

aside the outward and visible patterns of his previous environment and adopt those of the new. Completely new skills must be learned. At the same time his intellectual and emotional attitudes and responses have also to be changed. The visible patterns are not difficult to adopt, but skills, attitudes and emotional responses are another matter. At one stage the migrant feels the need to assert to himself and to others that he has successfully made the adjustment and he becomes aggressive, intolerant and ostentatious in his dress and behaviour patterns. This sort of response to changed environment is largely defensive and compensatory for feelings of insecurity and inadequacy.

One factor in social living which must be considered is man's feeling of being a part of the society in which he lives. He must feel that he participates in and is responsible for at least some of his society's patterns. The Coloured person has no such sense of participation or responsibility because all the vital decisions made which affect his life and person are made by groups which reject him as a member and which have not allowed him to participate in the decision, often have not even consulted him.

In such vital areas as the franchise at local, regional and central levels he has no say at all and he is presented with a fait accompli. Other matters as vital are decided for him because he is disfranchised: the Population Register, Group Areas Proclamations, separate beaches and amenities, the type and number of houses, his income (teachers' and nurses' salaries are an example), his taxation and how the money he pays in taxes is spent (Nico Malan Theatre). There are endless examples of the contention that he does not participate and therefore can feel no sense of responsibility for carrying out what has been decided for him.

This is the basis for the reluctance with which Coloured people have participated in Consultative and Management Committees and in the Coloured Persons' Representative Council. These bodies are in no position to affect the vital decisions referred to above, and are only in a position to have to carry out and administer a fait accompli decided by a different group from which Coloured people have been totally excluded. It is therefore difficult and even unreasonable to expect Coloured persons to react responsibly within the society in which they live or to expect them to participate in its organisation.

Removals of large numbers of people under Group Areas Act Proclamations have had widespread socio-psychological repercussions upon the people thus moved. They have largely been living for many generations in close knit communities, often in close proximity to White people for whom they have performed services not only domestically, but in the commercial, artisan, craft and industrial fields as well.

These communities have developed close knit ties within themselves so that each family knew the others and all understood well how to function within their society and how to use the communal institutions which had grown up in the community: health and welfare services, shops, schools, churches, clubs, sports facilities, transport, etc. Other matters such as playmates for children, baby-sitting, borrowing of household goods, etc. were also along well-developed and understood patterns. The general community kept a watchful eye on the behaviour of children and young people and in this manner there was general conformity by consensus to accepted patterns of life.

Group Areas removals destroy at one blow this whole intricate pattern and web of relationships without substituting another in its place. In fact, such relationships take generations to grow and develop and a system of mass removals simply has the effect of placing together huge inchoate masses of people who have no relationships with one another at all and who have to start from the very beginning to develop and find the community institutions and services to which they had been accustomed before. The result is therefore a bewildered and lost collection of people who do not know or trust each other, who do not know where to borrow an egg or arrange a baby-sitter, who cannot rely on their neighbours to keep an eye on the behaviour of their young, and who as often as not have not been provided with basic services such as clinics, schools, hardened roads, churches, community centres or halls.

It has been an interesting, if depressing, experience to watch the immediate deterioration of behaviour patterns - especially among the youth - in the new towns such as Bishop Lavis, Bonteheuwel, Manenberg and Hanover Park. In every one of them there has been press reference to increased drunkenness, juvenile delinquency, gang terrorism and a plea for better protection. In several, civilian police reserves have been appointed to assist the police in controlling this behaviour.

The Institute is here not suggesting that additional houses should not be built, or that they should not be built in the areas named. It is only suggesting that mass removals under the duress of a law must result in problems of this nature. People who move into new houses voluntarily are in a different category and, although they too present problems such as those in the new towns in the Green Belt around London, the problems are of a different kind and not so intractable.

If the problems briefly sketched above are to be solved, then it will be necessary for the authorities to tackle them at source and not to deal with the symptoms. Hospitalisation, imprisonment, small increases in incomes and improvements in vocational opportunities all deal with symptoms and although they may temporarily ameliorate the position, the symptoms will be back again very soon. The Coloured people have reached a degree of sophistication and social development on western cultural patterns which cannot be stopped short of full participation in these patterns.

The most basic of these source causes is the franchise and means of making possible the effective participation of the Coloured people in top level decision making. Drastic amendments to the Population Registration Act will have to be made to avoid the feeling of exclusion and rejection prevalent among Coloured people. Other Acts which will have to be amended or repealed are the Group Areas Act, Separate Amenities Act and the Industrial Conciliation Act. The petty pinpricks of separate entrances, counters, platforms, seats, etc. will have to be abandoned. Fresh legislation which will make it an offence for any person or group of persons to act in such a manner as to restrict the right on the grounds of colour of any person to do or to qualify to do any particular kind of work will have to be passed and the right of equal pay for equal work and responsibility will have to be introduced as quickly as possible. Considerable changes will have to be made in the system for the provision of housing more in line with modern urban design, to allow for greater diversity and space and no occupation of any township should be allowed until a complete set of services has been provided together with the necessary counselling services to enable the new inhabitants to adjust rapidly.

Attention will have to be given to the present discriminatory system of social pensions, grants and subsidies. It costs, for example, approximately 50 cents per child per day to maintain a proper nursery school on the most careful budget. The subsidy is 15 cents per attendance. The effect of such meagre subsidies is that welfare organisations and others who run these crèches must charge inordinately high fees which result in the children being withdrawn and left neglected at home or else a completely unfair burden of fund raising among the more affluent White group must be undertaken.

This sort of problem runs throughout the whole sphere of community welfare and at every level. Old Age, Disability and Blind Pensions are scandalously low; Maintenance Grants do not make possible the maintenance of children; capital grants for the erection of schools, community centres and other welfare purposes and for their equipment as well as grants for the maintenance of such buildings' equipment are so low that the quality of the buildings and the equipment is well below standard and insufficient in space and quantity.

Finally the rate for the job, or equal pay for equal qualifications and responsibilities will have to be instituted.

It is only by tackling root causes in this sort of manner that the culture of poverty discussed in this section will eventually disappear.

CONCLUSION

The Institute wishes to conclude these representations to the Commission by referring to its very recent statement of policy: 'The Road Ahead'. This statement follows logically and historically upon an earlier statement entitled 'Go Forward in Faith' and the latter statement summarises the Institute's thinking on the general principles which underlie the matters under consideration by the Commission. The pamphlet is attached as an integral part of these representations.

The Commission is particularly referred to the last five pages of this document under the headings: 'Poverty, Wages and Work Opportunity' and 'The Road Ahead'.

The Commission is requested to note that this document has been prepared in consultation with the Institute's Executive Committee which is a large body of people fully representative of every sector and region of the full body of the Institute.

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