

(ii) The Commission further recommends that the villages and towns which are established, should be properly planned beforehand and placed on a sound economic footing. They must develop into Bantu villages and towns, in the full sense, which will in due course be entirely administered by the Bantu.

(iii) The 100 odd places in the Bantu Areas, which the Commission indicates as possible points where villages or towns can be located, must be investigated in greater detail as soon as possible, and the greatest possible number of villages must be established with the least possible delay.

(iv) In cases like that of the Transkei and a few other Bantu Areas where small European villages already exist to serve these Areas, the Commission recommends that group areas (in terms of the Group Areas Act—Act No. 41 of 1950) be proclaimed for Europeans and Bantu, and that Bantu villages be developed in the group areas of the latter.

(v) In order to make a success of this great undertaking, the Commission recommends that an effective organisation be built up within the Department of Native Affairs for the establishment and management of villages and towns

in the Bantu Areas. To this end, it is recommended that in the Department there should be instituted—

(a) a Board, to serve as a Township Board for Bantu townships and which will also be competent to establish townships on its own initiative;

(b) a Division, more or less equivalent to the "local authorities" division in the provincial administrations; and

(c) the nucleus personnel, adequately equipped to educate and advise the Bantu in regard to urban administration.

(vi) In view of the fact that private enterprise is not sufficiently developed among the Bantu at this stage to take the initiative in the establishment of villages and towns, the Commission recommends that the Department of Native Affairs and the proposed Development Corporation should perform these functions on behalf of the Bantu.

67. Lastly, the Commission has pointed out more than 100 localities where Bantu villages and towns may be established. These places should be investigated in greater detail and in respect to a number of them, the establishment of townships ought to be undertaken without delay.

CHAPTER 38

THE DEVELOPMENT OF TERTIARY ECONOMIC ACTIVITIES

I. THE IMPORTANCE OF TERTIARY ACTIVITIES IN THE NATIONAL ECONOMY AND THE PARTICIPATION OF THE BANTU THEREIN.

1. The extent of tertiary activities is determined in a large measure by the level of development in other sectors of the national economy. It embraces a divergent range of activities and includes commerce, finance and banking, personal service, administrative activities and domestic households. This sector may, therefore, be of great importance as a contributor to the national income and as an employer of labour. In South Africa, for example, it contributed 20·6 per cent of the national income in the year 1951/52.

2. In most young countries in modern times there is an unceasing shift of labour from the primary to the secondary and tertiary spheres, whilst in the fully-developed industrial lands the shifting takes place in increasing degree from other sectors to the tertiary occupations.

3. The Bantu have already to a considerable extent found access to this sector of the national economy as employers and employees both inside and outside the Bantu Areas. In 1946/47 for instance, 42·3 per cent of the employees in the retail trade of the Union were Bantu; in the Bantu Areas themselves Bantu general dealers constituted 45·5 per cent of the total number

in 1952. Nevertheless, it is clear to the Commission that the progress of the Bantu in this sphere is restricted by lack of training, knowledge, experience and capital. Since the tertiary sector is one in which persons of diverse capacities and abilities can make a living and pre-eminently the sphere for the "small entrepreneur", the Commission is of the opinion that energetic action is necessary so that the Bantu can overcome their initial problems. In a subsequent chapter, closer attention is paid to financial institutions. The Commission, nevertheless, wishes to make a few recommendations in connection with general dealing and commercial training. To begin with, it may be pointed out that, with the exception of financial institutions, the other divisions in the tertiary sector may be dealt with in the same way as general dealing but that the Commission did not find it necessary to discuss the details.

II. THE DEVELOPMENT AND EXPANSION OF GENERAL DEALING IN THE BANTU AREAS BY AND FOR THE BANTU.

4. In this connection, it is necessary first to enumerate briefly the main conclusions arrived at in Chapter 22, viz.—

(i) up till now, general dealing was an important field for the development of a class of Bantu entrepreneurs (and can become so in greater measure than at present);

- (ii) the lack of training, knowledge, experience and capital has hindered the progress of the Bantu in this sphere;
- (iii) the European will have a large share in the commercial distributive trade in the Bantu Areas for a long time still, otherwise the interests of the consumer will suffer; and
- (iv) the existing legislation in this connection does not fully serve its purpose.

5. The principal recommendations of the Commission may be summarised as follows:—

- (i) energetic action will be necessary to assist the Bantu traders in overcoming their manifold problems; for instance, by making provision for commercial training, supply of capital, providing information relative to aspects such as stock control and purchasing procedure, help in the acquisition of supplies and the strict and equitable execution of the policy of giving preference to Bantu applicants for trading stations. By establishing a special commercial section in the proposed development organisation which can take over the aforementioned functions, much can be achieved, and the Commission also recommends the formation of such a section;
- (ii) as far as consumers' co-operatives are concerned, similar action is necessary, speaking broadly, but in addition it would be desirable to appoint a person on the staff of the Registrar of Co-operative Societies, who can furnish information and guidance to and maintain supervision over co-operative societies in the Bantu Areas;
- (iii) in connection with the marketing of farm produce in the Bantu Areas, it is recommended that an inspector should be appointed in the Department of Native Affairs, for the prevention of malpractices in the disposal of such produce;
- (iv) the Commission also recommends that the existing procedure in applying for trading licences, should be replaced by a system of regional licensing boards; and

- (v) in conclusion, it is recommended that the sum of £250,000 should be made available to the proposed commercial section as initial capital.

III. COMMERCIAL TRAINING.

6. Although the Bantu have shown a certain amount of interest in commercial education and their progress in this sphere has been fair, there is a lack of employment opportunities which would justify an extension of existing training facilities. As regards training at educational institutions, it would appear that the necessary interest and enthusiasm on the part of the Bantu might be expected if more opportunities for turning such training to practical account, were created.

RECOMMENDATIONS.

(i) The Commission is of opinion that the National Institute for Personnel Research might with great advantage conduct research (or further research) in connection with the aptitude and abilities of the Bantu for commercial positions.

(ii) The Commission recommends further that the training methods and syllabi must be adapted to the economic requirements of the Bantu Areas as far as possible, that the general education of Bantu interested in commercial training should or must not be neglected, that the demands of employers should be properly taken into account in drawing up syllabi, and planning training methods, and that commercial training must be dovetailed with and adapted to the general background of Bantu workers. It will be necessary to establish technical colleges.

(iii) In conclusion, the Commission recommends that private entrepreneurs in the Bantu Areas should participate actively in training the Bantu, for instance, in commercial methods and practices.

CHAPTER 39

LAND TENURE

I. INTRODUCTION.

1. It will have been observed from Chapter 18 that apart from certain special systems of tenure, in particular cases, the broad pattern of land occupation in the Bantu Areas may be said to centre around two main types of tenure, which are commonly referred to as:—

- (i) communal tenure; and
- (ii) individual tenure.

2. Apart from the fact that under the individual tenure system the land is held under title registered in a Chief Native Commissioner's Deeds Registry, the deed is subject to so many conditions and forfeiture

clauses that there is no great measure of security of tenure; and whatever the difference in principle in regard to the two forms of tenure may be, in actual practice, there is small difference. Moreover, there is virtually no difference in the way of cultivation or the effecting of improvements or any other methods of betterment on the individual tenure allotments (except in many cases the construction of better homes on building allotments) than is the case on allotments under the communal tenure system. In other words, the grant of title deeds, under the existing form, has apparently brought no appreciable signs of advancement.

3. The deterioration of the Bantu Reserves is due to a combination of factors. One of such factors is the system of land tenure and the haphazard allocation of land in the past, before the system of co-ordinated planning was introduced; nor can there be pride of possession of land in which there is no ownership in the full sense of the term, vested in the person who is using it.

II. NECESSITY FOR REVISION OF SYSTEMS OF LAND TENURE.

4. A revision of the systems of land tenure is regarded as one of the prerequisites to the stabilisation of the land in the Bantu Areas and the full economic development of their potential. At the present time the vast majority of the Bantu domiciled in the Bantu Areas have, to a greater or lesser degree, rights in land and grazing privileges in such Areas. Only a small percentage of them, however, are full-time farmers. The rest are workers, for varying periods, outside such Areas, with the result that the cultivation of the lands and such other activities of an agricultural nature as are carried on, are haphazardly undertaken by them during their vacations in the Bantu Areas or by the women and children, which have resulted in deleterious methods of cultivation and other malpractices. In considering any revision of the systems of land tenure it is essential that there should be a division of the populace of the Bantu Areas into two broad classifications, viz.:—

- (i) those who are full or semi-full-time farmers permanently residing in the Bantu Areas and deriving a living from farming activities; and
- (ii) those who earn their living from their labour whether in a professional capacity or in trades, businesses or as workmen or labourers or in any other capacity.

5. It is essential to break the vicious circle in which life in the Bantu Areas is moving, by creating a sound basis of agriculture for the agriculturalists and the provision of towns for the business men, the industrialists and tradesmen, etc. The establishment of towns and villages and the integration of the non-farmers into such urban settlements and the allocation of economic units to full-time peasants under conditional title, should bring about a rational farming system, where the number of stock kept will bear a direct relationship to the type of farming carried on and the carrying capacity of the grazing land.

6. It is necessary to prescribe different forms of tenure in respect of the following two broad classes of land occupation:

- (i) land in towns and villages; and
- (ii) land allotted for agricultural (i.e. farming) purposes.

III. GRANT OF LAND UNDER TITLE DEED.

7. The Commission recommends that in areas where the Bantu desire that their land should be granted to them under title deed, this should be done and the existing forms of tenure should be superseded by such

grants. In making such grants the Commission recommends that these should be freehold titles (in contradistinction to quitrent titles), in other words that the land, plus improvements, if any, should be sold to the grantees at an economic valuation and that titles be issued to such grantees, the deeds to be subject to certain conditions, which are prescribed in detail in paragraphs 58 to 63 of Chapter 39 of the Report, in respect of the following types of holdings:—

- (i) town or village plots;
- (ii) agricultural units (with the following sub-classifications):—
 - (a) mixed farming;
 - (b) pastoral farming; and
 - (c) irrigation farming.

8. The Commission, in recommending the grant of land under title deed, has found it essential, both in the interests of the preservation of the land, and the protection of the Bantu themselves, that such grants of land to them should be subject to certain necessary conditions which have been formulated as set out in the said paragraphs 58 to 63 of Chapter 39 of the Report.

9. The position in the Bantu Areas, under present circumstances, is that the land (apart from the grazing commonages), is already held by the Bantu inhabitants under one or other of the existing forms of tenure. This presents complications which would not be the case in respect of, for example, a newly acquired Trust farm where there are no vested rights. In such a case, it would be possible to introduce a new form of tenure without complications, but in the Bantu Reserves and on Trust farms which have already been settled under existing conditions, it is necessary to bring about a change-over in the forms of land tenure by a gradual process.

10. There should, however, be no change-over from the existing forms of tenure except in declared Betterment Areas which have been properly planned and laid out in approved settlements.

IV. ABOLITION OF ONE-MAN-ONE-LOT PRINCIPLE OF LAND OCCUPATION.

11. The sizes of the arable allotments vary from as low as 1 morgen or even less in some areas (e.g. Natal) to 5 morgen and more (in isolated instances) but the generality of such allotment is that it is, in most instances, impracticable to make a full-time living on the basis of the Bantu's system of farming and there is no scope for a Bantu who wishes to develop and expand his farming activities. The principle of "one-man-one-lot" accordingly reduces every Bantu to a low level of uniformity with no prospects of expanding his activities nor of exercising his initiative. It is essential to make opportunities for the creation of a class of contented full-time Bantu farmers with holdings of sufficient size to enable them to farm profitably and to exercise their initiative and to develop according to their individual ability and resources. The abolition of the "one-man-one-lot" policy is accordingly recommended, but care should be exercised to avoid the centralisation of all the land in the hands of a few individuals i.e. to avoid the creation of a class of land barons.

V. LAND BOARDS FOR SELECTION OF APPLICANTS FOR LAND GRANTS.

12. In the selection of applicants for land grants, a Board should be constituted to make recommendations. In areas where there are Bantu Authorities or other Local Authorities, such bodies should be the Boards for this purpose, while in areas where there are no such bodies, the Board should be constituted from the chief or headman and other Bantu members (the number to be prescribed by the Department of Native Affairs), with the chief or headman as chairman. In areas where there are no chiefs or headman, the Board should be elected from the land holders in such area.

VI. SURVEY AND DEEDS REGISTRATION.

A. FORM OF SURVEY.

13. The question of the form of survey in respect of land grants in the Bantu Areas, has received the careful consideration of the Commission which finds itself

unable to make any other recommendations than that there should be a departure from the present system of survey by qualified land surveyors, of allotments and sites granted to the Bantu in the Bantu Areas, and that a simplified form of demarcational survey should be introduced, with sufficient details to ensure adequate identification of the land plus beaconing; such demarcational surveys to be undertaken by departmental officers.

B. SYSTEM OF DEEDS REGISTRATION.

14. For the reasons set out in paragraphs 34 to 53 of Chapter 39 of the Report, the Commission is of the considered opinion that the system of land registration in the Bantu Areas, under which land and all transactions relating thereto are registered in certain Chief Native Commissioners' Deeds Registries, should not only be retained but should be expanded to include other Chief Native Commissioners, within whose jurisdiction Bantu Areas are situate.

CHAPTER 40

ECCLESIASTICAL DEVELOPMENT

I. THE CHURCHES AND THE SPIRITUAL RESULTS OF THEIR WORK AMONG THE BANTU.

1. The greatest and most difficult problem confronting the Commission was the fact that it appeared as if all efforts in connection with the development of the Bantu Areas, were arrested by the unwillingness of the Bantu. How to convert this reluctance into spontaneous and purposeful action is the central problem. The question which the Commission put to itself was: Can the Christian Religion and Education perhaps achieve this? In order to find out, a series of questions extending over the entire range of Bantu life, was put to the churches.

2. The replies bear witness to the fact that the Christian Religion is indeed a miraculous power which has radically affected the lives of the Bantu in such a way that no natural scientific explanation can be found for the transformation which has taken place in their lives. It is a supernatural power which has asserted itself in their lives and in every aspect of them.

3. The Christian Religion has brought about the following in the case of the Christian Bantu:—

(i) *In physical respects*—attentiveness to the cleanliness and health of the body, as well as to proper clothing. They are more conscious of the need for hospital and doctors. The body is regarded as "a temple of God".

(ii) *In intellectual respects*—a more scientific and philosophical view of life and the world, has taken the place of animistic, magical and superstitious conceptions. They are also more conscious of the need for education.

(iii) *In moral respects*—a greater measure of altruism, readiness for service and sacrifices, fidelity, self-control, independence, responsibility, self-respect, honesty, trustworthiness, sobriety, industry, humility, law-abidingness, respect for other people and for superiors and a smaller measure of fearfulness of the supernatural and the metaphysical. As the churches put it, they are the light and the salt of their environment, so that employers expressly prefer Christian Bantu. Even the enemies of missions bore witness to this.

(iv) *With respect to domestic and family life*—the Christian Bantu family forms a centre of energy in the Bantu community, because the husband and wife as well as the parent and child relationships are based on mutual respect, appreciation and readiness for service and sacrifices. Their houses are usually cleaner and tidier than those of heathen families. The woman has acquired a far higher status.

(v) *With respect to tribal and political life*—on the one hand, the influence of the Christians on the tribal bonds was destructive in the sense that they no longer recognised the functions and status of the chief as high priest. On the other

hand, they were a tremendous constructive influence because they not only showed a loyal disposition as regards the other functions of the chief, namely his administrative, legislative and judicial functions, but also because they had become much better members of their tribe and people by virtue of the elevated moral principles which the Christian Religion prescribes and maintains. Closer connections have also been brought about between tribes as well as among the larger ethnic groups by their instrumentality. They are also more law-abiding. The Christian chiefs also are more progressive as well as being more inclined to co-operate with the State. The Christian Bantu are well-disposed towards Europeans and Coloured persons. Towards Asiatics their attitude is less favourable, because they often have grievances against them.

The unanimous evidence of the churches amounts to saying that in the above respects the Christian Bantu are better members of the South African population than the unconverted tribal heathen Bantu as well as the educated and westernised but still unchristianised Bantu. To the question whether missionary work has been a worth-while undertaking up till now, and will continue to be such in future, if looked at from the point of view of the national economy, the reply is emphatically in the affirmative.

4. In accordance with the evidence of the churches that the results of their missionary work among the Bantu have, undoubtedly, proved that Christian Missions have produced men and women who are assets to their own people as well as to South Africa as a whole, it is self-evident that the churches must continue their missionary work in South Africa with all the force at their disposal.

"The only safeguard for European civilisation in South Africa is an intensified effort to evangelise the non-Christian. We cannot hope to preserve a high Christian way of life, if we allow alongside it a widespread paganism or an equally widespread low standard of belief and practice claiming a remote kinship with Christianity".

Another church lays down the position that unless Christian Missions are energetically continued, the opposite process will occur, namely that we will relapse into a worse barbarism and heathenism than fell to the lot of the old Bantu.

It is necessary, therefore, that the churches should be deliberately associated with the entire development programme for the Bantu Areas, especially in what relates to the development of the Bantu as human beings.

II. THE CHURCHES AND THE FUTURE DEVELOPMENT OF THEIR MISSIONARY WORK.

5. To realise the above programme, the churches will have to concentrate on all aspects of their work among the Bantu with renewed energy.

In connection with their *spiritual work*, they will have to direct their attention, *inter alia*, to the following:—

- (i) the churches must concentrate on the maintenance of an intensive missionary campaign in their own ranks in order to retain their capacity for evangelisation. All possible spiritual and material powers must be mobilised for this purpose;
- (ii) the Protestant Churches particularly must ensure that they produce the required number of missionaries. If their production of missionaries can be raised to the same level as that of the South African Roman Catholics, then they will be able to place 3,051 in the field instead of a mere 260 missionaries as at present, that is to say, 1,800 more than the present total of 1,246 missionaries in South Africa and 2,112 more than the 939 foreign missionaries working in South Africa at the present time. This must be done, because South African men and women ought to be fully capable of coping with the missionary work of their own country. Furthermore, the territories outside the Union should be kept in view. Mission Work knows no boundaries, because it is essentially universal in its nature;
- (iii) the churches must see to it that their future missionaries receive the best training by making use, *inter alia*, of the existent facilities provided by the South African Universities and Theological Seminaries. There is a great need to place thoroughly trained specialists on Bantu missions in the field and to see that they should work under experienced missionaries for a year if necessary, before tackling the task on their own;
- (iv) in particular, the ordinary member of the churches must be quickened into taking part in missionary activity by way of personal work among the Bantu, whereby two million European Christians can participate in the campaign. This would be a great contribution to the improvement of mutual racial relations in South Africa;
- (v) the Bantu Christians also must be made to realise clearly that to a great extent, they have a missionary responsibility towards their own race. As stated in Chapter 14, at least 8,000 Bantu Ministers must be furnished. Their training should also be the best available and should preferably be coupled with the work of one of other Bantu University. The great ideal to be kept in view always, is the launching of a joint missionary campaign in the rest of Africa; and
- (vi) furthermore, the churches must concentrate on the following:—

Extension of their Sunday and Bible School activities; production and distribution of Biblical and Religious films; extensive colportage campaigns; a joint intensive radio service; evangelisation campaigns in heathen areas; distribution of the Bible; training of social workers both male and female; incorporation of the good elements in the old Bantu culture with the church life of the

Bantu; equable and judicious distribution of missionary activities so that Natal, for instance, receives more attention from the churches; and conscious acceptance by the churches of the fact that the future of Christianity in Africa largely lies with the Bantu in and beyond South Africa. This is because Bantudom numbers about 70 million people and is still the relatively pagan bloc of Africa, so that the churches which strengthen themselves among the Bantu will be the churches with the greatest future in Africa.

6. The Commission was very strongly impressed by the constructive work, spiritual and otherwise, which can be done by the right sort of spiritual worker in South Africa, and, therefore, wishes to recommend very strongly that as part of its welfare programme for the Bantu, the State, in addition to indirect support, should also make a generous direct contribution in the form of regular financial support in connection with the training of spiritual workers and missionaries (both European and Bantu). This, however, is a matter in which the churches concerned should take the initiative, and which can subsequently be arranged effectively in consultation with the State. If the aim is to train 4,000 missionaries and Bantu spiritual workers during the first 10 years, this, at the rate of £100 per student per year (a four year course) will mean a total amount of £160,000 a year.

7. It is also recommended that the State should grant subsidies in connection with missionary work as such. Support of this kind will only be given to accredited churches in proportion to the number of European adherents the church has.

In this manner, a part of the taxes contributed by adherents of the South African churches will be applied in connection with the mission work they undertake themselves and this might possibly be done on a pro-rata basis.

8. In reply to a direct question put to them, the majority of the churches were in favour of the State taking over control of education and medical services. These churches, however, stipulated for the following conditions, viz.:—

- (i) that the state control should apply to the institutions of *all* the churches and that no church should then be entitled to conduct private undertakings of this nature;
- (ii) that religious education should be accorded its full rights in the schools;
- (iii) that the churches (i.e. those recognised by the State) should be able to exercise their spiritual influence fully in schools and hospitals; and
- (iv) that a strict selection of teaching and hospital personnel should take place beforehand and that supervision should be strict as regards their conduct and spiritual life.

The Commission identifies itself wholeheartedly with the above, because in this manner missionaries will be placed in a better position to attend to their real task, namely purely spiritual labour. Above all, the Churches are called to the task of purifying and rectifying racial relations by means of their evangelical work in order to ensure a peaceful and prosperous

future for South Africa. Moreover, there are already far too few missionaries and Bantu preachers to attend properly to spiritual work among the Bantu, so that those who are available should not be encumbered with additional responsibilities.

9. In connection with their *educational work*, among other things, the Churches will have to attend to the following:—

- (i) that Bible instruction in schools is carried out properly and that during their training period pupil-teachers should be moulded on the correct spiritual and moral lines. Spiritual ministration to teachers, regular vocational courses in connection with Biblical and Religious Education at school; thorough religious instruction of and ministration to pupils; provision of the necessary auxiliary means in connection with religious education at school—all these are desiderata;
- (ii) it must be kept in mind that a large section of the Bantu are still unconverted (at least 47·4 per cent) and the danger exists that we may have to deal with a secularised Bantudom, consisting of persons who may have a completely atheistic—materialistic outlook. For this reason, even if the State has assumed full control of Bantu Education, the Churches must not forfeit their influences in connection with the matter. On the contrary, they will have to intensify their spiritual ministrations to the staff and pupils of the schools. In addition, the churches will also have to see that their catechetical teaching as well as their Sunday school and Bible-class activities are placed on a sound footing;
- (iii) there remains one sphere of Bantu Education on which the Churches, with their energies thus liberated, might concentrate and that is the wide and neglected field of adult education. This will have to be linked on to health, welfare and ordinary education as well as to other ecclesiastical undertakings, so that as many Bantu as possible derive benefit from adult education. In this connection, the Churches and the State will have to launch a joint effort, in order to bring about a complete approach to the problems. It is the part of the Churches to aid in making the Bantu ripe for the development of their own areas, a line of approach also employed by the T.V.A. in America. If the Churches can be persuaded to do this, they will make a further important contribution to the education and development of the Bantu, especially in the Bantu Areas; and
- (iv) a point which the Commission desires to emphasise strongly, is that, apart from the question whether they still have the schools under their direct control or not, the Churches as such, must be regarded as one of the most powerful pedagogical institutions in existence. The churches do their educational work through the medium of their preaching, divine services, Sunday schools and Bible classes, confirmation classes, church associations, provision of healthy recreation for young people, club work, youth organisations, pastoral work, charitable work, etc. By these means, their influence

extends deeper and further than the mere intellectual development of the human being—it affects his whole character and personality. The Bantu stand in great need of men of steely will and steadfast character. It is pre-eminently the task of the Churches to produce such persons.

10. In connection with their *medical work*, the Churches must be brought to accept the fact that it is the duty of the State to attend to the physical care of its subjects and that it is the duty of the Churches to look to the spiritual needs of the people, so that every church will take charge of spiritual ministrations to patients and members of the hospital personnel belonging to its own denomination. This means that eventually the State must assume control of all hospitals, but that the Churches will contribute their indispensable share in connection with this matter, for instance, by serving on hospital boards and assisting Bantu Authorities to play a continually-increasing part therein.

The Commission is of opinion that if the State takes over control of mission hospitals (of which there are 32 in the Bantu Areas and 34 in the non-Bantu areas), it should begin by assuming responsibility for those in the Bantu Areas. Using these hospitals as its starting point it can expand medical services further until all these areas are evenly and completely covered.

11. In connection with *general services*, the following are particularly important:—

- (i) *Community Centres*—the creation on a large scale, especially in Bantu towns, of community centres which in case of need can be linked on to health centres. At present there are only two such centres in the Bantu Areas, so that the opportunities for further development are enormous. Training of social workers to take charge of the activities of such centres is very important.
- (ii) *Printing Presses*—a guarantee that sufficient provision for this need will be made by the churches, especially in the Bantu Areas, where there are only two printing presses which cost a meagre £3,000. The Bantu must be furnished with desirable reading matter. This is an indispensable contribution in connection with the development of these Areas. The co-operation of the State will be necessary.
- (iii) *Film Service*—production and showing of suitable films on an extensive scale by the churches collectively and in co-operation with the State. It should be emphasised, however, that education and teaching, medical and health services, community centres and printing presses, film and radio services, etc., must be tackled on a co-ordinated, systematic and organised basis.
- (iv) *Missionary Development Boards and Mission Corporations*—in the track of the Development Corporation proposed elsewhere in the Report with respect to the economic development of the Bantu Areas, the Commission suggests that the churches should consider the question of creating similar bodies in the interest of better planning, more rapid action and more energetic mobilisation in connection with their mission work.

(v) *Mission Press Bureau*—such a mission press bureau will be of great importance in establishing mutual contacts and creating a sense of solidarity.

(vi) *Mission Information Bureau*—such a mission information bureau will be able to continue the work initiated and achieved by the Commission (in the missionary sphere) by doing continuous research with a view always to being conversant with missionary affairs both within and beyond South Africa.

(vii) *A Mission Vigilance Committee*—the committee will have to guard against corrupting spiritual and ideological influences upon the Bantu, for example, through the medium of newspapers, films, radio services, social conditions, etc. Bantu will also have to serve on this body and keep the State informed of developments. The committee must also be able to give information and furnish guidance.

III. THE CHURCHES AND THE OBSTACLES CONNECTED WITH THEIR WORK.

12. According to the evidence of the churches there are many obstacles connected with their work especially in the *urban areas* but also in the *Bantu Areas* as enumerated in paragraphs 57 to 65 of the Report. From this, it is clear that the speedy and complete development of the Bantu Areas has become imperatively necessary in order to counteract the process of integration with its sequel of evils, as far as possible. Furthermore, it is necessary that the development of these Areas should take place in accordance with a plan and be adapted to the needs of the Bantu themselves, so that their towns for example, will be Bantu towns in the full sense of the word. The Churches, the State, local authorities and the Bantu themselves must do everything in their power to make a clean sweep of the bad conditions now prevailing. The reclamation of the Bantu themselves as well as the rehabilitation of their Areas has become imperative. The European farmers in the rural areas will also have to assist in promoting the Missionary Cause among their farm labourers on a still greater scale than formerly. In short, everyone concerned must realise that as far as possible the execution of the recommendations will take place on an integrated basis, so that the one works along with the other as closely as possible and one undertaking is linked to the others. The planning and carrying out of development should take place in accordance with a comprehensive scheme previously drafted. As a matter of fact, much has already been done by many bodies, but this is not the solution in the true sense of the word. The Bantu must be guided to construct their own economy on their own soil, in their own milieu and out of their own spirit and energy and to move forward along the path of their own civilisation according to the tempo of their own ability to develop. The desire for self-help must be stimulated in the Bantu. Nothing has ever been gained without sweating and labouring for it.

13. On the basis of evidence from Native Commissioners, and the churches themselves, but especially on account of its own findings, the Commission recommends the abolition of the *radius rule*, i.e. the

restriction that a denomination may not erect a school or church building within five miles of an existent school or church building belonging to another denomination, will thus be done away with. With regard to the allotment of church sites to the churches receiving State recognition, the Commission suggests a new procedure. Sites will no longer be allotted in an arbitrary manner but in accordance with the merits of each application. It is proposed that in every area under the jurisdiction of a Chief Native Commissioner, a representative and advisory body of the recognised churches, with the Chief Native Commissioner as chairman, will deal with applications periodically in order to transmit such applications together with their recommendations to the Department of Native Affairs for final approval or rejection. Supplementary measures will also have to be taken for further and better control of this matter.

The object of the new regulation is to ensure thorough attention to the spiritual needs of the Bantu and maintenance of religious freedom for the Bantu to the exclusion of the risk that a state of anarchy may arise in the religious sphere.

14. The Commission attempted to institute a thorough inquiry in connection with ecclesiastical Sectarianism and Separatism among the Bantu, because there are such a large number of adherents (761,000) of these splinter-movements among the Bantu and no fewer than 1,286 applications for Government recognition figure on the Departmental waiting list. The Commission, therefore, addressed a series of questions to the churches as well as to Native Commissioners, the replies to which are dealt with in the Report under the following heads:—

- (i) original causes (negative and positive causes) and results of Sectarianism among the Bantu;
- (ii) general characteristics of the two main streams, namely the Ethiopian and the Zionist;
- (iii) training of Sectarian ministers;
- (iv) influence of Sectarian ministers among the Bantu; and
- (v) possible consolidation of the groups.

The Commission accepts the standpoints and facts which have come to light in connection with the above; moreover, the Commission would like to say that the state of affairs in connection with the matter is of such a nature that it is harmful not only to Christian Missions, but also to the general development of the Bantu.

The Commission, therefore, recommends that, *inter alia*, the following should be done:—

On the part of the State—

- (i) freezing of the further recognition of churches for as long as the State considers it necessary. There are already 78 churches which enjoy this privilege. South Africa and more specifically the Bantu do not need more societies. This includes both European and Bantu;
- (ii) recognition only of independent mission churches which may develop from the above-named number;

- (iii) employment of educated and well-disposed Bantu ministers of recognised churches in connection with general matters affecting the Bantu, for instance, to serve on Bantu authorities, etc.;
- (iv) stricter supervision of the activities of the Sectarian movements in order to put a stop to the exploitation and corruption of the religious life of the Bantu. In this connection, Bantu authorities, particularly, can do a great deal;
- (v) provision of financial assistance in connection with the training of missionary workers of the churches receiving state recognition; and
- (vi) licensing of all persons who wish to do ecclesiastical work among the Bantu. What applies to the medical profession, is of still greater importance with respect to the exercise of spiritual influence over the Bantu. Candidates will have to comply with the following requirements among others:—
 - (a) production of acceptable certificates in connection with their training; and
 - (b) production of reliable testimonials regarding their character and conduct. It is impossible for the State to permit or protect camouflaged witch-doctors, exploiters or communists among the Bantu. The clerical garb sometimes serves as a cloak for such persons.

On the Part of the Churches—

- (i) energetic evangelisation of heathens and all remaining outside the communion of the recognised churches;
- (ii) thorough and extensive training of missionaries and Bantu Ministers;
- (iii) acceleration of the process of becoming self-governing, and consolidation of Mission churches as far as possible;
- (iv) encouragement of an oecumenical spirit in order to bring about effective co-operation among the churches as regards the various aspects of their missionary work;
- (v) assistance by older established churches, for instance, by making their theological training facilities available to aspirant ministers of recognised Bantu churches; and
- (vi) support of the State in every possible way in connection with its efforts to educate and develop the Bantu. Churches and State *must* go into action with closed ranks. At the same time this includes the educated and well-disposed Bantu.

On the part of the Bantu—

- (i) realisation of the fact that ecclesiastical unity is a necessity for them;
- (ii) acceptance of the necessity for European help and guidance;
- (iii) adherence of sects to churches already recognised, whether these are under European or Bantu control—there is a wide choice; and
- (iv) avoidance of splinter-movements in the ranks of the recognised churches. The unity of Christendom should be preserved at all costs. Only grave religious and moral reasons should prevail here, personal and selfish motives not at all.

Briefly this amounts to saying that it is not a question of State recognition in the first instance, but that far more important considerations are involved, which must first be faced and rectified by the State, the Churches and the Bantu themselves.

IV. THE CHURCHES AND THEIR MUTUAL RELATIONS.

15. The Commission also went into the problem of the mutual relationship between the churches, and put a number of questions concerning this to them as well as to the Native Commissioners. In the Report the following aspects of the matter are dealt with: reasons for collaboration between the churches; the degree of ecclesiastical collaboration attained up till now; and the attitudes of the churches with respect to mutual collaboration. On the basis of the foregoing, the Commission recommends the following:—

- (i) The accomplishment of church unity as far as possible; and
- (ii) Ecclesiastical collaboration as far as possible and especially as regards the following aspects of the work of the Churches—
 - (a) *their spiritual work*, joint evangelisation campaigns, training of missionaries, Bantu Ministers and evangelists; colportage schemes, manufacture and exhibition of films, radio services; regular missionary conferences; mission boards; information and press bureaux; missionary corporations; Sunday and Bible school depots; a mission vigilance committee; uniformity in regard to Bantu institutions and cultural possessions; improvement of racial relations; and maintenance of a reciprocal code of etiquette among themselves;
 - (b) *their educational work*, adult education on a communal basis; joint service on school commissions and boards; joint Sunday school activities and facilities; joint facilities in connection with the recreational activities of Bantu youth; club work; institution of youth associations and organisations; establishment of Bantu universities in the North; training of Bantu leaders in the various spheres of Bantu life; spiritual ministrations to teachers and pupils; establishment of orphanages and institutions for the blind and the deaf; participation in propaganda and enlightenment campaigns among the Bantu in connection with the development of the Bantu Areas;
 - (c) *their medical work*—joint services on hospital boards; spiritual ministrations to hospital staff and patients; participation in health campaigns and the establishment of institutions for defective persons;
 - (d) *their welfare work*—training of social workers; establishment and maintenance of community centres; foundation of social councils, social and cultural associations as well as hostels for the aged; assistance in connection with the provision of healthy recreational facilities for the Bantu; and

(e) *their general services*—joint printing presses; provision of suitable reading matter, libraries, radio and film services for the Bantu.

The Commission strongly recommends that the churches should convene conferences to deliberate on the execution of the above.

In view of the above it is desirable that the churches should be directly represented in the bodies which the State may possibly call into being to develop the Bantu Areas that is to say, both on the regional and the national bodies.

V. THE CHURCHES AND THEIR RELATIONSHIP TO THE STATE.

16. The Commission then viewed the Churches and their relationship to the State under the following two heads, namely:—

- (i) the historical background and general principles in connection with the relations between Church and State; and
- (ii) the obligations of the Churches towards the State.

Against the above background and on the basis of the fact that the Churches should have an important share in connection with the execution of a programme of development, the following, among other things, will have to take place as regards their relationship to the State:—

- (i) consolidation of the ecclesiastical front so that collaboration on the part of the Churches with the State can take place on an easier basis;
- (ii) an attempt at the conversion of the whole of Bantudom to Christianity in order to enable the Bantu, who are experiencing a process of dislocation, to acquire a new spiritual foundation and a fixed course of life;
- (iii) institution of a special section: "Church and Mission Matters" in the Department of Native Affairs in conjunction with the Division: "Bantu Social Welfare", as proposed in Chapter 42;
- (iv) registration *de novo*, of all churches and missionary societies in order to clear up the existing confusion as regards who is really recognised and who is not;
- (v) the issue of permits to *all* missionary workers who wish to labour among the Bantu, in order to prevent witch-doctors, communists, agitators and exploiters carrying on their undesirable and politically dangerous practices under the cloak of Christianity;
- (vi) the issue of special licences to missionary workers who wish to work in the Bantu Areas as such;
- (vii) the appointment of well-instructed missionary workers to development boards by the State;
- (viii) collaboration of the Churches and the State in connection with most of the matters in respect of which the Churches can also mutually co-operate with each other, as already set out in paragraph 15 above; and

- (ix) wholehearted support of the State by the Churches in connection with the assumption by the firstnamed of control over Bantu Education and possibly of medical services also at a later date. Since it is a Christian and democratic State which will have this control in its hands, this virtually amounts to stating that through the medium of the State, the Churches will collectively control every Bantu school and hospital, and that to an increasing extent and by way of a gradual process of development with the help of the Churches and the State, the Bantu will acquire control over their own affairs. The ideal is that by the time the Bantu have complete autonomy in connection with their own affairs, they will also be completely converted to Christianity.

VI. THE CHURCHES AND THE BANTU.

17. In its questionnaires to the churches as well as during the taking of verbal evidence from them, the Commission put a series of questions to them in connection with their attitudes towards the Bantu and their affairs. The Commission has summarised the results of its inquiry under the following heads in the Report:— resumé of the evidence of the churches relative to Bantu affairs in general; the churches and the system of rule through chiefs; and the churches and the manner in which Bantu development should take place. cursorily, the following are the principal points which emerged in this context viz.:—

- (i) acceptance of the Divine Providence in the phenomenon of nations and peoples—one differing from the other—as we find it in this world, and so also in South Africa;
- (ii) acceptance of the principle of a Christian trusteeship of the Europeans towards the Bantu who are still “minors” at the present moment, and that, too, in accordance with the dispositions of a Higher Hand;
- (iii) the necessity for a characteristic Bantu culture and a characteristic form of vital expression within the Christian Religion;
- (iv) the necessity for acceleration of the process of making the Bantu ecclesiastically independent;
- (v) confirmation of the fact that the presence of the European in Africa is necessary for the continued existence of Western Civilisation and Christianity in Africa;
- (vi) the importance of the orientation of missionary workers with reference to the language and culture of the Bantu;
- (vii) the undesirability of certain Bantu customs which are in conflict with the Christian Religion; such for instance as witchcraft, “smelling out” practices, etc.;
- (viii) the desirability of preserving the good features in the old Bantu culture, as for example handicraftsmanship, the Bantu tongues, etc.; and
- (ix) maintenance of the system of rule by chiefs, on certain conditions such, for instance, as the disappearance of the high-priestly status of the

chiefs with respect to worship of ancestral spirits, initiation and rainmaking ceremonies; furthermore, that chiefs should receive a thorough training; that they shall rule through the medium of tribal councils, etc.

VII. THE CHURCHES AND THE DEVELOPMENT OF THE BANTU AND THE BANTU AREAS.

18. At the Zebediela Estates in the Potgietersrust district, an experiment has been going on for the last few years by means of which the problems of the Bantu employees have been approached in their entirety, that is to say, attention has been paid to their economical, physical, medical, educational, social and spiritual needs. A missionary with a number of evangelists has been engaged in the scheme, chiefly in connection with the social and spiritual affairs of the Bantu. The results were highly satisfactory. What Dr. Quin, the driving force behind the scheme, has achieved is to demonstrate in miniature what could be done on a national basis. This is an effective object-lesson showing that reclaiming land or ground without reclaiming people is a futile task. Moreover, it shows that the churches, through the medium of their missionary work, should have an integral share in the development of the Bantu and their Areas, and finally that development on a fragmentary instead of a comprehensive basis is fruitless. The Bantu, the State and the Church all have their particular part and calling in this respect.

19. *The Bantu* must realise that it is good and indeed the highest honour for them to be Bantu, that they in their turn have a task in Africa which *they* alone can fulfil and that they have not even reached the threshold of their possibilities as yet. They must be made conscious and proud of their nationality in order to display their initiative, pluck, energy and endurance. They must not be creepers, but strong trees fed and anchored by their own roots: “Men are made stronger by realising that the helping hand they need, is at the end of their own right arm.” Their national life must come into its full rights. That which is good in it must be preserved and built on, and by fertilisation from without and growth from within, it must attain to its full evolution in harmony with and parallel to that of the Europeans. By harnessing their own energies they must reveal their personal qualities. There is no other way but this. No “magical formula” can bring it about. According to the ordinance of creation, they must do it themselves by the sweat of their own exertions. The fact that they have a vocation in Africa towards the Europeans, themselves and the other aboriginal peoples, is what the churches in their preaching and ministrations to the Bantu, must perpetually impress upon their hearts. The Churches can do this like few others.

20. *The State* and the Churches do not form an antithesis in South Africa. On the contrary, the one is the team mate of the other. In South Africa, they are certainly dependent one upon the other, especially as regards the spiritual and temporal elevation of the Bantu. Good mission policy is good government policy in South Africa, and forms the basis of a sound racial policy.

21. Moreover, the State and the Churches must accept the fact that it was by no mere accident that European Christianity established itself at the southern point of Africa, but that a high and exalted purpose was intended. In actual fact, the Sovereignty and Omnipotence of God is accepted as an article of the Union Constitution, and an article which is entrenched not only in that constitution but also in the Christian conscience of the vast majority of its citizens. South African Christianity must be made and kept conscious of its vocation as regards the rest of Africa. Thus only can Christianity retain its position in Africa and avoid vanishing like North African Christianity at the close of the seventh century. Indeed, it is the task of the Churches and the State to see that, as far as it is in their power, the future of Christianity in Africa is ensured.

22. All this calls for sacrifice. It is the task of the Churches to inspire Europeans to this sacrificial deed. The Europeans must be brought to serve the cause to

the best of their ability; to give the best of their administration, organisation, technique, art, science, religion, ethics and themselves. The best of our European sons and daughters will have to serve as "Missionaries" in every sphere of civilised life. The 2½ million Europeans will have to start the process of Bantu development and self-realisation, and by their control, enlightenment, collaboration, example and inspiration they will constantly have to remain the onward driving influence in order to help the Bantu to work out their own highest salvation.

23. South African Christianity must be brought by the agency of the Churches to practise what it preaches, namely that there is no life without its sacrifice, no victory without its cross; and that a people without a calling is a people without a future, but that a people which fulfils its vocation is indestructable because "the world passeth away and the lust thereof, but he who doeth the will of God, abideth for ever" (1 John, 2:17).

CHAPTER 41

HEALTH

PROPOSALS FOR AN ADEQUATE HEALTH SERVICE.

I. INTRODUCTION.

1. In Chapter 15, the existing health services are reviewed and it is indicated that the district of a magistrate or a divisional council, in the Cape Province, constitutes the district of a rural health authority. For health administrative purposes, the Bantu Areas falling within the boundaries of such a district, form an integral part of that district. Certain difficulties arise out of this arrangement. Most of the rural local authorities have done little towards development of their health services, their activities in this regard often being limited to action in connection with outbreaks of infectious disease. The position is aggravated by the fact that the Bantu Areas within their boundaries, contribute little or nothing towards the expenditure incurred on health services by the local authority concerned. Confusion is created by the fact that, unlike magistrates in these districts, Native Commissioners do not provide health facilities, while the multiplicity of agencies providing health services described in Chapter 15, leads to overlapping and maldistribution of available services and facilities.

2. These difficulties could be alleviated by having a single health authority to provide all the facilities required for a complete service in the Bantu Areas. This health authority should employ Bantu wherever possible although in the initial period they should work under the supervision of suitable Europeans to supervise the introduction of the service.

II. REQUIREMENTS FOR A FULL HEALTH SERVICE.

3. The following facilities will be required for such a service:—

- (i) hospitals in the following categories:—
 - (a) general (including maternity, orthopaedic, chronic sick and convalescent);
 - (b) infectious diseases (general infectious disease, tuberculosis, venereal disease, and leprosy); and
 - (c) mental (including institutions for the feeble-minded);
- (ii) clinics (operated by specialists, medical officers of health or clinical medical officers, general practitioners, dentists and clinic nurses on out-patient lines) for—
 - (a) specialist attention;
 - (b) medical and dental attention including minor ailments, dressings, etc.;
 - (c) ante-natal and post-natal attention including birth control;
 - (d) paediatrics, including preventive immunisation facilities; and
 - (e) venereal disease and tuberculosis diagnosis and treatment on out-patient lines;
- (iii) laboratories;
- (iv) ambulances;
- (v) domiciliary medical services;

- (vi) nursing services by district nurses (for minor ailments, general nursing assistance and midwifery), and health visitors (doing health educational work with special reference to tuberculosis, venereal disease and other infectious diseases);
 - (vii) non-personal health services — sanitation, environmental health, etc., by sanitary inspectors with field assistants; and
 - (viii) training facilities.
4. The personnel for such a service will comprise medical specialists, general practitioners, medical officers of health, clinical medical officers, dentists, clinic nurses, district nurses, health visitors, sanitary inspectors and field assistants.

A survey of the facilities available to the Bantu Areas revealed the following:—

A. PERSONNEL.

5. To date no Bantu has been registered as a *medical specialist* in any of the 21 recognised specialties. Although specialist practice is almost confined to the larger towns, facilities exist whereby Bantu indigents, like paying patients, may be sent to such places where specialist services are available.

6. The number of *doctors* registered in the Union in 1948, has been compared with the 1946 census figures, and it was found that there were then 2,381 persons of all races per doctor in the Union as a whole, while in the five Bantu Areas there were 4,640 Bantu per doctor. It is usually considered that there should be about one medical practitioner per 1,000 population.

7. There were 5,777 medical practitioners on the Medical Register in 1951, of whom 61 were Bantu; of the 55 practising in the Union, 29 or 53·5 per cent had settled in the Bantu Areas

8. There are 444 district surgeons in the Union of whom 385 are part-time and 59 whole-time. Of the district surgeons 200 are stationed in districts with extensive Bantu Areas; 167, including three missionary doctors and one Bantu private practitioner, are part-time district surgeons, the remaining 33 being whole-time district surgeons.

9. *Medical Officers of Health* are responsible for the health services which the employing local authority provides. The Union Health Department refunds one-third of the salary of a whole-time medical officer of health to the local authority. As far as is known, no Bantu practitioner in the Union has the diploma in public health which is necessary for appointment to a post of whole-time medical officer of health.

Clinical Medical Officers are engaged by local authorities in clinical work either in an isolation hospital or in an out-patient clinic. The Union Department refunds seven-eighths of the salary of whole-time clinical officers, and the same proportion of the expenditure incurred by local authorities employing part-time officers on a "per hour session" basis. It is not known what number of clinical medical officers are employed in the Bantu Areas.

There were 991 registered *dentists* in the Union in 1951. It is considered that there should be no more than 5,000 non-Europeans per dentist. There are no Bantu dentists practising in the Union, and no facilities exist for their training; it is not known what dental clinical facilities exist in the Native Areas.

Clinic and hospital nurses are the counterpart of the clinical medical officers working in clinics or isolation hospitals.

District nurses are expected to devote most of their time to domiciliary visits. They may have either the general or the midwifery qualification, or both, depending on the requirements of the employing body. In the Bantu Areas, Bantu nurses with provincial hospital certificates, mission hospital certificates or mines hospital certificates are also acceptable for refund purposes if no nurses with registerable qualifications are available. There are at present 204 district nurses employed in the Bantu Areas, with the assistance of the statutory refunds, and also 14 subsidised nurses.

Health visitors are normally employed on health educational and preventive work in respect of, for example, infectious diseases and child welfare. They may conduct ante-natal and post-natal clinics under the supervision of a doctor. The incumbents must have either the midwifery or the general certificate as well as a health visitor's certificate. A mothercraft certificate is always regarded as a strong recommendation for appointment. It appears that a number of Bantu nurses have qualified for this type of work, although the number working in the Bantu Areas is not known.

Health Inspectors attend to the non-personal health services for which local authorities are responsible. The Union Health Department refunds one-third of a health inspector's salary to the employing local authority. Bantu may qualify as health inspectors but few, if any, have done so.

Field Assistants are uncertified persons employed, mainly by the State, on field control work in connection with malaria, bilharzia, typhus, plague, small-pox and general sanitation work, such as D.D.T. de-verminisation duties, work as lay vaccinators and organising rural Bantu communities for immunisation. The few Bantu employed as field assistants, are proving most useful.

B. HOSPITALS.

10. The beds for Bantu patients in hospitals in the Bantu districts, are available to patients from both the "Bantu" and "European" Areas of these districts, and also from surrounding districts. The "population per bed" ratio is, therefore, not related to the population of the Bantu Areas alone, but is based on the total Bantu population of the Bantu Area district.

11. In general hospitals, there is 1 bed per 644·3 Bantu population. A ratio of 1 bed per 500 Bantu population is considered to be a reasonable standard for Bantu rural areas. On this basis, there is a shortfall of 2,563 beds. Mission hospitals provide 43·8 per cent of the available general beds. There is no accommodation for the chronic sick.

12. There is a total of 2,217 beds for Bantu suffering from infectious diseases—excluding leprosy—in the Bantu Area districts, and 51.5 per cent of these are provided in mission hospitals. The bed position regarding infectious disease patients is not unsatisfactory except that there is a shortage of beds for patients suffering from pulmonary tuberculosis; the number of beds available for leprosy patients, exceeds the demand.

13. The hospital accommodation available for mentally disordered Bantu patients, falls far short of the demand while there are no institutions for feeble-minded Bantu patients.

C. CLINICS.

14. Out-patient clinics are attached to most general hospitals, both provincial and missionary. Some such clinics provide for dental sessions.

15. Detached general out-patient clinics are maintained in some urban areas located in the Bantu Areas districts. They are established and operated by local authorities on a seven-eighths refund payable by the Union Health Department or, where they are run by a provincial administration, on a 100 per cent refund basis.

16. Tuberculosis and venereal disease clinics are provided and operated by local authorities on a seven-eighths refund payable by the Union Health Department. There are seven tuberculosis and 22 venereal disease clinics in the Bantu Areas districts.

17. Grants are made annually by the Union Health Department to voluntary societies, in respect of medicines and dressings used at 47 dispensaries in the Bantu Areas.

18. Most of the 204 district nursing services in the Bantu Areas, are operated from clinics which serve as headquarters. The type of service provided depends on the qualifications of the nurse employed. The buildings and equipment are provided by the employing body.

19. Doctors, usually district surgeons, authorised by the Union Health Department, visit areas lacking medical aid in various districts, in terms of Section four of Act No. 36 of 1927, to provide an out-patient service. The Union Health Department also authorises district surgeons to visit specific areas in order to treat venereal disease. At the same time other patients may be seen. In view of the modern treatment employed, these visits are for a limited period only, so that accommodation is usually not provided.

20. At the health centres, free medical, maternity and child welfare services—including immunisation work and health education—are provided on an out-patient basis. A certain amount of domiciliary work within a radius of about three miles of a centre is also undertaken by the staff. The staff usually comprise medical officers, nurses, midwives and health assistants, the latter being employed as recorders, educators and sideroom workers. In the Bantu Areas districts, there are 12 health centres, some of which have sub-centres.

21. Ambulance services in the Bantu Areas are inadequate. The Union Health Department provides ambulances at its hospitals and at some of its health centres, and bears the cost of transportation of indigent patients as a measure of poor relief.

Local authorities in the larger centres operate ambulance services for both infectious and non-infectious patients, while some charitable organisations such as missions, the Red Cross Society and the St. John's Ambulance Brigade, also operate a few ambulances.

D. TRAINING FACILITIES.

22. There are facilities in most spheres for the training of Bantu men and women as doctors, nurses and medical auxiliaries. The courses of training and the examinations are identical for European and non-European candidates. Non-Europeans including Bantu, have trained as doctors at the Universities of Cape Town and Witwatersrand since 1937, and in 1952 a medical school, specially for the training of non-European doctors, was established at the Natal University. The normal course extends over six academic years (seven at Natal University), and this is followed by a year of compulsory internship. The Universities of Cape Town and the Witwatersrand also conduct post-graduate medical education.

23. There are two dental schools, at the Universities of Pretoria and the Witwatersrand, respectively. The course of training extends over five academic years.

24. Courses of training for certificates in general nursing and in midwifery, registerable with the S.A. Nursing Council, are provided for all races, at the provincial hospitals. Courses of training for the hospital certificate (which is not registrable with the S.A. Nursing Council), are provided for Bantu women at certain provincial, mission and mine hospitals. Post-registration training for senior nurses, is available at three of the medical schools but has not as yet been taken advantage of by Bantu nurses. Certain technical colleges give a course of training for the health visitors' and school nurses' certificates, which is available to all races. There are at present no facilities available in the Union for Bantu girls who wish to nurse mental or mentally defective patients, or who wish to qualify for the mothercraft certificate.

25. Courses of training for the general certificate for sanitary (health) inspectors, are available at various technical colleges and are open to matriculants of all races. Qualified health inspectors may also train for the further certificates in meat and other foodstuffs inspection, tropical diseases and fumigation. The necessary facilities for training for the latter certificates, are provided by certain large local authorities approved for this purpose by the Union Health Department.

26. Courses of training for pharmacists are normally provided at technical colleges, but a parallel system of university training is now being developed. In addition to their academic training, candidates must serve a period of apprenticeship either in a pharmacy or, by a recent decision, in a selected hospital. The fact that the practical training can now take place in a hospital, will overcome the difficulty previously existing for non-Europeans when the apprenticeship had to be served in an "open" shop.

E. CONCLUSIONS.

27. A survey of health facilities in the Bantu Areas, indicated that the number of available trained units is inadequate. This is also true of hospitals and related facilities with the exception of hospitals for leprosy, general infectious diseases and venereal diseases. Many of these facilities are, moreover, located outside the Bantu Areas, or are not sited with due regard to the needs of these Areas as a whole, largely due to the fact that these facilities are provided by several different agencies. This could be improved by transferring the health responsibilities of these agencies to a single authority which would be responsible for providing a comprehensive and co-ordinated service. This service should be staffed by Bantu as far as possible to attract trained Bantu to these Areas, but should be operated initially under the direction of Europeans until the Bantu can assume full responsibility.

28. Practical considerations indicate that the Union Health Department, and not an independent Bantu health authority, should develop and operate the service. A network of clinics should form the basis of the service, and the Bantu concerned should contribute to the cost of the service through a health tax. In addition, patients should normally make a small contribution towards the cost at the time the service is rendered. This service should be supplemented by private practice by Bantu.

III. RECOMMENDATIONS FOR A FULL HEALTH SERVICE.

29. (i) The Native Commissioners should, for purposes of the Public Health Act, replace magistrates and divisional councils as the rural local authorities for these Bantu Areas. The latter should, if possible, be consolidated into compact blocks, and be divided into a suitable number of Native Commissioner districts.

(ii) In the Bantu Areas, the health responsibilities of all the statutory authorities and also ultimately, with their prior agreement, of the charitable organisations

and missionary societies, should be transferred to the Native Affairs Department which should then delegate these responsibilities to the Union Health Department.

(iii) The Union Health Department, in consultation with the Department of Native Affairs, should then be responsible for providing the full range of medical, dental, nursing, laboratory and preventive services—including the necessary hospitals, clinics and ambulances—the basis of which would be formed by a network of clinics. Meantime, the Union Health Department should have powers to control extensions to existing services.

(iv) In order to ensure satisfactory liaison, the Chief Health Officer should appoint a senior medical officer of his staff to act as his adviser in connection with the Bantu Areas, and to co-operate with the Native Affairs Department.

(v) This Bantu health service should be developed on simple lines and financed from a special Bantu Health Services Trust Fund to be established by the Department of Native Affairs and maintained partly by a health tax imposed on all taxable Bantu in the Bantu Areas. Those patients able to pay a small amount should make a contribution at the time of the service, at least in respect of the medicines and dressings supplied. Preventive services and immunisation against infectious diseases, should, however, be provided free of charge. The extent of the services provided will naturally depend upon the moneys available in the Fund.

(vi) The Bantu health service should be staffed as far as possible, by qualified Bantu personnel working initially under the general supervision of Europeans who should, however, gradually be replaced by suitable Bantu incumbents. Bantu private practitioners should be permitted to supplement this service. Non-Bantu private practitioners already in practice in these areas should not be disturbed, but the influx of additional prospective non-Bantu private practitioners should be controlled by a permit system.

CHAPTER 42

WELFARE SERVICES

PROGRAMME FOR SOCIAL DEVELOPMENT AND WELFARE SERVICES.

I. INTRODUCTION.

1. The kernel of the problems in the social sphere in the Bantu Areas, is under-development and lack of knowledge and systematic guidance in the way of adaptation and sound social evolution. The measures described in Chapter 16 aim chiefly at the elimination of destitution and at ensuring social security for physically or mentally handicapped persons, and from the nature of the case, represent no solution of the key problems in these Areas.

2. Although the Commission is aware of the necessity that already exist in these Areas for rehabilitative and curative services, it may be deduced from available information that the future task in the Bantu Areas, is of a far more comprehensive character than an ordinary programme of mere social security. For this reason, the Commission is convinced that the correct approach is a fundamental one, namely, a programme of social development which is closely integrated with, and adapted to, a broad programme for the complete development of the Bantu Areas. This view does not imply that the Commission does not have an appreciative attitude towards the work being done by the persons concerned at the present time.

II. PRINCIPLES OF APPROACH IN A PROGRAMME OF SOCIAL DEVELOPMENT.

3. The Commission, therefore, wishes to recommend the following principles of approach on which a programme of social development in the Bantu Areas, may be founded—

- (i) that welfare services in the Bantu Areas be developed as an integral and functional part of a wider programme of development;
- (ii) that the success of social development will depend on the support and co-operation of the Bantu community itself which will not only have to reveal readiness and dynamic energy for development in its own ranks, but will also have to co-operate in the actual work of organising and carrying into effect a plan for systematic social elevation;
- (iii) that the task of social reconstruction and development calls for the ready co-operation of qualified Bantu leaders in making their energies and talents available for the social elevation and development of the Bantu Areas;
- (iv) that the Bantu population itself should gradually and systematically assume responsibility for the organisation as well as the execution of a social welfare policy, and that for this reason, provision should be made for the training of qualified administrative and executive personnel drawn from the Bantu community itself;
- (v) that fundamental education of the entire population of the Bantu Areas must constitute a basic and essential sub-division of developmental planning, and that through fundamental education the population must be systematically assisted along the path of progress, adaptation and alteration of the traditional pattern of living;
- (vi) that the elimination of illiteracy and general ignorance is an essential prerequisite for intensive social, economic and political development;
- (vii) that the time factor is important, and projects in the sphere of fundamental popular education must be so planned that they keep pace with the general progress and tendencies of development;
- (viii) that conventional methods of education can hardly keep pace with the demands which accompany accelerated development, and an organised system must, therefore, be put into effect, according to a draft plan by which the community as a whole can be guided during the process of adaptation;
- (ix) that at the initiation of development measures, it should be accepted as axiomatic that the traditional social code of the Bantu contains desirable as well as undesirable elements; that it must not be uprooted in a disruptive manner, but made to serve as the starting ground for progressive expansion and development according to the normal pattern of civilised life, and that the Bantu themselves possess the inherent capacity to adapt their living habits and outlook on life, to the demands and circumstances of an altered way of living;

(x) that in its initial stages, the developmental progress must proceed from the practical and the concrete in such a way that the population of the Bantu Areas will be able to understand and apply it properly;

(xi) that the task, moreover, calls for a benevolent disposition on the part of Europeans to make all possible help and guidance available in discharging the joint responsibility of the Central Government and the Bantu community; and

(xii) that, although various mediums can co-operate in the programme of fundamental popular education, the whole must form an organised and co-ordinated unity in which the community itself plays an important part and supplies the energy for the planning and execution of the programme.

4. With a view to the proper co-ordination of method and technique in the execution of such a programme, systematic investigation by means of a division for ethnological and social research, especially as regards the social aspects in the Bantu Areas, is an absolute necessity.

III. GUIDING LINES FOR A PROGRAMME OF FUNDAMENTAL EDUCATION AND SOCIAL DEVELOPMENT.

5. The Commission would formulate the objectives of a constructive programme for fundamental popular education and social development, which in the first instance should be directed towards the core of the community as described in Chapters 1 and 44, and which can be borne thence to the encircling strata of the community, briefly as follows:—

- (i) the stimulation of communities and individuals to initiative and self-help with respect to raising the cultural level of the entire population, the constructive formation of community morale and the healthy use of leisure time;
- (ii) the introduction of an extensive and effective school system for Bantu youth, a system which is adapted as nearly as possible to the nature and environment of the people, and which conveys the most necessary educational requirements to the maximum number of children;
- (iii) the advancement of knowledge and understanding among all age groups of the community, an objective which presupposes, in addition to the usual school system for the young, also organised action for the education of the part of the population not attending school;
- (iv) the deliberate elimination of illiteracy, by way of systematic promotion of the arts of reading and writing among illiterate persons;
- (v) the encouragement of the community, through their participation in organising activities to plan and utilise their natural resources more effectively for the elevation and improvement of their environment and pattern of living;
- (vi) the encouragement and development of more effective health measures, better sanitary facilities and a balanced diet for the family;

- (vii) the promotion of an enlightened attitude towards family forming, marital matters, economic affairs and communal organisation;
- (viii) the encouragement of co-operative action, clubs, associations, community care and youth and other movements and guidance in respect of them;
- (ix) the provision of the facilities necessary for carrying out a constructive programme, and the training of community leaders, social workers, nurses, health officials, demonstrators and other essential personnel; and
- (x) the co-ordination and necessary expansion of existing welfare services, to form an organised and balanced whole.

6. In the execution of such a programme, use can be made in a judicious manner, of a variety of auxiliary means like literature, the radio and films. Much attention will have to be paid to sound employment of leisure, by the provision of facilities and organisation without regimentation. The provision of urban as well as rural community centres which can serve as starting bases for the programme of social development, is of the greatest importance. Taking local conditions into account, these centres can serve, *inter alia*, as starting points for welfare services, library services, the activities of associations and general enlightenment.

7. From the nature of things, the successful execution of such a programme will call for the availability of the necessary professional and administrative personnel. At the outset, use may be made of the services of Europeans, but training facilities must be provided immediately in the Bantu Areas themselves, for Bantu who will work in that environment.

IV. SOCIAL WELFARE MEASURES.

8. The Commission is of opinion that all existent welfare measures which apply to the Bantu (as described in Chapter 16) should be continued in the Bantu Areas, but that these services must be linked to Bantu Authorities as speedily as possible.

9. With respect to the above-named social welfare measures, and such other welfare services or social security measures as are applicable to the Bantu Areas or may be made applicable to them, the Commission recommends further—

- (i) that the administration of such services and measures as well as the funds voted for them, should rest with a co-ordinating government

division which should have jurisdiction in all bona fide Bantu Areas;

- (ii) that all administrative powers in respect of services of this nature as well as funds voted for the purpose, should be transferred to such co-ordinating government division;
- (iii) that differential measures in respect of amounts payable in urban areas in the European sector and those in the Bantu Areas, should be abolished;
- (iv) that all welfare and social security measures applicable to urban Bantu in the European sector, should also apply in the Bantu Areas where such measures discriminate solely on the ground of residential locality;
- (v) that pensions, allowances, gratuities and amounts payable in terms of welfare measures and administered by the co-ordinating government division responsible for welfare services in the Bantu Areas, should only be granted to bona fide candidates domiciled in these areas and permanently resident there;
- (vi) that subsidies and contributions of the co-ordinating government division in respect of any form of social services, should only be payable for and on behalf of services rendered in the Bantu Areas themselves; and
- (vii) that provision should be made for the proper registration of all marriages, births and deaths.

V. ORGANISATION FOR SOCIAL DEVELOPMENT AND WELFARE SERVICES.

10. The active participation of the Bantu in a scheme for social development and welfare services, is absolutely essential if it is to function successfully. Consequently, the Commission is of opinion that the scheme must make provision for effective linkage with Bantu Authorities, whether it is with existent authorities or those which may be established under Act No. 68 of 1951.

11. With a view to proper co-ordination of existing welfare services and the initiation, execution and administration of the proposed scheme for fundamental education and social welfare services, the Commission recommends that a special section connected with the Department of Native Affairs, should be created, which should be specifically and exclusively responsible for the programme of social development as well as welfare services in the Bantu Areas.

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