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do not find them, and settle down in a place like Kroonstad, gaining admittance by declaring that they are the wives of some young man or other. It is, therefore, desirable that all Native marriages be registered to prevent desertion and the consequent evils and to prevent illegitimacy. (N.B. At the present rate, half the children in the Union must be illegitimate.) What laws there are relating to the advent of loose women should be strictly enforced and if, as we suggest, Native marriages be legalised, many cases of desertion and destitution could be summarily dealt with. We do not advocate that Native marriages be given the same status as strictly legal marriages, but that the conditions dependent on Native marriages in Native territories be insisted on in European areas.

The existence of unattached women in the location emphasizes two evils:- Liquor brewing, for they must make a living; farm boys come into the location over the week end; and immorality, especially among boys and youths. Immorality among boys and girls in the location is also bad, and is to be accounted for in the following ways:-

- j. The Natives are kept removed from tribal life and discipline where the youth are kept in check;
- ij. The conditions under which they live in the location; insufficient housing ~~xxxxxx~~ accommodation, resulting often in the whole family, including growing boys and girls, sleeping in one room.

There is, among Natives, a noticeable lack of any sense of responsibility and of pride in their location, nor is this really the fault of the Natives. In their Native state, there is nothing to teach them to live municipally and coming into European areas they have dropped all

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the old restraints. Their method of building is quite unsuited to town life and their complete disregard of the rules of health and sanitation essential for town life simply indicates their ignorance of them. As was suggested above, Natives do not understand impersonal control and justice, through they will respond readily enough to the personal element since it is this with which they are traditionally familiar in their tribal life. Unfortunately, the need for the transference of some measure of the Native form of government was never realised by the Europeans when labour was needed and locations started, and, as a result, the Natives have got out of hand; they do not understand European justice, especially since many petty laws have made it rather mixed; and Native law, they have realised, is a dead letter in locations.

Looking back over the 30 or 40 years, it is clear to us that any law dealing with Natives should have been built upon the law they understood. But it is just as clear that it is too late to start all over again, as it is too late to segregate the Natives and the Europeans into separate areas. The Natives have become an integral part of the economic life of South Africa. On the other hand they are socially distinct and, therefore, we have to ask ourselves what can be done to straighten matters out. As a general principle, where Natives are in danger of losing sight of moral principles, the method used to prevent this happening should be one they can understand 'instinctively', i.e. an appeal should be made to their old customs, more especially since all the Natives are not Christian and cannot be expected to accept the Christian code in toto. Secondly, it should be possible for Natives to be judged according

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to Native law, unless that law is directly at variance with the supreme law of the country. This is essential, because of the reserves where Native law is still maintained, and the reserve Natives live from time to time in European areas. Thirdly, for the sake of those Natives who have definitely severed their connection with the reserves, some form of government must be evolved suited to their peculiar state of development. Therefore, we suggest:-

- j. That all marriages according to Native custom shall have the same binding force as they would have in Native law, and that the children of such marriages shall be legitimate.
- ij. That courts be set up throughout the Union where cases can be tried according to Native law.
- iiij. That locations shall become Native townships. The township shall be managed by the Advisory Board under the presidency of the Location Superintendent. In all matters which affect both the town and the location, the Council and Board shall sit jointly. The final authority will be the Town Council in all matters.
- iv. Alternatively, the Natives might elect European councillors to represent them on the Town Council, but the Joint Council favours the Joint Sitting of Europeans and Natives.
- v. Much of the immorality among the boys and girls will be removed when housing conditions are improved and when the moth of the family is enabled - through the increase of her husband's wages - to stay at home and look after her family.

Now, in regard to education, there are 1500 children attending school in the Kroonstad location. (This represents, roughly, 75% of the children who should be in school.) As the result of the amalgamation, educational facilities in the location are greatly improved; but the improved conditions

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only tend to emphasize the need for further Government aid for higher education and for vocational training. Children go to school much younger than they did; in the Amalgamated school they are only 29 boys and one girl over 18. On the other hand, as pointed out above, there are about 500 children of school-going age who are not at school. Unfortunately, improved educational facilities also emphasizes the disabilities under which all Natives ~~are~~ (educated and uneducated) live, and gives them desires for recreation of a higher type than they can themselves supply.

In summing up, we would point out :-

- 1) Natives have improved as a result of education;
- 2) They are adaptable;
- 3) They can be thrifty; there is a thrift club at the Roman Catholic School;
- 4) It is poor physique, the result of under-nourishment, that often makes the location-bred Natives inferior to the farm or reserve Natives in doing manual work, and not the fact of their education.

In regard to pass laws, the Joint Council desires that all passes be abolished and that, in the place of them, Natives shall carry an identification certificate. Receipts for payment of poll tax etc. shall be issued as they are to Europeans, but the Natives shall not be expected to produce these receipts at any time when requested to do so by any police constable who desires to make a case.

In conclusion, this Joint Council wishes to state its belief that, in the past, legislation dealing with Natives has invariably been negative and repressive rather than positive and constructive; and has been actuated by fear and, therefore, lacks sympathy and understanding. Further, that this is almost bound to be the case since it is framed by

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Europeans with a view to pleasing the White electorate. However many repressive laws are passed, the problem remains and both Black and White suffer because of it, and, therefore, we ask that the Government allow those who suffer because of the problem to solve it by mutual agreement after discussion between themselves.

MR. LUCAS: You refer to 9/- which the Natives pay per month. That is only for ground rent and service, is it not?- Yes.

And the Natives provide their own houses?- Yes, we want better houses to be provided for the Natives, of course,

CHAIRMAN: The Municipality has not got any houses of its own for the Natives?- There are some houses which belong to the Municipality, but I expect that the Location Superintendent will be able to tell you more about that.

Now, you say in your statement that Natives come from reserves by way of the farms as far as can be ascertained, and that, from the large proportion of Basutos among the population, it is certain that a large number come from Basutoland. Is it the general practise of the Natives to bring their families into the location here when they find work here?- Again, that is very difficult to find out. It does happen, but not always. There are lots of men who come from the reserves and who leave their wives behind and, when they come here, take up with other women here.

Do you think that there is a growing settled population?- Do you mean here in the location?

Yes, in the location here?- Yes, I should say so, I think there is a growing settled population of town dwellers. Not necessarily in Kroonstad. But I do think there is a growing population of that kind.

Do you mean that they may bring their families here

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and then they may trek again to another town?- Yes. Of course, Kroonstad has been rather desirable. It is a go-ahead sort of town and the Natives tend to stay here when they come. They do not leave so easily.

Why do these people who have taken the trouble and who have gone to the expense of bringing their families here trek away again?- Well, if they cannot find work, it simply means that they have to go, there is nothing to stay for. A very noticeable thing about a Native is that he does not like to stay too long at any one place.

Does not the fact of his building his own house tend to anchor him down?- Well, it helps to keep him here, but it is difficult to find accurate figures. I have been working here for three years now in the location and I know that quite a large number of my congregation have left, a large number of people who I thought were fixed. Out of a congregation of 400, one might say that probably 100 are anchored here and these people do not move unless they are driven out by force of ~~xxxx~~ circumstances. 13

In your statement, you further mentioned the competition of Natives from the rural areas. Now, do you think that that kind of competition which with Natives who come in may have an effect of squeezing out Natives who would otherwise have settled here for good?- I am not prepared to say that those people squeeze out the Natives who are settled here for good, but possibly they would squeeze out those who have been here for a short while only. Say you have a man who came here in 1930. He may have work for six months for one particular boss and then that boss may find another boy who suits him better, a boy who is willing to work for a lower rate. Then the other boy will have to move on. One can only deduce that, but again it is

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very difficult to say anything definite about it.

Do you say definitely that there is undercutting going on of the urban population through the rural population moving in? - I say that presumably that is so. We know that Natives have left the rural areas and have come in here.

And you are inclined to ascribe the fall in wages to the influx of Natives from the rural areas? - Yes, to the influx of Natives from the rural areas or from the reserves, or from other towns.

That is a thing which has taken place, I notice, since August 1929. That is a date which you give? - I say that the wages have gone down since then, but I do not say that the policy began then.

No, but since then the wages have gone down? - That is so.

That synchronises nearly with the beginning of the depression. Now do you not think that the depression may be the cause of all that? - Of course, that would have a lot to do with it. I know Natives who have moved in. Farmers have got rid of them on their farms because of the drought and because of the depression and I personally know of one or two families like that who have moved into the town.

We find, too, that there is no shortage of labour for the mines on the Rand, and the shortage of labour which was complained of very much a few years ago seems to have gone now. The Natives in the reserves complain that they have nothing to sell, no produce, and that now they have to go to work. Is not that the cause for the fall of wages? - Well, naturally, that would, of course, help a lot.

Now, you also say in your statement, you give

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that as one of the reasons why the Natives leave the farms to come into the towns, that there is no ready money on the farms, although, at the same time, you admit that, on a good farm the Natives are better off than they are in the towns. Is that the position, that in spite of that fact they move into the towns? - This is my contention. If a Native on a farm is given a decent bit of ground and if the conditions are favourable, the Native on the farm is better off than he is in the town. It stands to reason, if a man has to buy his food and cannot grow anything, and if he has to pay taxes, he naturally is not as well off as a man on a farm. In fact, one may go so far as to say that the man on the farm is always better off. It is quite true that he has no money.

The cash side comes in, does it? - Yes, it does.

But is the need for cash on the farms as big as it is in the towns? - Well, that is what happens throughout the world; money is what one wants, you find that everywhere. You want money for what it will buy, because you cannot get anything without money.

Now, you mention 15/8d in taxes. May I query that figure? You presumably include 9/- which the Native pays as site rent in the towns. Perhaps you could tell us how that 15/8d is constituted? - There is 9/- rate and there is his poll tax - 1/8d per month.

Do you call the 9/- a tax then? - I put them all together.

You have to pay house rent - do you regard that as a tax? - This is a land rate and I regard it as a tax, certainly

Your house rent includes an element of land rent? -

I am referring to the location now. That is the whole question.

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I admit that perhaps it is not quite correct to regard it as a tax, but to the Native it is a tax - he looks upon it as such.

Wherever you are using a bit of land, you are getting something directly for what you are paying and, therefore, I put it to you that it is not a tax? - Yes, that is quite true and I apologise if I am rather inaccurate here, but it is a necessity, it is something which a man has to pay, it is compulsory for him to pay it. As I point out later on, it is almost a tax and the a wrong tax at that.

Very well, we will leave it at that. I now want to deal with another point in your statement. You say here "Natives, when no longer needed, can be ejected by farmers". Have you got much experience of the ejection of Natives from farms in this district? - No. I may say that that statement does not come from me at all, it comes from the Joint Council and I cannot answer that. I cannot definitely say anything on that point, but that is what the Natives have told me. That has only come to my notice on very few occasions, but Natives have told me that it does happen.

Now, you say that this constant migration of Natives is undesirable from the location point of view, as it unsettles the labour market and then you say that, since the Wages Board sat in Kroonstad in August 1929, Native wages, on an average, have dropped 30%. On what basis do you arrive at that calculation of an average drop of 30%? - I got those figures from the Location Superintendent. He went through the figures before the Wage Board sat in 1929 and then after that he went through them again for me.

Then again, you say "A white man and a Native are essentially of equal value, although at the present moment

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the Native is less useful as the result of his backwardness". I should like you to define more clearly what you mean by saying that a White man and a Native are essentially of equal value?— As they are both human beings, they are of equal value and when they get to the same economic basis they will shew themselves equal. That is what I mean by that. They are essentially one, although we do recognise that the Native is behind the White man.

You do not mean that the White man and the Native, and for that matter two White men, are essentially of equal economic value?— They will be, or rather let me put it this way, potentially they are.

Do you really think so? Do you really think that the economic value of Edison and the economic value of the White labourer on the Railway are the same?— No. I do say that they are as far apart as the poles. Edison is a genius and the White labourer is not.

Well, then they are not essentially equal?— Well, I do not know.

What you are putting is this, that, as a matter of ethical principle one cannot differentiate in human values. One human being has the same value as another human being ethically?— We might put it this way, whereas there are very many geni among the White people, there may be just as many among the Black people. Let me say that, whereas the Black people, or some Black people, are intellectually below the White people, nevertheless there are some Black people who are not and, therefore, it is unjust to say that the Black people as a whole are below the White people as a whole. To take a few examples of the Whites and a few examples of the Blacks is unfair. I admit that as a while perhaps they are inferior now, but I do say, at the

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same time, that it would be criminal for us to do anything to prevent the Black man from improving his lot and advancing in his conditions. That is the point which I am trying to make. If I have not expressed myself, that is what I am trying to prove.

You advocate written contracts for Natives on farms. Do you find that the Natives are prepared in these parts to go in for written contracts? - I know nothing about that.

Your recommendation, or rather the recommendation of your Council, is made merely on the general principle? - Yes, that is all.

And you have not considered the question whether it is practicable or not? - Well, this is what led us to that recommendation. We have found that Natives are sometimes badly treated and that there is no redress because there was no definite undertaking and we consider, therefore, that it was preferable to have written contracts.

It is a question of practicability which has been queried repeatedly before this Commission, partly on the ground that the Native does not want to sign his name to a written contract which he does not trust? - I think that that is rather modified by what I say later, that land should be set aside for Native schools in central positions and that, today, a great deal of land is being badly cultivated by farmers who depend for their labour on unskilled Natives. My point there is that Natives in farm areas should definitely be educated.

The difficulty, of course, is with the person who makes the contract? - Yes, you would have to make some arrangement by which they would have to appear before some authority. You would have to go before someone who would

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see fair play done.

If the contract is made before a Native Commissioner, the question of fair play would hardly be impugned, but the question is whether the Native is prepared to sign his name? - Do you not think it is sufficient to say that it shall be allowed - that the Native can demand to have a written contract?

But that can be done now? - But there is no guarantee at all, now. I believe that it is so, that a Native is allowed to reap his crops if he leaves the farm before they become ripe, yet we know that Natives do leave farms before the crops are reaped and that they do not get their crops. How is one to explain that.

Your domestic service here is largely female. Is that due to the fact that you have a very large resident population and that the females are available for the work? - Yes, there is a large resident Native population, I think so.

The men are living here with their families? - Some of the service comes from the farms - they come specially to the towns for domestic work.

Those figures which you give in regard to labour conditions have probably also been supplied to you by the Native Location Superintendent? - You mean those averages - yes, I got those from the Location Superintendent.

Now, I want to put a few questions to you in regard to this budget which you give at the end of your statement. Have you had any experience of budgets, of making up budgets apart from this one? - None whatever, not personally.

Are you aware that, when budgets are taken, the expenditure is generally fairly considerable in excess of what the people earn? - Yes, I think so, and I may say that when I read this budget first of all, I was rather amazed at

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its size, knowing as I do that Natives get little money, but then, when I looked at it, it seemed to me to include a very small amount of things which one does not need and, that being so, it is by no means over-estimated. There are possibly some things which I might reduce myself. Take milk, on the other hand - one pint per day. That is really hopeless for a family of five. Perhaps I might put the budget now as an addendum to my statement.

(Budget is reproduced here for record and for convenience of members.)

BUDGET DRAWN UP BY THE JOINT COUNCIL OF EUROPEANS AND NATIVES, KROONSTAD. COST OF LIVING FOR ONE MONTH FOR ONE FAMILY, CONSISTING OF ONE MAN ONE WOMAN AND THREE CHILDREN UNDER 16 YEARS OF AGE.

1) <u>Housing:</u>	Stand Rent, Water, Sanitary	9/-	
	Building, interest and redemption,	2/3d	
	Furniture, Reps. & replacements	<u>2/6d</u>	13/9d
2) <u>Provisions:</u>	Bread; one loaf @ 6d daily	15/-	
	Mealie meal 3d worth daily	7/6d	
	Tea: $\frac{1}{2}$ lb. weekly @ 2/3d per lb.	4/6d	
	Coffee: 4 ozs. weekly @ 1/9d "	1/9d	
	Milk: 1 pint daily @ 3d pint	7/6	
	Meat: 1/- thrice weekly	12/6	
	Sugar: 12 ozs. daily	7/6d	
	Salt: 2 ozs. daily	<u>1/-</u>	57/3d
3) <u>Fuel & Light:</u>	1 bag Coal weekly @ 2/6d bag	10/-	
	Wood: $\frac{1}{2}$ bag weekly @ 2/6 bag	5/-	
	Candles: 1 per day	2/6	
	Matches:	<u>9d</u>	18/3d
4) <u>Education and Religion</u>			
	School fees, books and material,	3/-	
	Church subs. and collections	2/6d	

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	Forward	5/6d	
	Native Newspaper	1/3d	
	Club organization	<u>1/-</u>	7/9d
5) <u>Cleaning:</u>	Soap: Household 2/-, toilet 9d.	2/9d	2/9d
6) <u>Personal:</u>	Smoking: Tobacco pipe and cigarettes	2/6d	
	Poll tax @ £1 per annum	<u>1/8d</u>	4/2d
7) <u>Clothing:</u>	Garments: Reps. & replacements	25/-	
	Footwear do. do.	5/-	
	Blankets: Bed and occasional evening wear	<u>4/-</u>	34/-
8) <u>Sundries:</u>	Entertainment	5/-	
	Sports	1/-	
	Medical	<u>3/-</u>	<u>9/-</u>
	Grand total, per month		<u>146/11d</u>

I may say (1) This budget was drawn up in 1929 before the Wage Board sat in Kroonstad. (2) To cover this budget, it would be necessary that Natives should be paid 5/6d per day if Sundays and holidays were not included. (3) Many items have been omitted because the Joint Council did not wish to over-estimate: e.g. butter, vegetables, shaving and toothpaste (only 9d worth of soap is allowed for the personal washing of five people). Further, no provision is made here for weddings - a Native father has to start fairly young in his married life to provide for the marriage of his son. Other items omitted include funeral expenses and hospitality. (4) When the Joint Council supported the request for an increase in wages to 3/6d per diem, it was not thought that the wage asked was in any way exorbitant.

Actually, these costs, for provision and so on, are more than they use? - That may be.

Do they use milk, for example, with coffee or tea? - Natives, in their real Native state, use sour milk. It is

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one of the real commodities which they have, it is a staple diet. Then they eat their rotten meat. They cannot get the things which they are used to here and that is particularly so in regard to milk.

There are very many European families in town who do not see a pint of milk per day? - I have not taken the census of the White people to find that out, but I should say that there are very few.

There is this point about these budgets, there is always a tendency to glorify expenditure and wherever budgets are taken, a considerable discount has to be made, and there is generally an overlapping as well. One thinks that one cannot get on without a particular commodity, but there is generally a substitute for that commodity and this substitute makes it impossible or unlikely that you will use the first commodity; the two things overlap. One may say that a budget like that contains a very large element of hope? - It does, but I may point out that, in the note underneath the budget, we have said that the amount given is below what is actually demanded. I think, if you cut out 35% from these budgets, you will probably get rid of large amounts of waste matter. It would be wrong to emphasize that our budget was over-estimated, seeing that the Natives are only getting one third of the wage which is put down under that budget. I do not know whether I am making myself clear, but I want to say that there is a great deal of margin for over-estimation in our budget.

What we want to know is this - can one attach very much value to a budget under those circumstances? - Well, it is almost impossible to draw up a budget for any family except your own. I suppose that, in going through these things, there are very few items one can take out and say

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that they are over-estimated.

MR. LUCAS: You say that you have excluded whatever you could so as to avoid any suggestion of over-estimation? - Yes, we have excluded such items as butter and toothpaste and other things for that reason. Some people say that the Natives do not use toothpaste.

CHAIRMAN: Well, do they use it? - Some do, but not all.

It is not a typical item? Now, if you take this budget, which gives you £7.6.11 per month, with the exception of your Natives who are drawing high rates of pay - that is, high for Natives -- are there any Natives who come near to that, taking the whole of the family's earnings? - There are a few, not many.

Excluding the elite? - I think very few. One cannot be certain about it.

And yet they carry on in some way or another? - Yes, they carry on, that is all.

That is what one finds with all budgets. They represent a picture of what one would like things to be? - I think it is rather unjust to say that - it is unjust to say that, because Natives carry on therefore they can carry on. It is not to say that they do not need it.

I do not want to be unjust, but I am trying to get at this. Is this a budget of expenditure, or is this just a picture of what should be a minimum cost of living? - It is not a budget of expenditure at all.

It is what you think a Native should have to spend? - We say that, to keep body and soul together, to live decently, he needs these things, but at the same time we know that a lot of these things he does not get.

But you think that he should have that? - No, we

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