

History of Nduli

- First black people in Ceres
- Apartheid legislation
- Sakkiesbaai
- Start of Nduli
- Force removal



SLIDE 1

Introduction about lesson: First African People that came into the area from the Eastern Cape. Work on roads and the railway. Then look at the settlement of Sakkiesbaai, Apartheids legislation and the forced removals of 1962. Beginning of Nduli.

1920 – 1952

- Most black people worked on the Railway or for the Divisional Council
- Piece of land was given by the municipality to the Divisional Council for their employees to live on. This is how Sakkiesbaai started
- People lived in Sakkiesbaai until 1962
- People were removed from July 1962 to Nduli.

SLIDE 3

1920 -1952:

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SAKKIESBAAI /Emasakeni



SLIDE 4: Sakkiesbaai The name probably refers to the building material (bags) used for the houses.

SAKKIESBAAI /Emasakeni

Ngo 1946 kwakunabantu abali195 kodwa ngo1951 elinani lalisele liphindaphindene.

kwekaCanzibe ngo 1946 umntu wayehlawuliswa i £3xa ethe wagxumeka isakhiwo ngokungekho semthethweni . Ngokwabanye abahlali zazikhona izindlu zeziTena kulengingqi. Ibishicilelwe kwimizuzu yonyaka ka 1940 kweyeDwarha ngomhla we14 ukuba"babevunyelwa abantu ukuba bokhe izindlu zeziTena".

iMasakeni yabizwa ngokuba yiKampi yezingxamisekileyo ngo1952 .

SLIDE 5

There were 195 natives living in Sakkiesbaai during May 1946.

According to some residents there were Brick houses in the area. It was published in the minutes of 1940 on December 14 that "people were allowed to build brick houses". Masakeni was renamed the Emergency Camp in 1952.

SAKKIESBAAI /Emasakeni



iMasakeni yayakhiwe kwindawo ebizwa ngeWhite City.
(H)Ngapha komzila kaloliwe phambi komlambo.

SLIDE 6:

Masakeni was built in the area called White City NOW(H) Across the railway in front of the river

Pass Book



SLIDE 7/8

Apartheid legislation 1950 -1952

the Pass Laws,forced black people to carry identification with them at *all* times. A pass included a **photograph, details of place of origin, employment record, tax payments, and encounters with the police.** It was a **criminal offence to be unable to produce a pass when required to do so by the police.** No black person could leave a rural area for an urban one without a permit from the local authorities.

Umthetho 67 ka 1952

Wawusaziwa njengomthetho kaMapasi,lo mthetho wawunyanzelisa abantu abamnyama ukuba baphathe aMapasi imihla ngemihla. Ipassi laliqulethe umfanekiso,inkcukacha zendawo osuka kuyo,inkcukacha zengqesho,inkcukacha zeRhafu kunye nokuhlangene nesipolisa. Ibikukophula umthetho xa ungaliphethanga iPassi lakho xa lifunwa ngaMapolisa. Akekho namnye umntu omnyama ebevumelekile ukuba ayokusebenza eDolophini ngaphandle kwemvume yabasemagunyeni.

The **Group Areas Act of 1950** created **separate areas where people of different race groups could live and own property.** In 1959 the Ceres Council revisited the **development scheme** and the issue of Noodkamp. The area where Sakkiesbaai was located was **declared a coloured group area** and black people had to be removed. Sakkiesbaai gave way to the establishment of White City, a coloured housing scheme.

SLIDE 9 EARLY SETTLEMENT - NDULI

Ukuhlala Okokuqala kwabantu



Ukuhlala Okokuqala kwabantu

Eligama lithi nduli lithetha endulini (umhlaba oyinduli).

Abantu bakhutshwa ngetshova ngomhla wesi 21 kweyekhala ngo 1962. Amasoka namankazana.

Imaholo abantu ababini ayembalwa, kukho awokuhlala umntu omnye.

SLIDE 10

Nduli, which means 'on the hill'.

Forced removals started at **21 July 1962** with the single men and then the families. The first structures in Nduli area were the **16 single-men's hostels for migrant workers** and **6 family blocks**. Few two room houses and also hostels for single women Infrastructure in Nduli quickly developed and by 1975 there were 15 hostels, 24 houses, 2 halls, 1 school, 1 beer hall, 1 mortuary, 1 laundry and 1 private hostel, which total to 47 units

ISIKOLO SOKUQALA



Isikolo sokuqala sabantu abamnyama kwiCawe yaseEbenezer AME esisikolo sasihanjwa ngabantwana baseMasakeni.

SLIDE 11 – FIRST SCHOOL

The earliest school provided for black people's education in Ceres was the mission school run by the Ebenezer AME Church which was attended by children from Sakkiesbaai.

Ngaphandle kwemimiselo nemigqaliselo kaRhulumente esisikolo saqhubeka ngokunceda abantwana abamnyama kunye nabeBala.

Ngokwemizuzu yeBhunga yomhla wama 24 kweyoKwindla 1960 inani labantwana esikolweni lanyuka layakuthi ga kuma 43

SLIDE 12

In spite of government opposition and restrictions the school continued to operate and served the black and coloured communities. In 24 June 1943 there were 24 black children at the church school.

According to the Council minutes of March 24, 1960 the number of children in school increased to 43

Mr Mbiko was the principal at the AME Church This principal was teaching from sub A-std 5

ISIKOLO SOKUQALA NDULI S7



SLIDE 13 S7

The school moved to **hostel S7** in Nduli after the removals from Sakkiesbaai

Ngelixa lukukhutshwa ngetshova uMnu Mbiko wayokuhlala **kwa S7**, ukuba abengumphathisikolo aze ahlale kwilinye igunjana kwakweliholo. Zonke eziklasi bezisabelana ngegumbi elinye, kufundiswa amabanga ohlukileyo ngoTitshala abohlukeneyo. Abanye abafundisi-ntsapho babequka uMama uJane Sinoamali kunye noNkosk Nyangiwe.



SLIDE 14

School was at one of the hostels which was named S7. Hostel is situated next to Langabuya hostels. All the classes were in the same open hall starting from sub A-std5, they did not write from books but on the floor or those who could manage to buy small writing boards. Teachers at that point in time were **Ms Jane Sinomali and Mrs Nyangiwe**.

IMFUNDO YAMABANGA APHANTSI

KweyoKwindla ngo 1978 kwakhiwa isikolo yaliHolo elinye apho kumi khona isikolo saseNduli namhlanje, kwathi kongezwa elinye igumbi lokufundela ibanga lesihlanu (grade 7). Esisikolo sathi sathiywa igama elithi Nduli intermediate. uNkosk. Nyangiwe wafundisa ithutyana elingephi kwesisikolo sitsha wade wathatha umhlala-phantsi kunyaka-mnye. Mnu. Vuyo Nqwemeshe wathi waqashwa njengeNqununu ngo1978, kwafakwa omnye uMfundi-ntsapho oyindoda uMnu Barnett Fula.

SLIDE 15 NDULI PRIMARY SCHOOL

In **March 1978** a single block was built where Nduli Primary is today, and an additional class was created to accommodate standard 5 (grade 7). The school came to be known as Nduli Intermediary school.

The first principal was Mrs Nyangiwe. Initially learners from grade 1 to grade 9 (standard 7)

SLIDE 16

Teacher's hostel

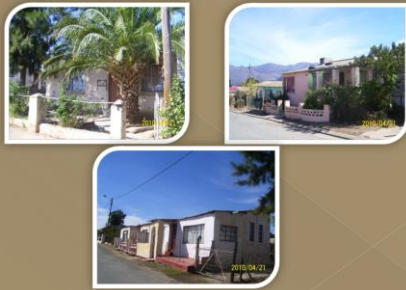


IINGCINGA ZETHU IMFUNDO YESINALA

Kwathi kongezwa iBanga lesi8 kunye nele9 ngo1991 ngenxa yokuba abafundi babenesidingo soku. Lamagumbi mathathu ayenzelwe ukuba kufunde lamabanga mabini elesi8&9. UNkosk Smith nguye awaxhuzula imikhala kulamagumbi mathathu.Lamagumbi athiywa ngokuba kuse(Learning center).Oku kwabangela ukuba kubekho amanenekazi alapha eCeres avolontiyayo. Isikolo i(Intermediate) sasiqala kuSub-A ukuya kwibanga le7.I(Learning Centre) yatshintshwa yabayi-lingcinga zethu S.S.

SLIDE 17 The school opened its doors in **1991**. Gr 8 -9 were transfer to the secondary school. The name of the school, *lingcinga Zethu*, was chosen by the learners and means “**our own ideas**”. Initially the school was supported by the government, but in 1997 it became a public school.

Isigaba sesibini sasebhongweni

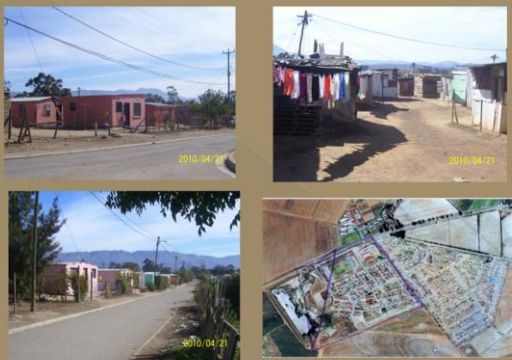


SLIDE 18 – POLOCROSS

SLIDE 19/20 POLO CROSS

The informal residential area developed on a farm where polocross horses were kept and hence the name *Polocross*. The original stables were converted into a community hall. The hall was taken in use the same time as the death of Chris Hani

Polocross



Polocross

I Polocross yindawo yeMikhukhu eyokhiwa ngo1993, ngenxa yefuthe lomzabalazo kulwelwa utata uChris Hani “ngabantu”. Imikhukhu isekhona phakathi kwezindlu kwaye ibizwa ngokuba kusesiGxum-gxumini, eli libinzana lesiXhosa elithetha imikhukhu egxunyekwe nje nanjanina.

First house in Polocross



Imikhukhu

- Eluxolweni
- Mooiblom
- Mnandi
- Nkonjane
- Zibonele

Informal settlements:

Mooiblom
Mnandi
Eluxolweni
Nkonjane
Zibonele

Izindlu

- Emaholweni
- eZwelitsha
- eBhongweni
- eShukushukuma
- eZone 14
- ePollocross (RDP)

*“It is clear and vivid that every black and coloured community experience plights of turmoil during the apartheid era ,such as segregation, social discrimination and socio-political exclusions. It is of significance that we record everyone historical memories as we all know that once our elders died whom are the important sources of our historical background ,that we do not have any historical background this means that our children will lack very strongly with regard to where they come from and if you don't know where you are coming from that obviously means that you don't know where you going as you need to reflect from the past to vanquish your way to the future.
(Mzwakhe Njokwane)*