

to doubt my own statement, because I have held meetings with these Natives and all these objections have been raised. They say, "Now you pay 2/6d and the other man pays nothing". The strongest objection to this is, "What about the rural areas which are not affected by this and what about the country children coming to the towns." They will have to go to the town location. But I think that these people will be unanimous in accepting it.

MR. LUCAS: How do you get out of that difficulty? - We leave it to the managers and we say, "If you get country children you have to charge them school fees as today".

DR. ROBERTS: The Native says, "The European pays nothing at all, the rural boy has to pay half and we have to pay for everything under an extra tax". Will that not add to his cause for complaint? - I think, in a way, it will, but the Native in general is not unreasonable and if one puts a thing to him plainly and reasonably, he will see the point and, if he sees that this is the lesser of the two evils, he will no doubt choose the lesser.

You have 1.5 as your increase per annum? - Yes, I took that from the census figures which I could get hold of.

God forbid that I should again question the census figures? - Well, I took these figures out of the Union Year Book.

I think it is one third too high? - Those figures make me work it out on that basis.

DR. FOURIE: Ek wil U net 'n paar vrae stel in verband met die besnydenis skool; geloo U nie dat u bewering omtrent die skole te kras is-- dat hulle pitte van ontug is?--Ek weet nie, want by die besnydenis skole was altyd baie ontug gewees; ek geloo nie dat my bewering te krad was.

Dit was nie almal goud wat geblink het?-- Ja, dit was 'n volks gebruik; hulle het vroeger volks wette gehad, maar nou rask die wette in onbruik; hulle het die ou gewoontes verloor en as hulle die skole nou in die openbaar hou onder 'n boom of langs die pad, dan kom die ander ding te veel op die voorgrond.

Hou ontstamde natuurlike kinders nog die skole?-- Ek weet van natuurlike kinders hier op Bloemfontein wat gevra het of hulle nie na die skole kan gaan nie. En ek betwyfel of hulle nog iets van hulle stam afweet; hul was totaal ontstamd. Daar is baie natuurlike wat aan die besnydenis vashou maar wat nie meer na die skool toe gaan nie; hulle laat dit deur mediese praktiseerders doen.

Wat bedoel U ons met vir hulle help om die "civilised traditions" te ontwikkel?-- Daar is tradisies by die natuurlike dat die kaptein doen alles; vroeger was die kaptein die groot man gewees onder die natuurlike, maar vandag is sy invloed so langamerhand verdwyn; die kaptein raak weg en die tradisies van die naturel in verband met die kapteinskap sal verlore gaan.

Moet ons dit versterk-- wat is u bedoeling?-- Ek weet nie; die kaptein se magte word meer en meer ingekort; ek meen ons behoort so te werk dat die natuurlike meer en meer ons beskaafde tradisies sal aanneem in verband met individualiteit en miskien ook dat hy groter loyaliteit teenoor die regering sal betoon; ons moet die gevoel van loyaliteit by hom wakker maak; dit is wat ek meen.

Ek het gemeen dat U bedoel die Bantu kultuur onder die Westelike beskaving?-- Die Bantu kultuur sal noodwendig baie van ons moet oorneem.

Onder ons leiding?-- Ja, ek meen so; op die manier sal hulle ook ons tradisies oorneem.

Het die jong naturelle enig idee van die opbou van hulle eie kultuur?--Nee, hulle het nie die minste idee daarvan; hulle is daarop uit om swart witmense te word. Dit is die indruk wat ek van hulle gekry het.

Twede en derde klasse witmense?--Ja, hulle word dit.

MAJOR ANDERSON: I would ask you a question about this matter of tribal organization and chiefs' authority. Do you think a system which has not worked satisfactorily in the Witziesshoek area could not be made to work better with better guidance?-- I think so. At present, the weakness of the system is that if the chief is a man with backbone and energy, then it would work well, but if the chief is a weakling, a man without a will, without initiative or ability, then it would not work well.

But if the chief were better supervised and better advised by Europeans, do you not think that it would work well then?-- Well, so much depends on the personality of the chief. If he has a weak personality, then all the guidance in the world will not make his influence felt on the people round about.

Do you not think that there is a great deal of value in the system of chiefs' authority?-- I think so. I did not intend saying that there was no value attached to it, but the system is breaking down and there are so many weaknesses in connection with it that, no matter what we do, I think we might bolster it up for a time, but eventually it will break down. That is what I feel about the whole matter and that is why I make these remarks. Too much depends on the individuality of a person.

Would you apply that to all areas where the authority of chiefs still exists?-- No. I am only referring now to

the Free State. My knowledge and experience of other areas is not sufficient to enable me to express an opinion. I am judging from these cases which we have here. We have Witzieshoek, with a weak chief, at least I should regard him as a weak chief, and there is a system there which is not working well. Then we have Thaba'Nchu, where you have another tribe, but there are no chiefs there, but somehow they manage to muddle along. The Reserve Board at Thaba'Nchu has more power than at Witzieshoek.

Might not the results be more satisfactory at Thaba'Nchu with a good chief? - Yes, they might be, but on the other hand it might keep back development in other directions. The Reserve Board at Thaba'Nchu now has more the power of a municipality and the people there look to it for advice and guidance, whereas, at Witzieshoek, you find the position that the Board is really just a mouthpiece of the chief.

You know there is a strong school of thought as regards Native administration in favour of ^{using} ~~maintaining~~ chiefs and entrusting them with the management of Natives? - If there were adequate machinery to neutralise the evil effects of a bad chief, then I think it might do a great deal of good because the Native is used to that system of government.

You are quite sure that, where the chief's authority has disappeared, nothing can be done? - I am afraid we cannot resurrect it, if that is what you mean, it is impossible.

But where it still exists, you will not condemn the idea of making use of it? - No, because we must recognise that Government by chiefs is known to the Natives and if we take that away suddenly, we shall probably upset them altogether. I say, make use of the chief by all means, but at

the same time make sure that some of the evil effects are done away with. You must make sure that you are able to allow of other development, so that, if the chief eventually does become redundant, the people shall be able to govern themselves.

MR. LUCAS: In your statement, you speak about a change for the better in the attitude of the Europeans towards the Natives? - Yes, there is such a change.

To what do you attribute that? - There has been an increased tendency on the part of the public of the Free State really to study the Native question. During the last five years many conferences have been held all over the country, particularly by the Dutch Reformed Church in connection with the Native question. I have had the privilege of attending very many of these conferences, a few dozen of them I should say, and I do think that they are doing a tremendous lot of good, because they are having the effect of making people think about the question and, when people begin to think about a question, their attitude changes. The hostile attitude which was adopted by people in the past was due entirely to ignorance of the real position and the real question.

Would you say that this change was due to a development of humanitarian views or self-interest? - To start with, it was self-interest, but I think it developed into humanitarian views.

What were the factors bringing about that realisation of self-interest? - Well, I should say shortage of labour and factors of that kind and then there was perhaps trouble on the farms. We have heard a great deal about that ourselves. You had those I.C.U. agents running about all over the place, causing bad feeling and then, when these

conferences started you found everyone up in arms because all sorts of rumours had been spread and all sorts of prejudices existed. Gradually, however, one found a swing round in the other direction, which was due to the fact that people began to think and to realise what the true position was.

Did they realize that the agitators ^{would} did not have much scope ~~if~~ there was no dissatisfaction?— Yes, that is quite true.

And do you think that that realisation is becoming widespread?— It has a lot to do with it.

I understood you to say that the per capita grant, even if it were only £2 per head, would be better than the present system?— Yes, that is what I feel about it.

Supposing you could get the money under the scheme you put up, would you propose its distribution on a per capita basis?— Yes, I would propose it on a per capita basis for the whole Union.

I do not know much about the question myself, but I understand that some educationalists have an objection to that system. One of the objections is that it leads to a certain amount of dishonesty among the teachers faking registers? That is so, but I have not been able to think of any other or better system. We must, for instance, work with out individual schools on the per capita system. We get a bulk grant from the Union Government and when we pay the schools we have to make our grants on the average attendance. That is the per capita basis and I do not see how any other system can be worked at the moment.

DR. ROBERTS: That is not the per capita basis principle. The principle that you pay so much per head per pupil in average attendance?— That is so.

You have never done that either in the Cape or here ?-
No, we have a block grant from the Union Government, but when we staff our schools at a certain rate for so many children, - one teacher for so many children - then we work it on that basis. That is the form on which the per capita basis is applied.

That is not the basis. There is an important difference. The suggestion is made that the grant be made on the average attendance and that the payment to that school shall be, say, 3/3d per pupil in average attendance ?- No, we do not want to distribute the money in that way. My point is that the £2 should be paid to us by the Union Government on the basis of £2 per pupil enrolled. If you want average attendance, then we shall have to make it £2.10.-

MR. LUCAS: You want what is paid to you on the per capita basis ?- Yes, that is so.

DR. ROBERTS: And you are not going to pay the schools ?- No.

MR. LUCAS: I want you to look at your statement, at the table at the end of your statement. Is the figure for Bothaville there correct, the figure for the average monthly wage. You have here £3.10.-. It is higher than Bloemfontein or anywhere else?- Well, this information was given to me by the Town Clerk of Bothaville. That is all I can say. The figures were checked. Beyond that I do not know.^Q Is it not a typist's error?- That I could not say. All I know is that the figures were carefully checked.

MAJOR ANDERSON: Do you know whether there are any municipalities which have built houses for the Natives and let them out to them ?- I do not know of any.

In this Province ?- No, I do not know of any cases in this Province. It may be in other Provinces.

In the Transvaal and the Cape ?- Yes, I know that Johannesburg and Cape Town do it. I think the system which is followed in Kroonstad is to let the Natives themselves build these houses and let them pay them off. I believe that that is a very excellent system which is answering well and it works out much cheaper than is generally supposed. One of the advantages, of course, is that it gives the Natives a greater interest in the place.

DR. ROBERTS: You do believe that the Native will have no objection to a certain tax being imposed upon him for educational purposes ?- I do not think he will have any objection if the matter is properly explained to him. If you put the matter before him fully and if you listen to him, let him air his views, then I think there will be no misunderstanding about it and the Native will agree.

On this question of encouraging the manufacture of Native articles, the making of pots and mats, are you really of opinion that that will tend to help him in the development of industries ?- I think that such industries would be a factor of great importance in the general economic development of the Native. As I have said before, it will increase his self-respect if you make him do something like that, rather than encourage him to go to the shops because he can get these things cheaply.

The question to my mind is whether these things have any economic or educational value ?- Well, as I have said before, I feel that they have an economic value. They are part of a greater thing.

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