

definitions of economics.

Then you would not have used it in that peculiar sense; you used it as a term of ordinary language, in other words.?--- Yes.

MR LUCAS: It means it would be no use to them except for their own food ?--- It is no use to them except for their own food, and then when they need the other things that they must have - then, that was the sense in which I used it.

DR ROBERTS: Then, what happens? That is just the point ?--- What usually happens is without the organised marketing system they cannot get rid of their product, and they almost give it away to traders, very often, in those sections.

All the people must go out to industrial work ?--- Not all of them. But the idea is this: in the first place those small plots that they have are supposed to be enough for the person to satisfy all his needs, from those little plots. Then I say that they need more than that. As farmers, we usually consider in order for a farmer to get cash so as to satisfy his other needs, he has to sell his produce, and sell it at a good profit, in order to have a return to meet these other demands.

Do you think that in any space of time production of that kind would help a people? It might help a few, a part, but do you think it would help a whole nation of six millions ?--- Might I just ask a question?

Yes, do ?--- Production of which kind?

Wheat, maize, butter, anything from farming. Do you think in any lapse of time that would lift up the people? Wouldn't they in a hundred years' time still be producing butter and eggs ?--- That would be almost the thing if you are trying to force every one of them into those small plots.

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I think you have escaped my point. You are saying you would put them all out to work agriculturally, the whole people ?--- No, sir.

MR LUCAS : That was his argument.

DR ROBERTS : Your statement reads, "Firstly, more land must be made available to the natives for purchase, lease and farming in shares anywhere and everywhere possible."

MR LUCAS : In an earlier paragraph he says, "It seems absurd to say all natives must go back to the land and engage in agriculture."

DR ROBERTS : Now on page four, under "The Location Compounds," I see you do not approve of location compounds with their fences, their small houses, and their guarded gates. You regard them as objectionable and meaning prison life ?--- Not exactly meaning, but implying that the people were not free.

It comes to the same thing ?--- Yes.

MR LUCAS : Do you think that feeling is general among the natives who live in these townships ? Do you think that it affects their outlook on life ?--- Yes, it does, because as a matter of fact the Western Native Township is known as "The Zoo" among the natives. I know one man who went there last month who had been living at Sophiatown, but at the end of the month, before the month was over, he had to give notice to leave because he found out that the conditions were not what a man of his type wanted. He said it was overcrowded, so far as the little space was concerned; anybody's business was everybody else's business, because of the over-crowding conditions. And the other objectionable features were that they had to get in at those gates guarded by the police, and all like that.

Mr Ballenden told us this morning that no permits

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were asked for, and nobody was questioned about coming in or out ?--- True enough. But what I mean is this: there is no other township except those owned by the municipalities that are fenced in like that, and where people are buying their own property. It is not as though a policeman would only go there to protect the community, by just walking through the place: there is no need for those fences, so that you cannot come in through a certain street if you wanted to.

DR ROBERTS : In the same paragraph you object to lodgers' fees and the arresting of people and their furniture being sold to pay for rent ?--- Yes.

You say that causes a real grievance: you have felt that view ?--- From what people say -- I have never lived in locations - they have been talking a good deal about their furniture being auctioned for rent, and their children being required to pay lodgers' fees.

You have passed it through the sieve of your mind and you say that it causes a grievance ?--- Yes, because the people who have gone through it are talking a good deal about it, and so I think they feel the pinch, and so they are the people to squeal.

On page six, under the heading, "The Bantu and Their Wages": can you give any explanation why native wages on farms have remained practically unchanged for fifty years ?--- No, I personally cannot.

Do you know that that is the case ?--- I know that to be the case.

Not for twenty-five years, but for fifty years. You are not fifty yet ?--- No, sir, I am not fifty yet, but my father is seventy-seven, and he was telling me; I was in the Transkei just in March.

Well, that is about my own age ?--- He was telling

me they were working for ten shillings a month; that was almost fifty years ago. It struck me then that in that period, even with the fluctuations in the cost of living, there has been no rise.

No change ?--- No change, rather. And most of those people now require a little more, because in those days they made use of sheepskins as blankets, and now they have to buy blankets.

I just wanted to get from you that you had definite information on the fact that the wages had not changed ?---Yes.

On page eight of your statement, under "Health Problems," you use the phrase there once or twice - you say that "Disease knows no colour bars"; but certain diseases belong to the natives and certain diseases belong to Europeans, - isn't that so ?--- Which, for instance, Doctor Roberts ?

Well, I understand that scarlet fever did not touch you much ?--- Oh yes, it does. As a matter of fact most people suggest that natives do not have gastric ulcers, but I think it was just bad or no diagnosis at all.

You mention these towns: you have seen them, Chicago, Milwaukee, New York ?--- I have lived in them.

You say there is no difference there between European and native ?--- European and negro: that is so.

With regard to education - your last paragraph - education, you say, should be a State duty and charge. Don't you think it is so ?--- Well, I think largely most of the native education is subsidised by the State, but the schools and other things, you see, are provided in churches by the missions, and all like that. It is not a State charge, as it is. We have schools for Europeans and Indians and coloureds here which are provided for by the Government on the per capita basis, coming from the general revenue of the Government.

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But except in some rare schools like St. John's here and one in Grahamstown, and one or two in Capetown, the European schools are built by the Government. Would you have it with regard to the native schools, that the Government would build them ?--- Yes, I think so. The sooner we recognise the identity of interests, I think the easier will be our problem. The moment we split our problem and make many problems out of it, we make it more difficult than it should be.

You would make native education a State question ?---

A State question, yes.

Now one statement here is rather vague. Would you be good enough to indicate exactly what you mean.? I have read the words two or three times: it may be my obtuseness: "The system of education should be such as to train the citizens in carrying on the affairs of the community and the State." Now we all agree to that. Are you finding fault with the present system of education in native schools ?--- Well, the point I had in mind there is, there are many people, and some of them are experts, who feel that there should not be what is known as native education, or some type of - I don't know what they call it - native education. I feel that there can be education of the native, and there is no such thing as native education.

You hold that there is not what might be called European education as distinct from native education ?---
No, sir.

Then the education for natives should be the same as the education for Europeans ?--- Yes: to develop the people's minds so that they can be able to exploit their environment.

And you do not see any fault in the system of education, do you ? Would you change it if you were the Director

of Education in the Union ?--- Of course there might be a need for a local adaptation of the education system in any community.

But the backbone must be the same ?--- Must be the same.

Do you object to the Development Fund means of providing education ?--- Yes.

How would you meet the cost of education ?--- Well, I think, as I have said, there should be unity in education. I think the State should be able to work out the best way from the general revenue, the best way of meeting that on the per capita basis.

And then any native tax, if such were required in the future, would go into the general funds of the State ?--- Yes, rather than have that Native Development Fund isolated. And besides, most of us wonder where the 16s/- in the £ goes, as it is.

It would take a whole day to explain, so that, if you will forgive me at any rate - I don't know about the others - I won't try to explain, because I am not very sure myself ?--- Well, if Dr Roberts is not sure, then I am lost.

DR FOURIE : On the liquor question, you mention three schemes on page seven, (a), (b) and (c). Which scheme do you prefer ?--- Well, home-brew. I would rather recommend home-brew, because I feel that most people would take a drink whenever they could, and there would not be a tendency to drink to excess. That is among other reasons. And then again, there would be no need for these concoctions that are being prepared to-day and are poisoning people in certain cases.

That would be also the desire, you say, of the tribal natives ?--- In most of the sections outside in the territories, of course, they have their own brew.

And educated natives ?--- Well, I mean home-brew for the people who want beer; that is, if they want native beer.

That is your opinion. I want to try to get the opinion of the people themselves ?--- They would rather have home-brew, because they have been used to it in their own home countries.

Therefore I ask you whether the educated natives also would desire that scheme ?--- Those who want beer, would.

With the right to sell ?--- Well, that of course might require a licence. But the idea there is that to prohibit what people want is absolutely wrong, really to try to make them criminals, when they know that they want a thing, and they could have it under better conditions without any excess, when they have the licence. But you see, the difficulty now, and the thing that leads to some of these conditions that are objectionable, is the fact that there is prohibition. You see, the moment one is found in the possession of this, he is a criminal and he is marched to the charge-office. That would save many people; many people would never see gaol, that are to-day spending six months or more, because of the present conditions. And then, on the other hand, I do not think, especially the operation of the liquor law, that it is an advantage to the European community; it has a tendency to demoralise the European community - a section of it - in that they know that the natives, some of them, want liquor. And so they are tempted to sell it to the native; and the man is charged for supplying, and the native who buys the liquor is charged with being in possession. Now if a way out would be found, that is, either in giving a licence to those who would want their liquor, then it would save both sections of the

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community. The European would be saved from going to gaol or being charged in court for having supplied a native, and natives would be saved from spending six months in gaol for possessing liquor that they bought from someone else.

MR LUCAS : One of the fears that is expressed about allowing home-brewing is that it would lead to a very great deal of drunkenness, and that it would be used as the cloak for very much stronger liquor ?--- I don't see how that could be arrived at, in that the fact that you have a legislation is not stopping people who want their liquor from buying it, even at the risk. Now I think most people would be satisfied, and some of them really do not necessarily care to have the stronger liquor; but they are just used to the kaffir beer and would be satisfied with it. I don't think it would have a tendency to make more people drink. I have been exposed to liquor, and I have a right to get liquor, and sometimes when necessary for my patients, but there has never been any need for me. That could really be covered by the suggestion that I made, that people who want a drink can be legally given a licence to go and buy what they want.

DR ROBERTS : Can you explain at all, either on biological or physiological grounds, why it is that the bulk of educated natives do not drink ? You have quoted your own case: I could quote twenty others. Is there any reason? Is it education, do you think, and self-restraint ?--- I am afraid, Doctor Roberts ...

You do not agree ?--- Not that: I could not explain physiologically or pathologically just how it is, because I don't know whether education has really any definite influence upon their physiological or pathological reactions.

THE CHAIRMAN : Dr Xuma, I wish to thank you very much for appearing here to give evidence.

Collection Number: AD1438

NATIVE ECONOMIC COMMISSION 1930-1932, Evidence and Memoranda

PUBLISHER:

Collection funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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