

# ~~Dr.~~ Kasavello Goonam ("Dr. Goonam")

bd: 1905? <sup>Suks? pls estimate</sup> Is she 83 yrs?

Durban

downtown

(Well, where was I born, in town, somewhere in (May Street), I think. And my schooling was in a mission school, you know, those days they had the Methodist missions, and we didn't go very far, because those days it was just a splattering of education we had, and they were not too keen on imparting anything very much to us because of the restrictions - I suppose governmental restrictions.

rel: Hindu but Methodist mission-educated



"Also not being a Christian, or of Christian origin, they thought that we were just coming to school for want of a better institution to go to. So, actually, some of the schools I went to were only tin snacks, tin shacks, where you just walked on mud and sand and grit and what not. There was no flooring of any kind, but we managed and we scraped along until we reached a more, shall we say, a more partially civilised way of going to school, where there were concrete floors and there were big big halls that I could remember, partitioned off for infants and others.

"No secondary, no question of a secondary education there at all. We just moved on Std 1, and Std 2 and Std 3, you see, so that's how it was, my early, very early stages. Then later when we couldn't go very far at all. We just stayed at home ready to get married, I think, like most Victorian girls, you see, that was the way life was for us.

"Off course I had a very good mother, who was a motivating force and she felt that something could be done because I looked and sounded rather eager to proceed further and there was no school at all for us to go to, for me to go to. So we had a private teacher to come to our home, and there were two teachers who came over. And that was most unsatisfactory, to have a whole curriculum, to be taught once or twice a week by a woman coming to your house. It was not very satisfactory.

"So my mother then egged my father to send me away abroad, so that was the only solution for this terrible hunger that I had to proceed further, and to have a career. So they asked me what I would like, and I had told my father, I would like medicine, but I wanted law. My father said no, I don't think you can have law because there's no opening at all for law in this country, if you were to return, if you did return, but medicine, perhaps, yes.

"So off I was packed to England. I didn't know where I was going, what I was going to see, and what was going to happen to me, really, but I was determined that somewhere I will get in. So after my period of time was over, - (this is a long history really, going on to about eight or nine years. I lived there and got through my exams and so forth.) My coming back, <sup>just from the UK</sup> this was the most exciting time of my life, my whole life really, when I returned."

to p. 11

?Which year was that?

from p. 15

"That was '36, I returned. That's the time when Dr Naicker was there, Dr Dadoo had returned. All three of us were together at

G.M. [initials]

[Yasuf]

the same time."

?Dr Naicker and ...?

"Dr Dadoo, you've heard of them? All three of us, we're at the same time, same period. Dr Naicker came early, and I don't know about Dr Dadoo, whether he came before me or after, but it was about the same period. Then we set about our own work. There was no such thing as a hospital work for us at all, it was not open to us, no hospital would accept us because we were black people you see.

"So we had to start on our own, that to was a little, it presented quite a bit of formidable tasks to be on your own, just newly qualified with not very much experience. However, we went on gaily, hoping for the best. And we were employed here and there in the private dispensaries, owned by the (?) Trust, you might have heard about that. the PASIRASAMJITH TRUST - who (left some money for indigent people to have a little, (sort of dispensary,) for them here and there. And I don't know whether you know Clarewood, (Clarewood was one of the dispensary) where (they had, I went and worked there, then I think it Pasa Rasamji and R.K. KHAN. R.K.KHAN was another man. He was a lawyer who left some money. Also for this sort of work.

check

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"Anyway, whilst working there came 1946, now we are going ten years later. (There came this horrendous bill, this Group Areas. And that was the really turning point of all our careers. Up till then we were suffering under tremendous deprivation, not being able to see our patients follow-up cases of our patients, (where we sent them to the government hospitals, and we couldn't follow up because of our colour, you see. We couldn't even go and visit them, and even if our friends went to the hospitals, we couldn't even visit them, as doctors, you see.

"So all these things were difficult for us to pursue, then when patients came, it was also not very satisfactory to treat them because most of them were very poor and we couldn't treat them in one paying hospital called St Aidans. So sending them off to King Edward, to other hospital, Clarewood hospital, was not very satisfactory. Only because we couldn't follow these cases up.

"So came this Group Areas,) where (we then decided that something has to be done. Things had been deteriorating, politically, economically and socially for us., So Dr Dadoo came down from Johannesburg. We had a meeting and in that meeting we decided that we should have the workers with us. Hitherto,) Congress, (Natal Indian Congress, had only a group of) people, (mostly capitalists, mostly people who could afford, really, to) become - to (follow the leader of that particular group, that was P.R.,

Pather and A.R. Kajeer, - you must have heard of their names before - (who were men, who talked to the government) or (who compromised with the government, and got a few concessions at the mercy, really,

of the Indian peoples' name, because they sold us every time they went to see Smuts and Hertzog, I think, (those days.) They sold us and (they came to some sort of compromise with them. It didn't suit us at all, because we followed their) career. We followed their antics and their manoeuvring, and we felt something must be done.

"We, as young people, those days, We could not really do anything because we had nobody with us. No money at all. We were just struggling doctors and no group of people with us. And off course the government won't have us if we were to appeal to them. However, we formed a group called the called the Anti-Segregation Council. You must have heard of that.

"From that emerged a very militant group consisting of us three and a few others who were young trade unionists (?) Ichy Nadie, you must have heard, and <sup>George</sup> Poonan and Harry Persadh, a few names which I can't quite remember straight away. But these are the people - and off course, Billy Nair, and those people were there, you see.

"And they were a little more vocal than the rest of the people who were with us. As time went on, we would got sort of gather them and go from district to district, area to area, group to group, even religious groups we penetrated, talking in their own language, trying to sort of (get their support.

"So in that way we went on and in 1946, when the Group Areas bill came, the blue-print came, then we were ready to challenge the government. We were ready in the sense, (we thought there was nothing else at all left for us) but to passively resist) them (this terrible bill that is going to be the end of all aspirations and hopes of the Indian people.

"Now this affected the Indian people very, very, badly, because it affected our commerce, industry, our living quarters. And quite a lot of) old, (very old people lived in shanties were improving themselves. All those people have to be removed. Removed to where, to hell and gone.

yes, >  
their shanties  
+ education  
new wide

"We realised the nature of this terrible slaughter that's going to face them - so we formed this passively to resist the government. We wanted to see the government, but nothing was given to us because we were not really recognised. So we challenged the, <sup>Congress</sup> old Congress (guards.)

"That was a tremendous challenge because they were a formidable lot of people. They commanded the respect of whites as well as the Indians. The settled capitalists, or shall we say the settled Indians, who were a wealthier crowd) - a wealthier crowd (who could, through meeting people of influence and so forth, challenge us. However we went on and we said that this is the only time we've got, we have to challenge them and this is the only hope we have to form a new Congress.)

"Not a new Congress, but (a Congress that is built on the principles

of Mahatma Gandhi. That was a Congress that we wanted to penetrate and to get hold of. So we wanted then - we challenged them and asked them for an election. An election did not take place for about seven or eight years. We saw all that - (the position of the Indian people was deteriorating because their future was held in the hands of a few who held on to power, and the Congress meant power because Congress was in power for some years, and then we challenged them.

"And we had a very big meeting at Curries Fountain, you must have heard of Curries Fountain which was a venue for us, (we got all our workers, workers we had because they had faith in us. Many of the heads, like Poonan and H.A Naidoo and so forth) - (saw what we were after, that we were going to have) a congress or an organisation or a voice that is going to represent all sections of the community.

"We said if we do that now, then later we can then get our Africans and the coloured people. But first let us put our house in order. So we got this Curries Fountain going, and there was a very, very big election. And in that election the Congress then did not have any say at all. Most of them voted for our new organisation, not new, but our organisation.

"We said this is the old Congress, the Congress of Mahatma Gandhi and you have to now choose. Are you going on the same path these people have led you, which has spelt ruin for all of us? (or are you going to now consider changing?) or wanting a change, because (the Group Areas is going to come) and it will come (because we haven't had really any effective means of showing the government that we will oppose them, so the Group Areas means destruction for all of us - for all of you people.)

"We were addressing the farmers, (small farmers) - (the big farmers and the trade unions, too. We said it meant a complete destruction of everything that we have, not only for us - but for the Africans and for the coloured people - because we're all going to be shoved into some hell-and-gone place. And they were now thinking of Wentworth, in Durban I am thinking, you see - Wentworth, (Clarewood, Meerbank - all those areas that had no prospects at all) - (no land for the farmers to do anything themselves. It meant really living day to day, on what) - (we don't know. We just couldn't conceive of anything really tangible for them - trade or work or industry of any kind.

"So it meant real destruction of everything that they had built for the last eighty years. So this is how we came into being as a Congress, Natal Indian Congress, representing all shades and all sections of the people. Now in that group we didn't have very many women at all, Fatima was still going to school, (university and I didn't have anybody to be with me.) However, (I had to be with the men there and - but they accepted me as one of them, and it was my duty to go along and canvas for the women, because it could not be just a male-dominated organisation.

"So when we then launched the passive resistance campaign, that was when I became very vocal, busy and got all the women together, that was a first sign of awakening of the women. Women who have never, ever been to a meeting, a (public meeting came to our meeting, because we appealed to them and told them what it meant for themselves and the future of their children.

"So it had an impact on them, because when I talked about their children and how it is going to demoralise us, then they realised what I meant.) and (I talked to them in their own language, Tamil,) and told them (and appealed to them that this is the movement that Gandhi has laid down for us. This is the only thing we have and I'd like you to come along and respond to it. We must go to jail.

"So they came in droves, people who had little children, infants in arms,) - (they left their children and they came, which was surprising, because these were women who never left their home before. <sup>and</sup> They were) almost, (?) but (cloistered in their homes and hearth <sup>had</sup>) who hadn't seen the outside of their homes came and responded to our call, and filled the jails. So that went on for two years. And we were quite satisfied that our challenge was a good one.

"But of course, the government could not ever accede or succumb to any suggestions on our part at all. Then came 1948 and the Nats got in.) - (1948 was a red-letter day in our history because then, not only was <sup>there</sup> segregation,) - (as it was known -) segregation they called it - the - (that was the United Party.) - (These people called it apartheid.) - (stricter laws, very, very stringent measures were brought out. But in 1948, from that time onwards, it was an oppression of the worst kind.)

"Then came 1952, when we had this - then we (joined forces with the Africans. That was really a day we could) thank and we could (remember, that was a forging of all races,) - (the Coloureds, the Indians, the Africans and the white people. White people responded very well to the Defiance Campaign.)

"Now I am thinking of Defiance Campaign, (that was to abolish pass laws for the Africans. We all joined forces,) - about (over two thousand (or three thousand went to jail from Natal and other areas, too. I forget the figures at the moment, but that was the turning point, really, in our lives. And from that time onwards, there were little rumblings and little disturbances, here and there, up till about '56 when Soweto flared up. Was it '56 now?"

? '76?

"'76. But up till then there was this unrest amongst the Africans. There were little, little rumblings here and there, and that,) I find, (I can safely say, was brought about or reawakened by the Defiance Campaign. <sup>The</sup> African National Congress was there all the time, founded in 1912. It was there, but there was a period when it was dormant. There was a period where nothing very much was

done, and these were disturbing features too among certain personalities, but until '52. Then there was a revival, I would say, of feelings of opposition against the government, and then came '76."

?Did you have any position in the new NIC when it was ...?

"Ja, I was Vice-President."

?From what years was this?

"From '46 to '52."

?And then how come in '52 you were no longer Vice-President? Did you move into other activities?

"Well, there were women's activities, and then off course there were re-elections and so forth, you see. And I didn't seek re-election and I think by that time they had gathered enough forces and I was then concentrating on women more, to get the women onto our side, African women in particular. And the African women were quite responsive. They were quite ready to be with us. Lilian, you know, Lilian..."

?Ngoye?

"Ngoye. All those people. Lilian, I think after that went over with a whole group of people to Pretoria, remember, the Pretoria thing."

?You weren't on the Pretoria march?

"No, I wasn't on the Pretoria march."

?Did you have a position in the Federation of South African Women?

"Yes, I think some position or other, I forget now, really [laugh] - always there was a position given to me, being a pioneer in the field, always. Well, I was interested in the African women now, more than ever."

?So, what made you move <sup>from</sup> being involved in galvanizing the Indian community, what made you move into <sup>work w/</sup> women, and beyond the Indians into Africans?

"I saw the potential of the African women. Up til then I didn't know how strong they could be and if they will come to our side, because there was an element of destructive forces there. Then of course, there were the '49 riots, you might have remembered that. The '49 riots didn't tear us apart, but it did cause some little, sort of, shall we say, disturbance in the minds of a few of us. But the women, but (we know how the '49 riots were) was brought about. It was motivated by the whites, a vote-catching thing."

?Really?

"Oh yes, but of course, yes."

?The actual riots.. ?

"Yes, the actual riots were caused by the white people."

?In what way?

"In what way? Yes. We were getting the people together, and it was not forgotten, or not - (the whites did not forget about it or did not sort of ignore that part of our work. They knew that the new Congress people, the younger ones, mean trouble or mean work, mean challenging the government and the white electorate. So it was the white electorate, who in Bell Street compound where there was a large number of workers, they whipped them up."

?Bell Street?

"Bell Street, Bell Street compound. They whipped them up, they told them, look, 'The Indians are creating trouble, why do you have to have the Indians with you, why don't you chase them away, back to India?' It was a very poisonous sort of thing, that stockaged. And the Africans were workers, those part of the Africans who were in the compound, who were never ever allowed to go outside at all, or didn't know their political uprising."

"They were there and (quite easily) they were (influenced by the white voters. So that's where the trouble started, and from Point Road, they came along Magazine Barracks and into town. And of course, they also started the campaign in Cato Manor, you must have heard of Cato Manor, and Mavel Area. If all the Africans were told to destroy the Indians, none of us will have been left, (none of us will have been left at all, because) they were surrounded - (we were surrounded by Africans, but that was not the position at all."

"The position was there were pockets of Indians, who perhaps also, (there was this aspect to it -) Indians (were guilty of certain things,) Perhaps (in their dealings, in their shops and so on and so forth. There must have been some little trouble amongst the Africans and Indians, the Africans not paying the debts and so forth, the Indians being a little hard on them,) that might be - (that's the usual thing that can happen anywhere and everywhere."

"But (that might have been a factor to remember, but not all Africans were against all Indians. There in Cato Manor, Africans were living side by side with the Indians, because I used to go) to - (for calls there and look into the African homes, look into the Indian homes. They were very, very friendly, and very co-operative to each other, and very good to each other, in so far as ordinary human kindness goes."

?But tell me, to be actually in Durban during the '49 period when

an area (Indian) of Durban poor area

quote ends here

+ picks up here

all this was happening, did you continue your work?

"I did, <sup>po</sup> you know what happened once? During this time of the riot, it was just about a week after the riot when things were still in a terrible state of nerves and so forth, everybody was. I had a call in Cato Manor and this was a woman I'd seen some weeks ago who had been bleeding because she was pregnant. And when (the man rang me up) you know, 'I am the camel man', (he happened to have a camel, [laugh] and everybody took an interest in this.) (I don't know how he got it.

"Anyway, I was his wife's doctor, (so when the man rang me up, it was about 2am,) - to Cato Manor - (that was) at the height of riots really - (just) about a week since it subsided, not quite subsided. I went, + at the turning to Cato Manor I saw a bunch of Africans and they had big bricks to throw at me. I braked, I put my head out. Oh, they recognised me. I said, "ini wena funa?" - (I said, what do you want? And they said, 'Oh doctor(?)'. Because I had worked there in huts there. In Toc H hut."

*check the Zulu*

?In what?

"In Toc H. Toc H had a hut there. We used to call it Toc H Hut because we used to give our free services on certain days of the week. Toc H had this clinic there, Toc H clinic really. You understand what I'm talking about? Toc H. T O C H. Toc H - that was, wasn't it a part of the (?) organisation formed after the war. Toc H Yes, it doesn't register. You don't know, still too young. Toc H people, round-table people. You know the round table. That was an organisation - they, too, had one of those clinics there, and I was one of the clinic doctors.

*Can you check further what's?*

"So they must have recognised me, one or two must have recognised me, then they threw the stones down. Now that was taking a tremendous stand, when I think of it. I couldn't have done it now, but I did it, and they threw them <sup>down</sup>. Now, they came towards me. I was still a little scared, they said, 'Hamba?' Where are you going? and I said, "Mina hamba lapa," and I told them which number I was going. "Oj, hamba kahle," they said, go well, and then I went to the corner and I told the fellow, he said,) - (do you want me to accompany you?" I said,) - ("no, what's the use of accompanying me because I've got to take you back again to your house."

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"So I said, it's alright, I'll manage it.) (So I when got came back I found they waited for me, <sup>m</sup> this gang. This gang waited for me, they said, "Everything alright?" I said "yes, but I have got to go and ring up to the ambulance to take her to the hospital." (?) They said, "Oh is it that bad", I said, 'Yes. 'Alright, hamba kahle', they said. I came home, shivered a little, shaken a little, but <sup>was</sup> happy, very much happy because they did recognise me.

"There is a human feeling about them, they are not the savages that the papers <sup>h</sup> indicated. So this I recount very clearly and very well. So that was one of the incidences. Then there were people <sup>of colour</sup>



who) did (come to my surgery and to my house, they said, 'We didn't want you at all, we didn't want to kill you people at all, it was just that certain people were creating trouble."

"But (there were lots and lots of Africans who protected Indians, kept them under (you must have heard -) Fatima might have told you - (under their beds, behind their doors, in their houses, in their rooms, in their kitchens and so forth. So, it was quite a thing to know and to appreciate the friendship that existed between the Indians and the Africans in those days."

? How did you feel <sup>about</sup> the core of political people who'd worked so hard to politicise people through the Indian Congress? (Did you feel <sup>that the 1949 unrest indicates</sup> ~~that~~ was a kind of set back for the non-racial politics you were trying to educate people about?) I mean did any Indian people say .. ?

(Yes, yes,) I'm coming to that. (Quite a lot of Indians, They said, Now you want us to marry the Africans, isn't that what it is? I said, "No, I don't think they want to marry you." I said,) "Well, we are living in one country. Is this your country, you want to live here?" "Yes." And I said, "How are you going to live, in a little (little pocket, or are you wanting to live nicely, in a friendly way with Africans?" "Yes."

But how? because they won't trust? I said, "Why do you say that?" "Because of the riots." I said, "That was the riots that just passed now," - this I am talking about a few months later. That was a riot, (that happens everywhere, even in India it happens, everywhere it happens - One group against another group, put up by somebody else. This is not what the Africans want. They were put up by somebody else, and who's that somebody else? the white fellows."

I said, "you can look at the papers everyday, you can see how the whites hate us. They want us to leave, but the Africans do not want to - do not (say that at all, and this is our country, if we are going to live here at all, we better recognise the fact that the Africans are also human. We also have to play our part."

"A lot of those Africans are also exploited by those <sup>Indian</sup> people: they don't pay them decent wages, they don't give them decent homes. They <sup>Africans</sup> are also human. I work with them and I work for them and I know what they go through. So it is for you people, for every one of you, to try and foster this friendship amongst them."

So some of them nod, they appreciate, others, they say, "Oh, we don't know if they could still kill us." [laugh]. (The old ones get scared, you see, so this is how it was. At later times there was a better understanding between the Africans and the Indians and the coloureds. The coloureds, too, were a little difficult, Natal coloureds."

"They thought they were with the white people. They didn't want

to be with us at all. They created quite a bit of trouble in recognising that they should be all together. It was many years later that the Natal coloured people were with us, but (coloured in Cape Town and Johannesburg were of a different metal, slightly different.) thought differently. (They were all belonging to some trade union or other. We did not have a recognised trade union in Natal for them to be with us.

"The ones whom we did dealt with felt that they were next to the white man. Of course, the divide-and-rule policy was always there: they were paid better than the coloureds, better places for them, and they didn't have to carry a pass if they had to go anywhere, like Indians had to.

"We had to pay for a permit to go to Johannesburg. So these things existed, but for the coloureds, they did not. So this divide-and-rule policy was always there, but I think things have changed. They realise and they recognise, that only one body and one voice is going to save them. I think UDF, now, has become quite a powerful institution, really, for them to remember."

?What about moving across into the women's area. Was it the same kind of non-racial politics that motivated you?

"Yes, some of the African women were looking at me, wondering whether I was genuine enough, whether I was part and parcel of this movement that I am talking of, whether they could accept me. That was the first sort of apprehension they did have. They did have a little doubt because hitherto, nobody had ever gone to them, when I first started.

"So later and later, as we talked about the bills that were coming before them and the bills that are there, we talked about the influx control. Bantu education did not come in there, but about the ticket that they had to carry, what is it now, the pass, (the dompass. We dwelt quite a lot on dompass) you might have known by now, (dumb pass, really, dom meaning dumb, dumb pass. And I dwelt quite a lot on how they humiliated them and so forth.

"And then they wanted to bring in a bill where every woman who was going to be employed will have to go through an examination, particularly humiliating examination, vaginal and so forth. So I spoke at length to them and told them that this is the sort of thing they want to bring about, you will not submit to that sort of examination, And rather do without that job, than go through this, and so on and so forth.

"So they agreed. That sort of thing went down nicely. And later, and later, (as Albert Luthuli and all these people were with us, and Nelson Mandela, things got easier for us to appeal to the Africans, in an easier manner, without having to produce anything, that is very special to them. We talked about black oppression, and black consciousness and so forth. That went down nicely with them.



"But of course, the PAC was there, † there were other groups that were coming up. PAC was a breakaway from our ANC, but they didn't do any harm to us, as it were.) But (they wanted to become quite strong, to be effective, to be one voice. I don't think they did. I still find a lot of PAC people here, but we don't talk in terms of a divisive nature, we talk about South Africa as a whole.) How do you find the PAC people? [laugh]

do p. 12 mid-page

from p. 1

?Let me ask you a couple of points that I wanted to follow up on, you didn't tell me what year you were born.

"I didn't tell you that, because) that, (I don't think I'd like to at the moment, might interfere with a lot of other things that I'm involved in."

?Oh. Can you tell me what year you went to England?

"Yes, 1928."

?And what did you parents do?

"Oh, you mean ..."

?What kind of background did they have. (What kind of work did your parents do?

"My father was a shop-keeper † farmer. My mother was a better educated person. She had been to the same school as I did in South Africa. And then she was educated both in our lingo and in English."

?What language did you speak at home?

"Tamil."

?And your mother didn't work?

"Oh no. She had a shop. She was quite a progressive type of woman and she took part in Mahatma Gandhi's struggle, and she was a secretary for his organisation in Durban. She took a political part.)"

?So you grew up with ...?

"Yes, (I grew up in that atmosphere)"

?Gandhi was an important figure?)

"Yes, yes, he was often quoted to all of us. My mother was a great admirer of Gandhi.)" to p. 12 107

?Did you parents come to South Africa or did your .. ?

*from p. 11 bottom*  
 "No, (my father came to South Africa *from India, +* my mother was born in Mauritius.)"

?So your father came and your grandfather was just in India?

"Yes, he was in India."

(?So your father came out as what ~~they~~ call the "passengers"?)

"No, (yes, he ran away from home,) as a passenger. And he sold newspapers."

?English ones?

"Yes, yes, (he was still a boy, sixteen. He sold newspapers. Somebody took him to the Transvaal, Johannesburg. He sold newspapers there for a few years. Then he trekked towards Durban. Quite an enterprising businessman, I think, with very little English knowledge ~~or education~~ and he did this - (his business was with Indian goods from India.)" *back to p. 13 mid-page*

*from p. 11  
6th line  
from top*  
 ?And did you feel any different or (did you have any relations with those Indians who had actually come out) - their backgrounds had been as indentured labourers?) Did you feel that in getting involved with NIC and looking at how the one class had dominated the others in the old NIC before you progressives took over, (did you feel that it was important to be aware of peoples' class backgrounds in organising Indian people?) Were you aware?

"(I knew how they were treated in the sugar plantations. I got to know that as a result of my connection with the Indian people who came to my surgery and I wanted to be associated with them. You know the Huletts and the Armstrongs and all those people who treated people very badly.) and (I was reading about the way they were treated and some of them would tell me how their parents were treated, you see. Some of the younger people would tell me.

"I used to go to Mt Edgcome, Stanger, all these areas, (not just as an investigator, but in the course of my duties,) but (take time to sit and talk to them and ask them how is it that they came there, what work did they do and so on. Just by way of interest. So they told me they came in these ships, their parents came in these ships, which made them live in compounds in Bell Street in the most inhuman conditions and then some were sent to Cezela(?), some to Port Shepstone, some to North Coast, to Inanda and all those areas as immigrant labourers, you see.

"So it was nice to get to know how they came and what they went through and I used to go into their homes, and see very, very shanty, but very poorly constructed homes and how they made good, how they had ambitions, how they had hopes to send their children to school, to learn. Learning was a great thing for them and how in their little way, they had little tin shanties little schools to teach these children. Somebody would come along and teach them.

*to p. 13 top*

from p. 12 bottom

So they were conscious of the value of education. Their values were all good when you were talking to them. Their priorities were there."

?Did you find that you had to transcend any prejudices that they might have had in <sup>terms</sup> you being <sup>an</sup> educated <sup>woman?</sup> and being (a doctor) (a politician?)

"Yes, that was very difficult. For a few years they wouldn't have me at all. That is something personal, really, that I couldn't get over, when I see some of these doctors coming and you know, without any hesitation, and entering into any home. Those days the Indian women would not have me. Indian people did not want me because I was too <sup>a</sup> (far way from them. I did not think like them and I did not behave like them.) and (perhaps I was a little difficult) - (you know, I smoked a cigarette and wore short dresses and wore lipstick, which was all against the tradition of the Indian people and drove a car, night or day, alone. And all that was not in keeping with the Indian people. They were still in the Victorian Age of thinking, you see.

"So for a few years, that sort of order I had to overcome. It was only after the passive resistance did they take me as one of them. Only after then did they recognise and realise that I am one of them I am part of them.) → do p. 14, read p. 15

from p. 12 1st line from top

?And (where did you study in Britain?

(Edinburgh, where all of us were, Dr Naicker, Yusuf Dadoo.)

?Do you think - (did you have a lot of political discussions in Edinburgh?)

(Yes, Dr Dadoo did nothing. I had to take his class cards and put it in the classes. He didn't attend [laugh]. How he ever got through, I don't know, because he was busy attending all the political meetings there - in the streets, in little halls,) - (he was there. He was a born leader, really, because he wanted to gather as much information as we all took it from him. He was a very powerful speaker and a good, wholesome sort of individual, you know.)

"So (I got to know him very well during the Passive Resistance campaign. In Edinburgh we just got to say hello, he was so busy attending meetings and I was busy taking his class card to put it [laugh]. Did you know him at all, Yusuf Dadoo? Quite a character, in the sense that he enjoyed life and was so serious and went down to rock bottom to the worker, and he was a good looking man, women were after him, young whites were after him from Hillbrow from Berea,) - (from all those areas, they were after him, such a good looking fellow and a very good speaker, but off course, he had time for them, too.) he played, but (on the whole, he was a real leader.)" → do p. 14

?In terms of non-racialism do you think that being in Britain during - it was a very long period several years, did that ...? from p. 14 2nd line

"Yes, it moulded my character;"

?Do you think that your view of race changed being outside South Africa?

from 13/13/68

"Yes, it did. There was no racial discrimination in Scotland at all. I didn't encounter one bit. I went to church with them. I went to hogmanys with them. I went to parties. I went to the best homes, best homes (in the sense you could see as you go into their homes how well they lived,) and so forth, you see. (I did see quite a lot of Indian people and black people settled there, enjoying the municipal vote and the political vote.)

?

(So we then realised that it is all a sham, it is all a whole lot of mockery, what's going on in South Africa. so when we came back we were not afraid to face the white man. We didn't go cowering to him at all in any of the things that - in (everyday demands) - (in everyday meeting with them,) and (or even in our trade in our business and so forth, you see.

"Supposing we went to buy a car; we went along and asked him what's the price of a car,) - (could you please tell me, and this and the other, you know how the Indians usually go,) (in the way of people who are frightened. We showed no fear at all of meeting the white man.) That was derived - (that particular type of feeling we derived from living in Edinburgh and London.) ~~XXXXXXXXXX~~

?And the fact that, especially with Dr Dadoo, that he moved as he did in the South African political situation ultimately being the head of the SACP, or whatever position he was when he died, (do you think that Dadoo's left politics were shaped overseas?) (do you think he had moved in the direction of the Congress party before he went to Edinburgh?) or before..?

(Before,) and (as well as after. I think the emphasis was after. But I think he had that in him - the potential was there in him.) ~~XXXXXXXXXX~~

from 13/13/68

?And (what religion were you brought up with?)

"(It didn't really matter the religion, you know,) but (I was born a Hindu, but all that escaped after I went abroad,) - so (the whole nonsensical attitude of superstition, it was built on superstition, really, Hinduism. And then off course I wanted to become a Catholic. I went to a Catholic Church and I was friendly with a Catholic person,) - there (there was confession,) - and I said that, too, is tomfoolery. So then I was friendly with a Muslim fellow and I sort of got to know how they treat the women,) - (and I said that's no damn good to me with my make-up. So I tasted a few bits of all the religious movements there and I gave it up. I said the whole lot of them are just a crutch(?) (for mankind and (that is created for mankind.)"

(?You didn't) hold anything over (a cultural identity that had to do with being a Hindu,) in the ...?

do p.15 top

from p. 14

"No, No. By that time it had escaped us. But we liked certain traditions that existed amongst us as well as the Scottish people, <sup>like</sup> - (a respect to the older people) - (all those things I still like and I think it's a very good thing.)"

(?On a cultural level?)

"On a cultural level. And I like a bit of our music, as well as the classical music of Europe, because I learnt the piano, you see. So I like that) - the good - (shall we say, the good things that you can glean and get from any religion, any cultural group, anything that comes your way if you find it good enough, you accepted it.) That's about..."

from p. 13

(Did you ever ~~or~~ involve yr common cultural + relig. biased?)  
?I was wondering, just <sup>in the way</sup> in terms of reaching out to the people?)

"To the people, (oh, it was necessary. I didn't tell them to go to a temple, but I did say that they can have some honesty and goodness in them) when <sup>in the way</sup> they are treating other people, or when they are looking at other people's oppressive measures. So these sort of things, you have to sort of build it up on them - without any relation to any particular religion. Because I was talking to a group of people who are Muslims and Hindus and Christians, you see. So one has to keep it on a level that is not going to hurt anybody. So that we learnt.)

(Were you involved w/ the NIC during the signing of?)  
?Now tell me, when you came back to South Africa and got involved with the NIC, (the 1947 XUMA-DADOO-NAIYER Pact?) tell me about that, just leading up to it...?

"Did you know about that pact. (That's an ANC pact really. That was in '47, Xuma was a small little man.) that was Xuma, (and we formed that pact. (We) then (realised that that pact was necessary because the old Congress made no effort at all to help the African people) and (there were some overtures made by the African people to the old Congress, and I don't think the congress would have wanted it) - (so there was a rebuff on their part.)

"But when we came into power, we were all educated together, the African people, and the Indian people in Edinburgh. And we saw no difference at all, because hitherto, it was difficult for us to find any educated African person there in South Africa. You know, we knew them <sup>Awk</sup> just as names. For instance, Champion, who at one time <sup>of</sup> was quite a name that everybody bandied about.) Nelson was not then - (I'm talking about my pre-Edinburgh days, my father's time. My father had a shop and he had a room given to the NIC people) to ..."

(?So your dad was in the old NIC?)

"(The old NIC, but not a very active man) because (he had sympathies for the African people, but he didn't stand out) - and (he gave them a room in his own office for them to have meetings and so forth. This) I'm thinking <sup>was</sup> very many years ago, when he was a big shot those

days and was sympathetic to the African people)"

?But tell me how did the go down with Indian people, the fact that here were two respected educated Indians making a pact with an African. (How did you explain to them <sup>the Xuma-Doctors-Natal Pact</sup> and what was their response?)

(Oh, it went down very nicely, because by that time we had built up our name as Congress people, as Natal Indian Congress people. Those are the old people who called themselves Natal Indian Organisation after they got away after they signed the pact. Because we were going to bring them to court - they signed the pact and gave it to me. I took the pact, the signature of these people to say that we have nothing to do with the Natal Indian Congress.

ask me  
???

"A few of us went over to the office of Mr Kajee - H.A. Naidoo, Poonan, myself and about four of us - and we wanted this signature from them to say that they will have nothing to do with the Congress. We didn't want that, but they said they will have nothing to do with the Congress. Then we said, put it down on paper then, and give us) a Congress and (all the papers that connected to the Congress. So they did. And that time I took the paper and brought it back to our office. Then we were strong enough now to say that the) Congress is not with us, the (old Congress is not with us anymore, because they do not want to see eye to eye with us."

?And you didn't find that even, perhaps, initially, there was some prejudices you had to get past?

"Yes, there were little prejudices, but then we overcame them, because we said look - you see - (what actually brought us to the forefront was the Group Areas. Without that we wouldn't have held the way of the - we wouldn't have held (any sway at all,) - (any influence on the people.)"

?Now tell me, (what <sup>was</sup> about the response <sup>to the Pact</sup> from the Africans?) in some of the historical readings I've done, there was that paper, Inkundla(?), you know that African ...?

"Langalase(??)?"

NAME of newspaper writer?

?Yeah, and there was a headline at the time it was signed saying, Natal (?) - News of Doctors pact. And there seemed to be some kind of negative line being pushed by Champion and Lembede?

(Yes, yes. Champion was then taking a retrogressive stand because he was now being wooed by the government.) - (he was no more the people's man as he was. And he drifted towards that government thinking, and he was the one who,) - (I think,) it was at Langalasi - who (went to Langalase and made headlines there. But with all that the thinking African people) were few who thought very clearly and correctly. They (did not mind this at all, and we left it to them to give them the correct version of this) XUMA-Congress (Pact.)"

?Because there were even those who criticised the ratio of two





Indians and one African)

"Yes, yes, but that was because of the initial stages of our people, you see. The congress was very powerful, then the Transvaal Indian Congress, Natal Indian Congress, the Cape Indian Congress was very, very powerful, headed by people who were in the movement for a long time, and there was lots of people who turned towards us and left the old Congress. Cissy Gool was with us, Cissy Gool commanded a tremendous amount of respect in Cape Town and when she was with us it was easy going.

"And there were quite a few <sup>of</sup> Transvaal people who) - Dadoo - nobody ever, <sup>(never had anything against Dadoo</sup> at all, and if he said this is going to be our line of pursuit, our line, they did follow that, and there were quite a lot of meetings on the part of the old people who came to us. I went to one of the meetings and I was quite surprised to see the old guards there, <sup>but</sup> (throwing in their lot with us.)

?The old guards didn't have any problems with his...?

"(The old guards <sup>had</sup> given us a lot of trouble, really.)"

?But what about <sup>(not)</sup> just the entrenched capitalist class that was specifically - <sup>(what)</sup> about just <sup>(was)</sup> general view of the Communist Party?) was that not...?

"No, it was not so strong then. <sup>(It was not so strongly felt at all and Dadoo was not then so much of a Communist as he was a Congressite. Communism was there for all of us, but our main objective was to lead the people and not antagonize them in any way."</sup>

?Now, when you were involved with the <sup>deposing</sup> throwing out of the old guard in the Indian Congresses, were you aware that Nelson Mandela and Walter Sisulu and Oliver Tambo were involved in the same kind of exercise in the ANC Youth League?

"Yes, I was because we had quite a lot of friends from Transvaal who came and gave us news, oh yes, we were quite aware of it. But Oliver) was <sup>(not so much as Nelson. Nelson's name was</sup> quite a bit because he was more vocal and more vociferous.)"

?Because there's was the same idea of getting rid of the kind of ...?

"Yes, that's right. <sup>(They were eliminating the old ones there, and we were eliminating the old ones here. It was quite a job, it was a nerve-racking job because wherever you went they said, look - (we cannot leave our Congress because we built it up and that was our organisation, our mouthpiece all along. what do you want us to do come with you? - come with you to where. " (you will probably want us to join forces with all sorts of people, - meaning Africans, and we had to sit and talk to them, explain to them.)</sup>

(It meant hours of explaining). It meant old, <sup>(to</sup> very old people whose views cannot be changed overnight, and talking to them in their own language. And I went through hell, let me tell you that personally, because the old people had a lot of regard for me, as a woman, and) b, (talking to them in their own language helped a lot. So in this way, everyday was a day of trial for all of us.)

? Now (once the co-operation started between Indians and Africans and you had pledged yourself to the non-racial idea...?) (?)

? "And he was in charge of our Congress. And MJ and quite a few other people, <sup>(then</sup> I said, "look, is there any need for the Natal Indian Congress to still exist?" they said, well, leave it for the time being, until such time when we can - (because anytime the ANC might be banned, +) So we will have no organisation to talk with. So in that way let us keep the Congress alive, at least for that, but our thinking will be the same, but we have got to have some organisation to talk, I mean to (be with.)

? So do you think that people would have wanted to get rid of the Indian Congress, and actually have a ...?

<sup>Yes, + have</sup> an amalgamation, a complete - yes, (of course, yes. That is the only solution.) and I felt that Congress had already done it's part - (played it's part very well indeed - now it ~~is~~ for it to sink itself or die a natural death and we can then all work together. We were thinking of UDF then, but not in the same name, so up till the end when I left, I asked MJ, could we not do that? he says, no, wait on, we might be banned, ANC might be banned.)

? Do you mean MD or MJ?

"MJ, MD already had gone. He had left South Africa."

? You mean in the '70s?

"Yes,"

(? What year did you leave SA?)

"1977."

(? So you <sup>you</sup> were in Durban when Mewa Ramgobin reactivated the NIC?)

"Yes,"

? And did you get involved when he did that, when he reactivated it?

"Yes, I wasn't too keen on that. I thought let's now ~~convert~~ our attention to building a newer organisation with the African people. This is what I wanted, this is what I wanted mostly, (and a few of us. I think Fatima, too, but then she says, 'We'll wait and see'.

[mean]

There was a wait-and-see policy because of the threat of being banned, the banning was there, the threat (was there.)

?And then in the '50s, I think weve talk a lot about the '40, '46, can you tell me a little bit more about the women's organisations, what campaigns you were involved with? Were you with, was it called the ...?

(It was <sup>SAF</sup> The Federation of Women, South African Federation of Women that was banned after a little short while Fatima was there and I was with her."

?So were you in the Natal ...?

"Yes, (the Natal Branch.)"

(?You don't remember your title in the org <sup>reddy?</sup>)

(Yes, I think it was vice-president. I think so.) The reason why I didnt - (there was a fear of all of us being pushed inside, you see.) The reason why I left you didn't ask me."

?I was coming to that?

"Hmm. (I fled because by that time, 1976,) '76 - (this House of Representatives, as they called it, the Indian Council, was already established. Hand-picked men of the government, they were all sell-outs and the Indian people, some of them were waivering, some of them were being asked to vote, and they were thinking of voting and they are (thinking was) being (a little confused and muddled then, because they were not too sure what was going to happen to them. So we had a campaign.) By that time the South African Indian Council, and (what did we call ourselves?) and (I was the President, then, because Monty had died by that time, Dr Naicker had died, What was it called South African Indian.."

?You mean before the NIC?

"After the NIC. No, no, no, this was recent. After Dr Naicker's death .. (ANI-SAIC. Yes. There I was the President then.)"

(?What years was that?)

'78, '75. (Then it was my duty to go on and talk to people, hold meetings.) (that was a crucial year because we wanted to smash these people up.)"

?Which year?

(This was 1976) - (early '77. We had meetings everywhere to tell the people what these people stand for - that is Rajbansi, J.N. Reddy, there was Mayet(?) in Transvaal. Pat Poovalingam was still not in the group, but he was wavering. I think Pather wasn't there, Pather died. M.B. Naidoo, Dr M.B. Naidoo, you know him?"

[Amichand]

?M.B., no.?

(He was in the Council, these people.) - (well, I had to tell the people what they stand for,) - (how they are selling us out. This was the thing) that - (in which I was engaged,) because Dr Naicker had died by then. They appointed me president and, as a President I had to go along.) - (they organised meetings to tell the people,) - (what it was all about,) - (what these men stood for,) - Rajbansi and group. So I was told by a friend in the police force,) (He brought a warrant of arrest for me. And he happened to be my patient,) (don't publicise this please I am merely telling you, <sup>he said</sup> this is a warrant of a arrest, But if you can get away within the next day or so, I can say that you were not at home, I didn't find you.")

(?So that prompted you to leave South Africa?)

(I had to - there was no way out. There was a rumour, but rumours do fly away. I wasn't going to be intimidated by the rumour until this man came over, but I know who he was working for,) - (who he was.)

?And so, when was that that you left?

(1977.)

?And where did you go?

(England.)

?And did you work in England?

"Yes, (I worked in England. It was difficult to get a job, because they want young people, however I got a job. From there I went over to Australia. I've got an adopted son who is a suffer).. (break).

?When the ANC Youth League was active, starting from 1943, up through the 40s, until the founding in 1949, there were lots of different tendencies.) there were the Lembedes and there were the Mandelas, the Sisulus and the Sobukwes, but did you people in the Indian Congress, (as you were building up support for the NIC and the TIC, did you have any worries about the ~~that were~~ building up to the break-away?) in ..?

(No, not a bit. Actually, we thought they will fizzle out. They didn't get very much support from) any of the .. (Nelson or any of the big shots. We felt it will fizzle out. But I am amazed at the amount of support they have had, subsequently.)

?What about back in the '50s with Champion, ('40s and '50s with Champion? were you concerned about his anti-Ind views?)

(He never posed a threat at all. We knew he would die a natural death, because he was not a very, very influential person after people got to find out that he was with the government. Before that he was quite a spokesman, but the role he played later was quite well seen by the thinking blacks. And they did not like him at all, even when we talked about him, they said, "Oh for God's sake please don't worry about that shit anymore," (that sort of language they used, you know.)

(Do you feel that in)

?Well, what about the idea that in some Africanism, as a philosophy, there is a germ of anti-Indian feeling? do you think that that's the case? There is a part of Africanism that's building up Africans on it's own, they need to have some self-respect, but there are others who say that there's an aspect of it that, in fact, is not only anti-white, but anti-Indian.?

"I think that's fanned by Gatsha Buthelezi's crowd more than anything else. It might be there, I don't say that it is not there. It is something that they have been accustomed to hearing from the white man as well as from men like Gatsha, but I don't think it is going to have much influence."

(?But back in the time of the '40s or '50s, when you were thinking about it or talking about Africanism, apparently Sobukwe himself said that he thought the Indians could be considered black, if you took the poor Indians, but the PAC finally decided that all Indians were Indian merchant class and that they have to be grouped with whites.) I mean, (Did you experience much of) (this kind of prejudice against Indians) did you see in the '40s and '50s as the ANC people - the Lembedes and the (?) were getting some strength? (on a pol. level?)

"There was a little bit, a very little bit, but nothing to worry about because we had the better type of people with us in the sense that we were all working towards a goal, a just cause for everybody. So these sort of disturbances rumblings didn't affect us. We were very sure about ANC."

?And did you yourself ever experience working with whites as well? because (at one point you said) - who is pitting the blacks against the blacks against (the Africans?) (Yes) it (the whites?)

(Those were the) businessmen."

?White businessmen?

"Yes, (white businessmen)."

(?What about whites in general, did you have any contact with any, politically, did you work with whites who were in the Congress movement?)

"We knew the Black Sash as individuals. They did not want us, perhaps because they wanted to show their own strength, but apart from that, the educated white, you could never trust them, really."

(We did not have much to do with them, but there wasn't very much antagonism shown by us against them. I don't know if you know what I mean. But there wasn't this close co-operation with the white women and us.)

(?What about Ray Simons?)

"Oh those people, they are different. They are all part of us. I'm talking about the organisations that had white women, for instance the United Party Women and so forth. No, Ray Alexander, Betty du Toit and Ruth First all those people are our people.) We could never ever, (they are one us you see, part of us. Oh no, they came to us and we went to them, we were all sisters of one blood, as it were, where there was no distinction made at all, not a bit. We cannot think of it. We cannot think of them in terms of whites, they can't think of us in terms of blacks. You know, so much affection was shown to each other as persons, as people fighting for one cause. I don't know if you will understand what I mean."

?Can you remember much) of your experience of <sup>(also)</sup> the Congress of Democrats in Durban?

"Yes, Congress of Democrats was, you know how it happened, the Congress Party which fell, and Congress of Democrats were then born. (They were alright, but there were not many women in Natal for me to sort of associate with. There were men, Arenstein, Rowley, was one, and Jacqueline, his wife, Dorothy Shanley, they were all part of us,) (and quite a few others, you see. I forget, because they all fell away, they ran away, I mean they became exiles and left the country and so forth. But they were with us, the ones who belonged to Congress of Democrats were with us.)

?But did you see the Congress of Democrats as being very strong in Durban?

"No, they were weak. I think they were just building up and there were so many different factors, really. They were not that powerful for some reason and also the fact remains that the Alliance between Congress was strong and we were building ourselves up to form one union and talk with one voice. I think that was more paramount in our thoughts and in our minds, you see. So we were paying more attention to that. Congress of Democrats consisted mostly of trade unions and what not, you know, people like that. But they were all part of us, but we were not in it as it were."

?When I was reading a bit about the Congress of Democrats, it struck me as being so much weaker in Durban compared with other centres, where it was a much more) for (forceful and significant.) part of the...?

"In Cape Town it was."

(?And the strange thing is that the same kind of thing exists nowadays where Durban <sup>white</sup> organisations are much weaker than Jo'burg

and Cape Town, it is very surprising for me to see that the same situation existed then?

(Durban has been weak, even in the riot time too, it has been weak.)

(?What do you think is the reason for that? Do you think it had anything to do with the Communist Party being banned and then came the Congress of Democrats) - who (having trouble with the Liberals confusing things?)

(They were a handicap. Liberals were a handicap, and with Alan Paton there, most people wished to follow him -)

?The whites?

(The whites, as well as some good Indians. So it was an uphill struggle for us to pull them towards the Congress of Democrats, which was not really very strong for us to be with it. All we were concentrating on was the ANC and Congress to be one body.)

?The Indian Congress?

"The Indian Congress, (when I say Congress, it means the Indian Congress to be one body to speak with one voice. We realised that that is our only salvation. Durban was always weak in that respect, politically. But I believe it is much better now, the student section has made it better and have been quite vocal and have been working during this election, the phoney election they had, Durban showed up very nicely, it seems."

?The call for the Congress of the People, I read (was printed in English, Zulu, Sotho and Gujerathi. was it necessary to use Indian languages, did many Indians speak Gujerathi?) *sp. Gujerati*

"No, no, not at all. Gujerathi-speaking were the Transvaal people, where we got the money from. Perhaps to placate them, there might have been that aspect to it, really, (but we didn't want the Gujerathi or Tamil or anything, because most of them spoke English,) but (this was just to placate those people whose money) came into money (played its part.)

(?Is there a dominant language in Natal?)

(The dominant languages are Tamil and Hindhi, but you will be surprised, very few people speak it these days, most people speak English."

?But when you were growing up, in your home, as a child, would you speak...?

"Oh, yes, Tamil."

?You still speak it?

"I still speak it, oh yes. I still speak it when I see the Indians from India. I love speaking it."

?But one generation after you, they don't speak it?

"No, they don't and here, when I see quite a lot of them, they don't speak Tamil at all, yet they come from a Tamil community. They don't speak it."

?Why do you think that went so fast?

"I tell you, there are various factors: Group Areas through them all out, here there and everywhere, the schools were all closed, and the Tamil speaking mothers and fathers, they were not living with their grand-children and their sons and daughters anymore. There was this separation of the old people, and (that was one of the factors, and they were not an integrated community as they used to be.)

"The extended family system does not exist anymore because these hen-coops were built for them in Chatsworth and Meerbank and so forth. They had only two rooms, for husband, wife and small family, and the old people were then thrown into the old people's homes and so forth. So that was part of the thing that eliminated them speaking Tamil.

"When they do come from South Africa and I speak to them, they have a little sort of market Tamil, as it were, you know the cockney way of speaking. Half of them don't know what I'm talking about, you see. So it is a pity it died, because it is a language I loved most and I was brought up in it and when I go to India, I speak it. I write in it, even up to now I write. So this is how it is, my generation has gone and the younger generation don't want to know. It is easier for them to know English."

?What about when you speak about the culture being important to you, it makes me think - (when people talk about the future South Africa, there is a group of people who talk about minority rights; how do you feel about that demand? They are talking about (that the rights of the Indian community) that it (must be protected, the rights of whites must be protected?)

(We want a democracy, don't we? We just want a democracy. They are going to be integrating with the Africans, if they are going to live there at all, then they cannot think in terms of minorities. They are part and parcel of this one family, that's how it should be. They must live side by side with them and learn to live with them, learn their language, it is very important, more than our language, Zulu, Xhosa is very important, a language of the people.) How do you feel?

(I think, on the whole, people shouldn't consider themselves as a little group on their own,) culturally they have got to now. For



instance if they do have, shall we say, cultural entertainment of Mozart and Bach and so forth, you think we wouldn't like to go there and listen to it, and the same way if they bring the Russian ballet and so forth, wouldn't we like to go along and the Indian ballet.

"So these things would have to be given consideration, but I am not wanting to think about minority at all, not in so far as industry, trade and commerce, living conditions, hospitals, all those things it doesn't matter. Minority must never come into focus at all."

?Do you speak any Zulu?

"Oh yes, we were brought up with the Zulu people, and that's why I love them and I feel that I've got a great affinity with them. When I see one or two Zulu girls here, I get quite excited you know. There's a Harare matron, who's a Zulu girl, and I like to talk to her, and there's Doreen, who's Xhosa, of course, but at least she understands Zulu. There's one or two Zulu people did come to see me, they heard that I was here.

"So <sup>we</sup> were born and brought up with them. There is very little difference, really, because they think like us, you know, we think alike. We all want the same thing, we all want to live together. So my nurse still writes to me, she's a Zulu girl, she is from Lamontville. She wrote and told me about the difficulties that they encountered.

"So they are part and parcel of your childhood life and life that proceeded afterwards. You can't disassociate yourself from them, like you probably feel that same for the group that you were brought up in. Do you feel that way? - tape off - Once you grew up, and our politics grew with them, we got to know the educated class and we got to like them, we got to know how they feel, so they are a part of us, and now more than ever, when they come here as exiles, we are all together, very much together."

?One last thing, <sup>(Do</sup> you feel that the whole issue of non-racialism <sup>is</sup> important to talk about <sup>the issue of</sup> non-racialism?)

"Yes, it is important in what way - in what context do you mean?

?Is it important in terms of what you're fighting for freedom in South Africa?

"Yes, it is very important. How can we possibly live in a country when we think in terms of only one section or two sections? Can anybody live harmoniously that way? Can anybody aspire to live a happy, decent life when we have any differences at all about people? Differences must exist, will exist from one family to another.

"There are differences. I'm talking about the major differences that confront people when they talk about race being kept apart.

That should not be there at all. How is it that we work together in the hospitals. I'm thinking in terms of my own life. Even today, as I am at Parirenyatwa, who do I work with but Africans? We have them with tea, during tea times, we sit and yack together, we talk about things.

"So we think alike, in the sense that they know what they want, I know what they want and I know what I want. They know that I come from a different country, but not far from them, you see. So one day they would like to come to a free country, (free South Africa.

"And these are our hopes and I often wonder, I used to entertain quite a lot of African educated people and it was such a terrible thing for me to watch them looking at the time 10'clock before curfew came for them to go. These were the things - Don Kalie and so forth - he was a tennis player. His wife was a very educated person. These are the people who used to come to me and they used to keep looking at the time. "Dr, we have got to go - curfew." These are the things that used to hurt me, you know.

"No curfew for me, you see the divide-and-rule again, but curfew for them. there was no curfew for the whites. So how would you like to live in a country like that? So this is what we used to go through, you know, (these are very oppressive measures, distinctly oppressive and deliberately done to hurt people and to keep people apart.

"They wanted to keep us apart. There were times when I said, I wish instead of that idiot woman living next door) there was a - (why shouldn't Don Kalie live there) - (if we had the opportunity and chance to live together? because there were so many things that we want to talk and discuss, not just politics, other things."

?Which area did you grow up in?

"First of all, when we were young, we grew up in Durban North, then we were kicked out because Durban North estate was bought over by some Jewish company. From there I went away to India, in disgust. I stayed there for ten months or so and then came back. My mother was with me then.

"Then we <sup>went</sup> here, there, and everywhere until finally I lived in Overport, Clayton Road, which is still Indian, but <sup>Essenwood</sup> Essenwood and Springfield Roads are now all white. Not far from me lived an Afrikaner fellow, very sweet, very nice. He used to come along have a little chat, have coffee with me, you know, before this terrible, terrible oppressive Group Areas came in and we were separated completely.

"But some of these whites were very nice and would you believe it, I had lots of Afrikaner patients. I'd go to their homes, they would come to my home, they would come to my surgery, too. They would stand up and walk into my surgery, give all the respect they could give. All those things were there, you see.

"Quite a lot of their homes I used to go and deliver babies in their homes, because they couldn't come to any of our hospitals so they used to call me. In the early stages of my life, it was nice, I had a mixed gathering of whites, blacks, coloureds, Malays, all kinds. Once I went to a Musgrave Road home, knocked on the door, and a little child came, a child of about five or six. "Mummy, here's coolie Mary here." so I came in and the mother said, "oh, I'm sorry."