

. . . dit is voordelig vir die gesin en famielielede van die Naturel. § Sy landbou-aktiwiteite verloor daar niks by nie, maar be alles BY STAM-KULTUUR BLY ONAANGETAS. Dit alles werd volledig aangestip in 'n pamflet oor "NATURELLE-OPVOEDING", waarvan agt eksemplare in die derde week van Maart 1.1. per geregistreeerde ges aan U gestuur is.

Paragraaf 26.

Met die oog op die haas ongeleeflike oorbevolking van die wereld, en die gevolgelike wereld-tekort aan alle lewensmiddels, voedsel, klere en dak, en die daarmee samhangende, heeltemal verstaanbare Suid-Afrikaanse tekort aan sement, bakstene en gegolfde sink, sedat duidende Europeane dakloos is, KAN DIT ALLER-MINE 'N PRAKTIESE BELEID GENOEW WORD om in en om ons stedelike gebiede huise te wil bou vir Naturelle-werknemers.

Dit is nie net onprakties nie. Dis dom, dis dwaas, dis verregaande onnosel! Dis waaragtig te geklik om belaglik te wees! Verbeel jow! Daar is haas geen staats-departement nie of hy sit met beperkte kantoor-ruimte en 'n ellelange bouprogram. Kinders gaan in waskamers en fietsafdakke skool. Duisende mense is sonder huise.

Weens knaende tekort aan materiaal het ons geen hoop om die agterstand in blanke behuising in te haal in die e.v. AGT TOT TWAALF JAAR NIE; dalk gladnie eers in ons tyd nie, en moentlik nooit!

En tog is daar sprake van behuising van die gesinne van onstedelike Naturelle-plakkers? 'n Mens sou verwag dat advies daartee in alle erns aan die Regering gegee sou kon werd deur 'n vermufte papier-wet wat van die nugtere werklikheid, die nugtere praktyk en sy voorwaardes, wees en middele minder verstaan as wat 'n skilpaad kennis dra van die vliegkuns.

EN DAN, al sou ons ooit oor teereikende middele beskik en die onafgebroke stroom van Naturelle-indringers kon beweeg om tog net so 'n bietjie halt te maak totdat ons eers die middele aangewend en die huise klaar het, DAN SOU DIT VOLSTREK ONWENSLIK WEES om Naturellegesinne in onstedelike gebiede te huisves. Se iets sou ten gevolge he: 'n Suid-Afrika soos die wat ek in paragraaf 4. probeer skets het

Onder so 'n stelsel (Ichabod!) sou miljoene Naturelle geen hoop he om ooit op hul eie stamkultuur te kan voortbou nie. En 'n mens, afgesien van ras of kleur, wat nie die erfgenaam is van sy eie voorvaderlike kultuur nie, wie se maatstaf van geestelike waardes nie gegrondves is op sy eie, deur die eeue heen oorgedraagte voorouerlike sedes, gewoentes en tradisies nie, so 'n mens,

Edelagbare Heer!

is 'n dier, 'n dierasie, 'n paria, 'n onaanstapbare, 'n ongenaakbare wat nooit iets bydra, en ook niks KAN bydra tot kultuurbou, tot die vervolmaking van die mens se geestelike lotsbestemming nie!

Die gevolge van die verblyf van Naturelle-werknemersgesinne in of naby gebiede waar daar nywerhede bestaan kan as volg opgesom werd :-

(a) Uit die oogpunt van die blanke bevolking sal daar snel - aanwassende swart gemeenskappe ontstaan binne elke munisipaliteit en rondom elke stad of vlek; (sien par. 4.) - swart gemeenskappe wat baie gou, binne 'n paar jaar die plaaslike blanke gemeenskap in getalle ver sal oortref. Hierdie proses is sedert jare al aan die ontwikkel.

Zeerust b.v. het 2,200 blanke inwoners, maar 4,700 'siele! Johannesburg het tussen $\frac{1}{2}$ en $\frac{3}{4}$ miljoen 'siele', dog slegs 'n klein kwart miljoen blankes. As 'n kafferstat 'n plek is waar meer swartes as blankes woon, dan is Zeerust 'n ongeurige ou kafferstatjie; dan is Johannesburg 'n kafferstat. Dan is Pietersburg, Nigel en Ermelo? netnou almal skilderagtige kafferstatjies wat ewe liefies tussen die Transvaalse heuwels nestel. 'My own, my native land'

in meer sinne as een.

Bloedvermenging.

"Voor God is ons teg almal gelyk !" se die Beerepredikant teen sy beten wete, en met 'n stalle veerhoef.

"Chercher la femme !" se die nagleper, "black or white !"

"My bloed is ook maar rooi, nes jeune !" se die plaaskaffer as die Neel hem risp omdat hy sy beker of berd, engewas, op die kombuis-tafel neerplak.

"Misdad is misdad," se die juris, "en Geregtigheid is blind, en straf sender aansien des perseons."

"Liberte, Egalite, Fraternite !" skree Voltaire, "ou la Morte!", piep die onsterflike Jean Jaques daarby, albei MET DIE ENKELE GEDAGTE VAN DIE OPHEFFING VAN DIE FRANSE "TIERS ETAT".

Neeit het hulle ken droom dat daar 'n kleukwessie op baie plekke buite Frankryk sou ontstaan, en dat hul in beginsel uitstokkende stelreel ook toegepas sou word duisende myle buite Frankryk, waar blanke kultuurvelke in aanraking sou kom met Nee-Lithiese swartes nie. Dat dit wel se toegepas is het ons te danke aan die veerbarige erigtheid van die Londen Mission Society en hul klaklese napers, onder die egis van 'filantropiese' dweepers soos Wilberforce clarksen en Kie., mense besmet met die allerwigtste bybedeelings.

"Workers of the world ! Unite ! se Karl Marx. "Unite ! You have nothing to lose but your chains. You have the world to win."

(Let op : Geen klerlyn nie ! "Workers" sluit almal in wat werk, of dit nou 'n passer en draaier is, wat meedswillig draai en sloop met sy werk om meer geld van die Administrasie af te pers, of 'n ellendige Kalaharie-beesman wat 'n velstruiseierdep sit en velspeeg, almal is dan nou "workers". SO HET MARX, ENGELS, BELLAMY "et freres" dit neeit bedeel nie. Maar se werd hul stelsel vertelk deur middel-twintigste eeuse demagee wat 'n veragtelike, materialistiese lewensbeskeuing huldig; vir wie daar niks heilig meer is nie, en wat alles ondergeskik wil maak aan "day's pay"-belange, met seveel "amenities" en se win inspanning as meentlik.)

"Ag nee sies djeng" se Waailit vir Reusie die volgende more voor die steef, "dji se dan nie iers vir mens hee was die "party" gistraand nie ?"

Reusie : "Ag nie wat djeng ; maar meeste ons seort. Da was darew se 'n paar teffs ; maar dinge was se blierrie eed ek het naans maar semar my breek gevat en geleep....."

C. Nuwgesdxy En as ons die saak beskou uit die oegpunt van "die publiek in die algemeen, en die sosiale en ekonomiese strykatuur van die Unie" : Dit moet oral en te alle tye duidelik wees dat as Naturelle teegelaat werd om die reserves te verlaat, en met hul talryke gesinne in blanke gebiede te kom ween, daar dan stygende duidende swart mense sal wees wat tevere hul eie kafferkering en beentjies, mielies en pappeene geplant en hul eie keeie gemelk het, mense wat tevere selfstandiglik hulself van AL die nedige voersien het, en wat, na aankoms in 'n blanke area ALLES SAL MOET KOOP, en bly koop. M.a.w. duisende en neg eens duisende mense, veerheen valtydse primere produsente, en oerdeelkundig-spaarsame verbruikers van hul eie produkte, VERANDER EENSKLAPS IN VERBRUIKERS ALLEEN, wat alles wat hul eet of aantrek moet koop en hul woning moet huur., wat in hul Orlande-agterplasies nie 'n enkele wortel of mieliekep produseer of eek kan produseer nie; volkome slaafs afhanklik van "day's pay", en van die produkte- en medemarkte. Se 'n skuiving is geheeg om 'n ernstige steurnis te vereersaak in enige volkshuisheuding. Canen Malthus het die wereld jare gelede gewaarsku dat 'n land se vrugbaar kanwees as dit wil, maar daar moet 'n dag kom dat dit sy gestygde bevolking nie meer ten volle kan veed nie.

Malthus is beskou as 'n (crank..

QUESTIONNAIRE.

1. (a) Employment (b) Land or property ownership

2. First of all acquisition of sufficient land in or as near to Urban Area as possible. This should be laid out in proper Township with adequate water and sanitary facilities. It should be divided into several areas.
(1) where Municipal housing to be erected and
(2) where natives can buy and acquire property rights on which they can build their own dwellings according to approved plans.

3. (a) As most natives have not the means to build their houses, the Urban Local Authority should undertake to be responsible for bulk of housing. Those native who have sufficient means should be allowed to acquire their own homes.

All employers of domestic servants should provide housing for their servants on their premises, except in cases where the servant chooses to live in a Native Township or owns his own home.

(b) The only solution to the Native Housing problem is to train a sufficient number of natives to build for their brothers anywhere in the country.

(c) As already stated under paragraph 3(a) above, if the Local Authority cannot finance then the Central Government should make funds available. Natives should be encouraged to acquire their own properties (houses) and if necessary Local Authorities should sell houses to them on hire-purchase terms.

4. As under previous paragraph.

The only safeguard that would appear to be necessary are those laid down for health reasons and applicable to Europeans at present but as disease knows no colour everybody should come under the same laws and regulations.

5. (1) the main cause of course is not sufficient or inadequate housing for the workers. There has already been terrific overcrowding in Urban Locations but since building of houses almost came to a standstill during the war years and subsequently to the shortage of building materials and the influx to Urban Areas greater, these are contributory causes. The influx was mainly due to Industries springing up in the large centres almost overnight and offering much higher wages than could be obtained in the Rural Areas and of course all the other attractions and amenities in the Towns.

(2) First of all each Local Authority should acquire sufficient land in its neighbourhood if it has not got it within its area as mentioned in paragraph 2 and besides comments in paragraph 3 Local Authorities should for the time being put up temporary or prefabricated houses etc. on this land.

Before the squatters are allowed to occupy any of these houses there should be a very strict sorting out i.e. those found squatting in a particular Urban Area and work in another should be moved to the one in which he works.

Among the squatters will be found "out of works" or "wont works" or "loafers" whatever they may be called. These should be placed in employment through the Unemployment Bureau. If it is known that any particular native is a ne'er-do-well and has a very bad record, he should be repatriated to his home District and handed over to his chief so that he could again be absorbed in

tribal life which is the finest thing that can happen to any native who has lost home ties for a time. I would go so far in order to combat squatting to advocate repatriation to their home Districts of all unemployed found in squatters camps.

6. (a) My views are that natives should be employed in as many posts as possible under the Superintendent or Manager.

They should be matriculated or not less than J.C. and preferably should speak several native languages.

(b) It is really in the larger Urban Areas where there should be more opportunities for employment of natives. Qualified natives make good clerks etc., under proper European supervision and guidance.

7. I am not too well informed in this respect.

8. By giving them more say and responsibility in handling their own affairs.

9. (a) The best way is to give them representation on all Boards and bodies which have to deal with matters affecting them and even to the extent of creating such bodies in order to give them the necessary representation.

(b) The existing Advisory Boards are not adequate they lack the necessary power and responsibility. It is difficult to lay down a hard and fast rule about educational qualifications because there are good level-headed men imbued with the right spirit but who have had very little education. I think in these cases it should be left to the electors.

10. I think the time is there for natives to have direct representation on Town Councils to sit only when matters affecting Natives in some form or other come up for discussion etc.

11. Not satisfactory. Natives should be given more responsibility in control and managing the affairs of the village etc.

12. This is simply a comment on this section.

I am not in a position to say but I know there is a deep rooted aversion by natives to carry passes under the pass laws and sub-section c(ii) seems to further perpetuate the pass laws.

There should be control of natives in Urban Areas and it is difficult to know how this is to be done without the issue of certain documents and their production to authorised officers. See Paragraph 13(b) below.

- 13(a) Yes it definitely serves a good purpose in that it is evidence of a contract which cannot be disputed by any of the parties and thus avoid all the complaints which usually follow in cases where verbal contracts or agreements are made. It is a good system to have contracts registered and for that reason I favour it to be applied to women as well.

- (b) Most decidedly yes. I think the pass laws should be scrapped altogether as they have outgrown their usefulness. Only farmers still grasp the pass laws as the only straw left to them in securing the carrying out of farm contracts by farm labourers. But if a system of Registration of Service Contracts is evolved for them in the same way as for Urban Natives, I am of opinion that better results and satisfaction all round would be obtained.

(c) Yes/.....

(c) Yes. I favour control of sorts and the Service Contract should be sufficient for the worker and the other documents prescribed under the Urban Areas Regulations for the others.

14(a) Generally there is an extraordinary influx of natives into Urban Areas :

(i) These natives come from farms, Locations, Reserves and Trust Land.

(ii) Higher wages and the more attractive amenities of the towns. See under paragraph 5 above.

(b) Yes. The only means of regulating or of controlling such influx to some extent is by means of the transport that carries these people. This might be considered drastic but it is the only way and it also affords protection to the person himself and that is, that no rail ticket be issued unless the person produces proof that he has employment to go to or that he is travelling bona fide on some very urgent private matter and that accommodation for him is available at his destination.

15 Dealt with under paragraph 5 above, so far as unemployed are concerned.

For unemployables a proper home or institution should be provided where they could end their days in peace and quiet and have some security from want.

17(a) I think the Unemployment Registration and Unemployment Insurance Acts are virtually setting up Labour Exchanges particularly in the larger Urban Centres. I am of opinion that a Controller of man power is called for to handle the whole labour question including recruitment and distribution in all branches except for Mines.

(b) This will be in keeping with above and I think a properly co-ordinated system of labour bureaux should be compulsory for all (Black and White).

18. Yes, but they should be classified or grouped according to their training, ability or experience and fitness to perform certain work. If this is the case then each of items (i) (ii) (iii) and (iv) will get their share of labour. This classification etc. can only be accomplished through proper registration by the Labour Bureaux in the area.

(v). So far as Native Rural Areas are concerned, those Natives who have land and stock in due course of time will be educated to get the best out of the soil and development will go on and not interfered with to any great extent. This will be more so when the family unit can grow on the land under cultivation most of its food requirements and need only a small amount to supplement it say for clothes and luxuries etc. Already, many families are making a fair livelihood on small holdings under irrigation, quite adequate and sufficient without having to go to work away from home to earn cash for above.

19. The best way is to remove all restrictions on good wholesome kaffir beer. Allow brewing everywhere but place heavy penalties on all other concoctions.

20. I think if the restrictions as mentioned under paragraph 19 above are removed and an appeal is made to the Native public whose national beverage kaffir beer is, they would respond very well and not worry about European liquor at all.

The traffic in illicit liquor has come about of our own making in forbidding the consumption of kaffir beer freely and practically everywhere. There should be Beer Halls, of course, to cater for the men who have no means of brewing their own beer, mostly unmarried men.

European liquor is foreign to about 95% of our natives. The taste for European liquor has been acquired by a few in comparison with the bulk of the Native population and as already mentioned illicit liquor has only grown to what it is today because we have not been far seeing enough when brewing of kaffir beer was also made illegal. If the restrictions are removed from kaffir beer then penalties for illegal traffic in liquor should be greatly increased.

The racial discrimination with regard to liquor has its own barriers viz Kaffir Beer for Natives. European liquor for Europeans, Coloureds and Indians. There may be a certain class of native, the enlightened, educated and highly civilised class which could be placed on the same footing as Coloureds etc.

- 21(a) I have already indicated that to my mind the pass system as such should be abolished because it has outgrown its affectiveness.
- (b) Yes under items (iii), (iv) and (iv).
These documents should be consolidated under one document in order to avoid the tremendous confusion that there existed in the past. One native has as many as six or seven different documents to carry on his person. He has not the slightest conception what they all mean or stand for. I am of opinion that all the friction that exists at the present time could be minimised to a great extent if say the Tax Receipt could be printed to have certain columns on the reverse which require only certain entries with dates to refer to say, Service Contract, No. and date, full particulars of the service contract to be recorded in the office of the Registering Officer.

With regard to identification documents, I think everybody, black and white should be made to carry these.

- (c) There should be no exceptions.
- (d) In exactly the same cases as Europeans are to be called upon to produce documents of identification etc. Mostly to prove, first of all, who he is and whether employed etc.
22. As under previous paragraph.
23. Yes. I favour for all or every citizen.
- 24(a) From my observations I should say the effect is very detrimental under all three categories.

(1) Family life is interrupted and disturbed, a great deal of looseness creeps in. The wife becomes despondent alone at home. Her husband stays away and she cannot get him to come back. The husband away at work takes to drink, gambles and squanders his wages, some of it even on loose women. He does not in consequence accumulate any savings and he cannot go back home empty handed because the family expects him to bring blankets, clothes etc., for them and money to buy other wants. In this way the years go bye and the family life deteriorates, then comes a break, the wife leaves the kraal or accepts the attention of another man. It has been known that men have stayed away in this manner for 4, 5 and even 7 years. In some cases they have stayed away for good - "Amakolwa". In some cases wives have even gone to the centre where the husband is employed and brought him

back home or failed to persuade him to come home. The whole family suffers, especially if there are children and the process of drift with its attendant dangers sets in.

(II) In industry it is also bad because no sooner has a person learnt or has he been trained in a highly technical job or of handling an intricate machine when he has been there long enough to break his employment and go home. Sometimes, once a year during the ploughing season to help plough and plant crops which in many cases never produces anything and then an entirely new person has to be employed to start at the beginning all over again, and what is worse he too goes the same way and Industries suffer in efficiency.

(III) With regard to Native Agrarian Economy the effect is the same - (I agree with Mr. Norton's evidence before the Commission on this subject).

(b) Yes. For the reasons given above and seeing that Industries do not come to places where the labour is, but labour has to go to where Industries are, it is obvious that to have continuity of labour, Townships will have to be built near these Industries, in order to provide accommodation for the workers and their families who will then become permanent residents there.

There are thousands of natives in Locations and Reserves who are landless and for whom no land can be found. These are the people that will leave the Location and Reserves and live in these Townships and work in Industries.

The effects of migratory labour in Mines are in exactly the same position as in any other employment.

25. I cannot visualise any immediate change with regard to housing of Natives in Compounds as appertain on the Mines, in this country for many reasons. Firstly it will take a lifetime to provide other suitable accommodation and then the cost will be prohibitive. Secondly, a very large number of the Mine labour comes from adjacent Territories (Foreign) and they come and go, and according to agreements and conventions they must be repatriated on expiry of their contracts.

26.(a) Yes. As already stated there are thousands of landless natives and for whom no land, I mean land to cultivate, can be found in the Native Areas. These natives will depend entirely on what they can earn and to earn this livelihood they have to leave home for long periods and seek employment on Mines and Industries. I mean while they and their families live in Locations and Reserves in Native Areas.

These natives will be infinitely better off in Townships near their places of employment where there could be provided for social amenities, health, and of course, their employment will be continuous. They would be able to apply themselves better to the class of work ~~become~~ more efficient, or learn and get training in more lucrative employment as time goes on. In general it would be to the great advantage of the individual and his family to take up such permanent residence and employment.

If the Industries concerned are not financially strong enough to carry the full burden, then the Local Authority and the State should make available funds on a long term policy of repayment at low rates of interest. If the Natives are allowed to acquire their own homes in these Townships, and this is recommended, the whole matter will in time right itself.

- (b)(i) Only advantages can come from such an arrangement. Better control, better health, because of better housing, and most important, a contented community.
- (ii) Generally there will be all round benefits, everybody will benefit, the commercial houses, because of the spending power of the workers in the area. There will be schools, churches, Health Clinics, Hospitals, Cinemas, and the great many social activities which will spring up in such a community, and if guided in the right direction very useful citizens can be turned out.
- (c)(i) & (ii). As already stated everybody will benefit. The Native, the Industries, the Mines and the Government as a whole.

27. It would be possible to improve the existing system by giving labourers compulsory leave, say 10 days in every six months and provide cheap fares on Railways or public transport. This would help a great deal in certain respects. The greatest snag is to replace a highly trained native in a specialised job and taking the long view, these will run into thousands in time to come. Of course, there could be trained two men for one job and when one is away or on leave the other could operate it. Along these lines the present system could be greatly improved and natives could be given opportunity of seeing their families more frequently and keep contact with home life.

28(a)(b). I have always held the view that the recruiting of all labour both white and black should be in the hands of the Government. That is why I feel convinced that a Director of Man Power is necessary to organise and co-ordinate all labour.

The Mines with large organisation to handle the recruitment etc. of labour feel, naturally, that they are doing the right thing and that their methods of obtaining and supplying labour is the best. Under the circumstances I think it is, but, it is such a vast project with very wide ramifications that it is not even local, that is, it cannot be confined to our own country only. It is much wider; it embraces all neighbouring Territories and that is just the very reason why the whole business should be handled by the Government in collaboration with all neighbouring Governments. So far as the native's family is concerned, this has already been dealt with in previous paragraphs.

I cannot see any real benefits either way, but as it is now, it is the only means of getting labour to the Mines and Industries.

29. I cannot say with any certainty but I think the proportion is very small. I think it is desirable and could be made practicable if the necessary accommodation can be provided. I have an idea that the Mines have not been too keen in the past to employ Urban Natives because of the agitator type but, here again I must say that as is usual people from outside always seem to take the lead and this is also the case with the Mine labourers. Men who do not work on the Mines and perhaps not even of the same nationality as those workers take the lead on their behalf and bargain with employers etc., gradually gaining power and prestige and being followed by the workers, so that these fears need not prevent the Mines to engage Urban workers in the future.

3/01/47

CHIEF NATIVE COMMISSIONER,
HOOF-NATURELLEKOMMISSARIS,
NORTHERN/NOORDELIKE AREAS

De Wet
CHIEF NATIVE COMMISSIONER.

NATIVE LAW COMMISSION OF INQUIRY

WITNESS BY THE KIMBERLEY LOCAL COUNCIL WHICH REPRESENTS NATIVES AND
THEIR INTERESTS.

The basic principle should be to instill the ambition in every man and woman to do his or her part in the administration of urban areas by giving these people full citizenship.

The municipalities should build houses with enough accommodation making provision for small gardens. The families to pay rents until the cost and interest has been redeemed after which the houses should become the properties of their families.

Our views are that the accommodations should be provided by urban authorities for location residents and by the employers for the employees. Natives who are able should be allowed to build their own houses. The houses should be constructed by the Africans for the Africans. This is practicable because we have builders.

We consider that as the state is responsible for the disruption of tribal life in providing small rural locations and trust farms and harsh squatters laws should pay two thirds of the cost of providing accommodation. The employers and the municipality and the rate payers the remaining third.

Natives should be allowed to acquire ownership of their homes in or near urban areas under free hold titles and under the existing provincial laws of the country.

- The chief causes of Natives squatting on land in urban areas are :-
1. The desire of the employers to stay with their families whilst employed in industrial areas.
 2. Lack of lands in the Native areas caused by congestion in the reserves and trust farms.
 3. Harsh treatment by most of the farmers.
- The best method of dealing with Natives squatting on lands are to give them more land by extending the urban locations.

Our views on the system of appointment and employment of these officials are that Africans should be consulted in their appointment. A European should be a man with wide knowledge of Native administration, and knowledge of Native Language and must have passed a degree. Natives should be men who have passed JC. or its equivalent. There should be more opportunities for the employment of Natives in urban Native administration e.g. Clerks, Sanitary Inspectors, Assistant Superintendents and Post Masters in the urban locations. The existing machinery for the collections of dues from the location residents is not adequate. In the Pieterburg Municipal Location the Native constables collect rents without issuing receipts at the time they receive the money. This state of affairs is most unsatisfactory.

- The co-operation of the Natives in the maintenance of law, order and good government can best be secured by
1. Natives be allowed to manage their own affairs in urban areas.
 2. The ward system be legalised.
 3. The Africans be allowed to have a control of their money and also have a say in the promulgation of the Regulations governing them.

All the members of the Advisory Board should be elected by the people and should hold some educational qualifications. A European elected by the people should be the Chairman of the Board. The Superintendent should not be the Chairman of the Board or a returning officer in the election of the Board. The qualifications of the Board members should be men or women who are residents of the Location and who can read and write their mother tongue. The existing Native Advisory Boards are not adequate they should have executive powers.

Natives should be empowered to elect persons to represent their interests on Town Councils because they will be obliged to represent our views.

The present system of administration and control is not satisfactory. The control of Urban Areas should be taken over by the State.

The Registration of a service contract serves no useful purpose because it serves as an extra pass.

The registration of a service contract serves no useful purpose. This is an extra pass for the Africans.

The free movement of Africans in Urban areas is essential, and if they should only carry one identification document which should not be demanded by the police in the streets.

There is a big influx of Africans into Urban Areas. They come from rural areas.

The root causes are: 1. No land for them on account of congestion of the rural Native areas. 2. Harsh treatment of Africans by a majority of farmers.

The best methods of dealing with this influx is to provide more land. The Squatters Laws should be abolished.

Africans should pay for their squatting. They in turn be paid by farmers for their labour.

Should there be any redundant Africans in Urban areas. We suggest that Land Settlement should be established for them.

The proper co-ordinated system of labour bureaux will be practicable but should not at all be compulsory.

The Native workers should have an unrestricted right to sell their labour in the best market. The more wages you pay the more labourers you will get.

The Africans should be allowed to grow Kaffir Beer for their own consumption.

There should be no racial differentiation in regard to the supply of liquor. The illicit liquor traffic will automatically cease to exist.

The Pass system should be abolished. The Africans should not be required to carry any identification documents of any kind with the exception of one document of identification that should be demanded by the police. It should only be demanded on conviction of a serious crime or death.

We recommend the total abolition of passes. Reasons: 1. They serve no useful purpose. 2. They create more criminals. 3. A true criminal will always have a pass.

We favour an identification card for every citizen.

The effect of migratory labour on family life is that it disintegrates it. It also disorganizes industry and native agrarian economy. We consider that the change is necessary. We suggest that they should be provided with married quarters; and also single quarters.

The Compound system should be abolished.

It is practicable and desirable to make adequate provision for families of Native employees near areas where mines and industries flourish. The employers of labour should bear the cost of making such provision. It would have a good effect on all concerned.

The recruiting system should be abolished altogether. It does not make Africans to sell their labour to the best market. The system is only beneficial to the mines and industries and not to the Africans and their families.

*Lotaba
Managers
Mataba
Pretoria*

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Khanjidi

M. Welsh.

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AFRICAN WORKERS.

Everyone knows that language of any kind, irrespective of colour or race, was made partly to introduce the difficulties of a person to another, to voice grievances likewise and to express gratitudes. And coming in the common practice it is rather marvellous to find the government frequently turns a deaf hear and short-sighted with our requests voiced by Native Representative Council. The most striking thing is when all the necessary use of language to express the desirous meaning to the government is done thesis no compliance when the government can comply.

I feel that from the national uprightness of our good conduct, the Pass laws had served no good purpose with the Africans. They definitely retard our progress and increase criminality. The classification of the employees in the industries keep the African in the lowest wages possible with the lowest position because he is a Pass Bearer. He is even denied the term "employee" to be applicable to him and thus he stands as an outcast because he is a pass bearer. In their own interest Africans can select an African to be their delegate in the National Industrial Council, but as the Industrial Conciliation Act stands, no pass bearer is eligible for membership in the N. I. C. In forming this classification in the industries, namely skilled, semi-skilled, ^{and unskilled} labourers, the government was aware of the fact that it will only affect the unfortunate pass bearers. Hence the other sections of populations who are non-pass bearers are given

preference in the skilled and semi-skilled operations and hundreds of thousands Africans are given preference in the unskilled operation for mere reason that they are pass bearers.

Commenting on the post-war conditions of management in the industries which have probably reversed to the pre-war condition, retrenchment was necessary. And since the government was aware of the fact, in order to protect the non-pass bearers, unemployment benefit fund was introduced wherefore skilled and semi-skilled were eligible to contribute to the fund. Africans were totally excluded because they are pass bearers. What strikes most is that the very people who were prohibited by the law to contribute to the U.B.F. were the first victims of retrenchment. I daresay from the bottom of my heart, it is a clear case of victimisation to the Africans.

The pass laws have been in existence for years yet they do not materialise, rather than minimising the crimes among Africans they increase. It must be printed indelible in the sight of the government that theft is due to poverty and low wage, murder is likewise in an advantage of ransacking the house without any intimidation. Times are changing and we must march with them. For instance let me take Johannesburg as an example which has a large number of Africans where pass system is in full swing, where one could hardly turn a corner without being asked a special pass. In that city of crimes pass system had suffered a terrible failure and likewise in many of the South African cities. Has the pass system been successful in combating the crimes among African? No. It surprises me greatly to find in the press that crimes committed by Europeans are

similar to those committed by Africans. Therefore where is justice for an African to be a pass-bearer? In this case there is no justice but discrimination.

A disgraceful action has been recently taken against our women folk . They have been arrested and fined for not in possession of passes. These African women have their respective homes in the suburbs. They live in their homes not at the back yards. Such defenceless, voiceless, voteless people are subjected to these horrible pass laws which even fail man. Amongst them are widows, orphans and poor women, people who live from hand to mouth whose husbands and fathers could not save even a brass farthing to bless their names because of the low wages, people whose opportunities were shut against them by the pass laws. We therefore pray the government to take drastic steps to these grievances which confronts African people. And I hope, as it should be the case, liberal minded people will have feeling towards this petition.

The most important petition which we earnestly desire is the recognition of African trade Unions by the government. The recognition of African trade Unions together with the abolition of pass laws, will render us better conditions in the industries economically and thus we shall not be described as the drawbacks in the Economic development of South Africa. We also are anxious to play our part in the Development of South Africa just as any section of the population under the sun. Coming to the finality of my evidence I daresay in order to maintain harmony Pass Laws should be abolished.

F. D. Kanyile
SHOP STEWARD.

(By Rev. D.W. Semple M.A., Church of Scotland
Mission, Cunningham)

THE EFFECTS OF MIGRATORY LABOUR.

It would be hard to discover a single good effect. The only thing that can be said in defence of the system is that the Bantu people in the rural areas have no choice; they cannot make ends meet without the money that comes from the labour centres, and all we can do is to make the best of this unfortunate circumstance in the economy of our country. In the few cases where the money is not actually necessary the young men won't stay at home; they follow the fashion and go with their pals.

EDUCATION.

Boys who should be at school are kept at home to attend to cattle, sheep and goats and ploughing because the youths and young men who should be on these jobs are away at work. A common practice is for two boys to attend school on alternate days or in alternate years with the inevitable result that they take two or three years to get through one standard. Quite often, these boys, when they are well on in their teens, have only passed Std. I or II. They go off to work for a year or two, and when they return home they may or may not return to school. If they do they are generally a nuisance, for they are unsettled and restless and undisciplined.

And the handicap is not confined to the boys. Owing to the absence of the men, the women and the girls who are beyond school age have to spend months in the fields, and many of the young girls have to stay at home to attend to the cooking and the babies, instead of attending school.

THE HOME.

(a) Husbands and Wives : In ninety per cent of the marriages I solemnize the bridegroom returns to work within a few months, sometimes within a few weeks. He has just had time to taste the sweets of marriage when he has to forge them for an indefinite period. It would take a very strong and a very good man to remain true to his wife for the time involved, when the labour centres are so teeming with temptations. And the same applies to the young wife left behind, for in the rural areas too temptations abound. And when the period of absence drags on and on, and when the wife hears rumours of her husband's manner of life in Johannesburg or Cape Town, and when the letters and the remittances become more and more infrequent, there is little ground for surprise when the wife sidesteps. In our Kirk Sessions 75% of the discipline cases can be traced to the absence of the men.

For this reason ministers should make the most of the marriage service and make an impassioned appeal to bride and bridegroom for fidelity during separation.

(b) Parents and children. It is not a healthy condition of home life when parents are reduced to the position of suppliants to their sons. There are many factors today breaking down parental authority, and this is by no means the least - decent, kindly, godly parents, having to cringe to their young folks and wheedle money out of them. And it follows that when their sons kick over the traces they are unable to exercise authority over them.

And when the parents ask their sons why they are not coming to church they reply that in the towns their bosses don't attend church; they play tennis and hockey and bowls; they go off for the weekends in their cars; they play golf; they loaf at home; very few attend church, and what is good enough for the white man is good enough for them.

(c) Parents and Daughters. Christian parents are averse to their daughters going to work in the towns owing to the conditions prevailing there. They know that the odds are against them returning home as good as they were when they went away. If they remain at home normal marriage is the normal expectation. When they go to town the majority succumb; the parents hear of the marriage after the event, and payment of lobola is the exception.

(d) Parental Control. It is a commonplace today that parents have not the authority that they had over their children in the old days. It takes them all their time to bring up their children in the proper way under normal conditions. It follows that when the father is away for more than half the time the children are growing up, they don't get a square deal; an unduly heavy burden is placed on the mother and grandparents, and they cannot cope with the growing lads. By the time they have reached the age of fifteen they are beyond control. Soon they are off to work, and what they see and hear completes the disintegration that began at home.

POVERTY.

The men go to the labour centres because the home needs money, but not nearly enough money is sent home. Something ought to be done about it, for it should not be beyond our wit to find a plan whereby the bulk of the earnings of the men from the Territories is sent home. Perhaps the Christian Council might look into the matter. Under the "closed" compound system in Kimberley much more money came home than comes from the Rand. I once discussed this point with the Secretary of the Chamber of Mines and he said that if the closed system was adopted recruiting would be more difficult and Johannesburg would not be so popular. The conditions had to be made attractive, and a free weekend in the Locations was one of the chief attractions. And so the men waste their substance in riotous living, and much of the money that should be sent home goes in drink and other lusts.

But that is only one side of the poverty picture, when so many of the men are away, much of the ploughing is done by boys and girls and women and old men, and is superficial. Manure that should be returned to the earth whence it came lies unused in the cattle kraal because then men who should cart it are absent. It is a tragic condition when children and women, young and old, labour hard for three or four of the hottest months of the year and reap just a fraction of a crop or none at all because the land was badly ploughed or ploughed too late. We have become so accustomed to seeing them hoeing their fields we take it as a matter of course and scarcely give them a thought, but if we reckoned up the working hours and the fatigue and dust and sweat and compared these with the scanty returns we would be shocked out of our complacency.

THE CHURCH.

Only about twenty per cent of our church members are men, and migratory labour is one of the main causes of this. It takes the combined efforts of father and mother to train up a child in the way it should go, and the same holds true of training for the other home - the church. The Bantu economic system is so upset by the absence of the men, the boys seldom get a chance to attend church and join in public worship, and what they thus lose may be a lifelong loss unless the school can take the place of the church in this connection. When the teachers are real christians they can do a great deal to make up for what the boys lose through their inability to attend church.

It is no part of my duty to apportion blame for the evils of our migratory labour system, but I feel constrained to say this.

Countries..../

Countries that were involved in the war know at first hand and very sorely what disruption of the home means, for in many cases all the sons and many of the daughters were away from home for years. The condition was bearable only because it was a war condition. The people put their backs into it, they went all out, to bring to an end as speedily as possible what otherwise would have been an intolerable situation. We have grown so accustomed to the African people having to go to work and leave their homes for indefinite periods, we accept it as a matter of course. But we ourselves would regard it as intolerable and utterly wrong if we could not stay at the place where we work and have our wives and families with us. Yet we allow multitudes of our fellow-men to live under conditions equivalent to perpetual war. We are guilty of a great sin in our facile and almost silent acceptance of such a condition, and though we may say we cannot help it and it is none of our doing, God will not hold us guiltless. It is no use railing at the millionaires and the others who have made fortunes out of gold shares, and who don't care a hang at what cost to the souls and bodies of the mine workers. We are all involved directly or indirectly, for we are citizens of the Union of South Africa, and the reason why our taxation is so relatively light is that the Government takes so much of the running costs of the country out of the gold mines.

(sgd- D.W. Semple)

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