the displacement of the San and Khoi people and the loss of their land, resources, identity, traditions and cultures. Ravaged by conflict with the European settlers and the outbreak of diseases such as smallpox, the Khoi and San lost their independence and were forced to become labourers in order to survive. As a way of expanding colonial agriculture, Ceres was established in 1848. By 1908 Khoi, San and Slave descendants lived on crown (government) land known as Zwartvlei and Rooikamp, which they claimed had been given to them in 1838 by Queen Victoria.

Meanwhile more black people moved into the Cape colony in search of labour opportunities and by the early 1900's black workers employed by the Council, railways, roads department and farms began to squat on vacant land around town. In an attempt to control the movement of black people in Ceres the Council set up a temporary camp, called Noodkamp, in 1940. This temporary camp became known as Sakkiesbaai. It got its name from the sacking that was used as part of the building materials for the houses people erected there. The area is still referred to as "Emasakeni" which in isiXhosa means "*the place of the sacks*". Sakkiesbaai was sometimes also referred to as *Sakkiesdorp* and *Riverside* by residents because it was close to the river.

In 1958 land was identified for a black location 5 km outside of Ceres. The name Nduli, meaning "hill", was approved for the new hostel scheme. In 1962 the Ceres Town Council began to forcibly remove residents from Sakkiesbaai to Nduli. Noodkamp was later redeveloped as a coloured group area under its new name, White City.

The first structures in Nduli area were the 16 single-men's hostels for migrant workers and 6 family blocks. The first school in Nduli was in hostel S7 and it catered for sub-A (grade 1) to standard 4 (grade 6). All classes shared one room and were divided by curtains. By 1978 a single block was added to accommodate standard 5 (grade 7). In 1991 the school added standards 8 and 9 which were then referred to as a Learning Centre. The Learning Centre gradually developed into the current lingcinga Zethu Secondary School.

Soon the hostel accommodation and family units in Nduli were not enough to meet the housing demands. The council turned down request for extra land and people started to set up their own structures on vacant land in Nduli. By 1970, the township's first informal settlement, known as Bheregwana, had developed. By 1975 there were 15 hostels, 24 houses, 2 halls, 1 school, 1 beer hall, 1 mortuary, 1 laundry and 1 private hostel in Nduli.

In 1978 the Bheregwana informal settlement was redeveloped into a formal housing scheme called Zwelitsha. Behind Zwelitsha a new development of RDP houses, Zone 14, has been completed in recent years.

Today the community in Nduli continues to face many challenges. The legacy of apartheid is still evident in the mix of formal and informal settlements that form part of Nduli. The challenges Nduli faces include unemployment, a high school dropout rate, problems of teenage pregnancy and drug and alcohol abuse, a lack of sports facilities in the area, etc.

SCENARIO

Nduli, Ceres 21 July 1962 – The day of the forced removals from Sakkiesbaai to Nduli

Today is a turning point in the lives of Sakkiesbaai residents. Today is the day that they are being forcibly removed to Nduli, the new location for blacks, 5 km outside of Ceres. Letters from the Department of Native affairs informed people of the eminent move. The actual day of removal however caught them unawares.

Ma Rose Barenti, a domestic worker, and her whole family are amongst those who are being moved. Trucks from the Council and farmers have come to load the meager belongings of the Sakkiesbaai community. Those who have cattle will have to leave it behind, while the Council will break down the structures that were homes for hundreds of people. The wood and zinc remains will be sold by the Council.

Ma Rose has mixed feelings. She is sad and excited at the same time. Sad to leave the old behind; excited because now she'll move into a brick house in Nduli. The old will have to make place for the new. How will she cope in Nduli? How will she and her husband Joseph, who is a petrol attendant, get into town to work? Will Nduli be a better place to live in?

A pregnant Ma Rose, Joseph and their two children will share a two-room family unit, not too far from Maholo, the single men's hostels. Her parents and four siblings will stay opposite her while her grandmother will be just in the next street.

Today Nduli is a hive of activity. Trucks are bringing in new residents. At Ma Rose's house the hostel dwellers and other people are lending a hand to unload the Ceres Fruit Growers truck that brought the Barenti's belongings. Many have congregated to welcome the family and to make them feel at home. Fires are made to prepare food for the afternoon and evening. The area is cleaned of the weed. Curtains are hung in the new house. Grandmother has brought some traditional beer. The pastor of the AME Church has also come to help people settle in. A word from the scripture is shared at Ma Rose's house.

All the time people are talking of the new life ahead as residents of Nduli. But they are also talking about the good as well as the difficult times in Sakkiesbaai – and the one-sided decision to move them. The Group Areas Act has become a big concern.

KEY QUESTIONS

How shall we make a life and build a prospering community in this new settlement (values, norms, positive actions)?

How do we make our voices heard (to counter undemocratic/unfair practices by authorities)?

ROLES

Most of the participants are families who move into Nduli this day

Some are hostel dwellers willing to help

Ma Rose Barenti: Brenda Matsau

Joseph Barenti: Ebbe Westergren

Grandmother: Rose Barenti/Nomvuyo Mbuqe

Mother Maria: Monica, Father Arthur:

Ma Rose's siblings: 4 school kids (2 boys & 2 girls)

Pastor; Native Affairs Official; Herbal Doctor; Policeman

ACTIVITIES

- unload truck and carry in furniture
- hanging of curtains, mending, knitting - Kristina, SA
- make tea/coffee and sandwiches – Abigail, Tina, Eva
- do washing, put up a washing line – Monica, Ingegerd
- clearing the area of grass and weed – Andy, Annette
- paint the house/wall – Louis, Leif
- make a wooden bench – Bazil, Tomas
- games – Patricia, Anna
- singing and dancing – Nomvuyo, Emma

TIME PLAN

07h20 Set up the site

08h00 Participants gather at Community Hall, Nduli

08h30 Opening and welcome - Ward Councillor/Mayor

08h35 Keynote Address - Clr Mdemka

08h45 Time Travel: Background, Scenario, Roles – E. Westergren & L. Marais

09h30 Participants go to Time Travel site

10h00 Initiation

10h15 An official from Native Affairs or Council, Activities start

11h30 Blessing, meal, discussion

12h00 Ending, reflection

12h30 Lunch

22 October 2013

Louis Marais

Bridging Ages Western Cape